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**Mahāmahopādhyāya S. G. Kantawala**

**M.A., PH.D.**

**Director, Oriental Institute, Baroda.**

**No. 134**



**A  
DICTIONARY  
OF  
SANSKRIT GRAMMAR**

# A DICTIONARY OF SANSKRIT GRAMMAR

By

Late Mahāmahopādhyāya  
Kashinath Vasudev Abhyankar,

M.A.,

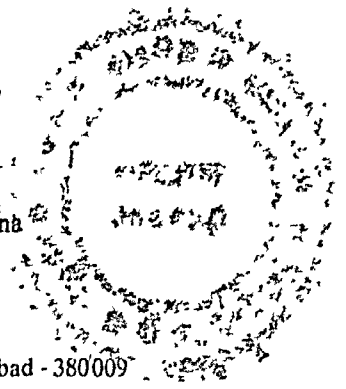
Retired Professor of Sanskrit,  
Gujarat College, Ahmedabad;

Hon. Professor of Sanskrit,  
Bhandarkar Oriental Research Institute, Poona  
and

J. M. Shukla,

M.A., Ph.D.,

Retired Reader of Sanskrit, Gujarat University, Ahmedabad - 380009



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## FOREWORD

The first edition of "*A Dictionary of Sanskrit Grammar*" by Mahamahopadhyaya Professor Kashinath Vasudev Abhyankar was published in 1961 as Gaekwad's Oriental Series No. 134 by the Oriental Institute under the authority of the M. S. University of Baroda. In 1977 its second revised edition by MM. Professor Kashinath Vasudev Abhyankar and Dr. Jayadevbhai Mohanlal Shukla was published with an addition of "about three hundred new entries" (Preface to the second edition by Dr. J. M. Shukla) as Gaekwad's Oriental Series No. 134. Within a very short span of time the edition went out of print indicating its importance and utility as a reference-book.

There has been an incessant demand for this book and we are happy to bring out its third edition.

I tender my most sincere feelings of gratitude to Professor Dr. M. N. Desai, Vice-Chancellor, M. S. University of Baroda for his keen interest and for providing facilities for the reprint. I am grateful to Professor Ramlal Parikh, Vice-Chancellor, Gujarat Vidyapeeth, Ahmedabad for his interest in this work by persuading the Navajivan Press to accept the printing of this work, "*A Dictionary of Sanskrit Grammar*" by photo-offset process. We are thankful to Shri Jitendra J. Desai, General Manager, Navajivan Press, Ahmedabad, for his cooperation and for expediting the printing. I am also thankful to Shri P. N. Srivastav, Manager, M. S. University of Baroda Press and also Shri N. N. Shah, Technical Assistant and my other colleagues in the Oriental Institute for cooperation and for expediting the publication of this work.

Vadodara  
24 March, 1986

S. G. KANTAWALA  
DIRECTOR  
ORIENTAL INSTITUTE



## PREFACE TO THE SECOND EDITION

Within a few years after the publication of 'A Dictionary of Sanskrit Grammar', the book became out of print. With continuous inquiries pouring in about its availability it was thought necessary that a second edition should be made available to the serious students of Sanskrit learning. Hence, a request was sent to the Director, Oriental Institute, Baroda for the issue of a second edition. He readily accepted the request.

Prof. K. V. Abhyankar, my revered teacher asked me to revise all the entries, add a few more references to the existing entries and further add about three hundred new entries. I readily accepted his suggestion. The new entries are mostly of the nature of semantic terms.

Before the printing of the book was taken up a tragic event took place. Prof. Abhyankar, with Mrs. Abhyankar, their two brilliant young grand children and an aged servant, met with an unnatural and tragic death. Sanskrit scholars in India and the West were shocked at this unprecedented vagary of Destiny.

Prof. Abhyankar was the most authoritative of the grammarians active in India. He enriched research in Vyākaraṇaśāstra by his scholarly works like Vākyapadīya, Mahābhāṣyadīpikā, Paribhāṣāsamgraha and others which are indispensable to students of grammar.

I express my deep and sincere sense of gratitude to Dr. A. N. Jani, the present Director, Oriental Institute, Baroda, for planning the completion of printing of this book in a record time of about ten months. But for his zest and vigour the work would not have been completed so soon.

I am particularly thankful to Shri Siddhartha Y. Wakankar, Research Officer of the Oriental Institute, for scrupulously correcting the proofs of this work.

I thank the authorities and workers of the M. S. University Press for expediting the printing of the present work.

Ahmedabad,  
21-10-77

J. M. SHUKLA

## ॥ ग्रन्थप्रशस्तिः ॥

प्रातिशाख्यमहाभाष्यकौमुदीकाशिकादिकान् ।

ग्रन्थान् वाक्यपदीयादींश्चाभ्यस्य श्रमपूर्वकम् ॥ १ ॥

ग्रन्थानां ग्रन्थकाराणां नामानि प्रत्ययांस्तथा ।

विशिष्टशास्त्रीयार्थस्य वाचकान् पारिभाषिकान् ॥ २ ॥

शब्दान् समीक्ष्य संज्ञादीनादेशानागमांस्तथा ।

यदारब्धं संग्रथनं कालात् प्राक् सुबहोर्मया ॥ ३ ॥

अभ्यंकरोपाङ्गकुले वासुदेवस्य सूनुना ।

काशिनाथाभिधेनेदं कोषरूपं समापितम् ॥ ४ ॥

शुक्लाङ्गकुलसञ्जातमोहनलालसूनुना ।

जयदेवाभिधेनैष कोशग्रन्थो विवर्धितः ॥ ५ ॥

इह व्याकरणे शास्त्रे ग्रन्थभूयस्त्वकारणात् ।

कोषार्हा बहवः शब्दा दिङ्मात्रमिह दर्शितम् ॥ ६ ॥

बुद्धिवैचित्र्यतः केचित् कोषानर्हाः स्थिता यदि ।

शब्दास्तदर्हा गलिताः प्रार्थये क्षम्यतां बुधैः ॥ ७ ॥

## INTRODUCTION TO THE FIRST EDITION

### Object of this Dictionary

No apology is needed for undertaking the compilation of the present 'Dictionary of Sanskrit Grammar', which, although concise, is expected to meet the needs of Sanskrit scholars and research students of Vyākaraṇa and other Śāstras by serving as a useful reference book in their study of, and research work in, any branch of Sanskrit learning. The many independent treatises in the several Śāstras and the learned commentaries upon them, as also the commentaries on classical poems and dramas, are, in fact, full of grammatical explanations of words and constructions, involving a liberal use of grammatical expressions and technical terms at several places. The elementary knowledge of grammar which a scholar of Sanskrit possesses, is not found sufficient for his understanding fully the grammatical references in these books, especially so at present, when the practice of sending young boys to the Sanskrit Pāṭhaśālās to study the standard classical works with commentaries along with some standard elementary treatises on grammar, has already stopped. The number of Sanskrit Paṇḍitas and Śāstrins, who had to obtain a sound footing in grammar before they undertook the study of the higher texts of the several Śāstras, and who, therefore, could be consulted by young scholars and research workers in the several Śāstras, has also diminished considerably. The usual Sanskrit Dictionaries such as those of Monier Williams, V. S. Apte and others are found of no avail in supplying explanations of the grammatical technique which confronts modern scholars at every step in their critical reading of the several Sanskrit texts. Under these circumstances, it is only the technical dictionaries of the type of the present 'Dictionary of Sanskrit Grammar' that can render a valuable assistance to scholars and research workers in their reading of the higher Sanskrit texts in the Several Śāstras.

### Beginnings of Sanskrit Grammar

Every science has necessarily its own terminology and a special vocabulary. The remark is true with respect to Sanskrit Grammar or Vyākaraṇaśāstra which has developed as a science during the last two thousand years and has got several technical terms and numerous words with a special grammatical significance. The origin of grammar can well-nigh be traced to the Period of the Brāhmaṇas i.e. about 1000 B.C., when Vedic scholars began to discuss the meaning of the inspired Vedic hymns by carefully showing disconnected, the words of the Vedic hymns and noting down the differences in accents as also the changes caused by their coalescence in the continuous recital or the Samhitāpāṭha. They also tried to explain the sense of the Vedic words by tracing them back to the roots of suitable senses and laid down rules for their proper and correct pronunciation. These three pursuits viz. (a) the discussion of the features of the Pa

(b) the derivation of words, and (c) directions regarding the proper pronunciation of the Vedic words, were carried on with vigour with a view to preserving the Vedic texts intact, and the treatises dealing with these three branches were respectively called by the names *Prātiśākhya*, *Nirukta* and *Śikṣā*, all of which could rightly be called Vyākaraṇa or Grammar, as they were devoted to determining the correct words as distinguished from the incorrect ones. Although a number of books were written by Vedic scholars in these three branches, not more than five or six *Prātiśākhya* works, a solitary *Nirukta* work, and a few *Śikṣā* works are the only available works at present.

### Development of Sanskrit Grammar

In course of time, on the analogy of the derivation of words, an analysis of the word into its constituent elements such as the base, the affix, the augments and the modifications, was undertaken by grammarians. This separation of the different elements of a word constituted Vyākaraṇa or grammar, which was developed as an art by ancient grammarians like Āpiśali, Śākaṭāyana and others before Pāṇini. It was Pāṇini who carried it to perfection, and his work, the *Aṣṭādhyāyī*, compact yet exhaustive, and laconic yet clear, is simply a marvellous product of art by a man of amazing intelligence. As a result, the works on grammar by all ancient scholars who flourished before Pāṇini disappeared in course of time leaving only a few quotations behind them. Pāṇini was followed by a number of grammarians who wrote popular treatises on grammar, based, no doubt, on Pāṇini's grammar, some of which, in their turn came to have auxiliary works, glosses and explanatory commentaries. These different treatises, written by Śarvavarman, Candragomin, Devanandin, Pālyakīrti Śākaṭāyana, Hemacandra, Kramadīśvara, Jumaranandin, Supadma and others with their auxiliary works and commentaries, came to be looked upon as different systems of grammar. These treatises present two kinds of treatment: some of them are arranged in Sūtras in the same manner as the *Aṣṭādhyāyī* of Pāṇini which treats one after another the several grammatical elements such as technical terms, padas of roots, case-relations, compound words, kṛt affixes, taddhita affixes, substitutes, accents and euphonic changes; while others give a topic-wise treatment following in that respect the ancient grammarians before Pāṇini such as Indra, Vedic Śākaṭāyana and others who treated one after another the different topics of grammar such as the euphonic changes, declension, conjugation, compound formation, nouns derived from roots, nouns derived from nouns and the like. The special feature of all these grammars was that they entirely omitted the Vedic peculiarities and accents.

### Sanskrit Grammar as a Science

The subject of Sanskrit grammar was first treated as a science by the two epoch-making grammarians, first by Kātyāyana, a few centuries after Pāṇini, and then by Patañjali, the exponent of Kātyāyana, who lived in the second century B.C. It was carried to perfection by the stalwart grammarian Bhartṛhari of the fifth century A.D. Later grammarians prominent among whom were

Jayāditya, Vāmana, Kaiyaṭa, Haradatta, Bhaṭṭoji, Koṇḍabhaṭṭa and Nāgeśa, developed by their substantial contributions, the work of Pāṇini as a science to such an extent that the number of smaller and greater works well nigh rose to eight hundred and that of the authors to four hundred. The grammar of Pāṇini, which is looked upon as the standard one at present gives about a hundred technical terms, more than two hundred suffixes, about two thousand primary roots and more than five thousand special words arranged in more than two hundred and fifty classes according to the special grammatical peculiarities shown by each class. The number of independent primary words, besides these five thousand special words, if roughly estimated, may exceed even twenty-five thousand. Besides these primary roots, primary nouns, affixes and technical terms in the different Śāstras, there is a vast number of secondary roots and secondary nouns, which is rather impossible even to be approximately determined.

### Nature and Scope of this Dictionary

The preparation of a comprehensive dictionary of Sanskrit Grammar, a subject which has been developed fully by Sanskrit Grammarians for the last two thousand years, is certainly a stupendous work which can only be done by a band of grammarians who have got a sound footing in the subject. In the light of what has been said above, the present dictionary is only an honest and humble attempt in that direction, made by the compiler who was inspired to undertake this rather arduous venture by his close study of the subject for more than sixty years according to the traditional method of the East, combined with the critical and comparative method of the West. As the work was done single-handed, and finished within a limited time with a view to making it available to students and scholars of Sanskrit at as early a date as possible, the number of books consulted was a limited one. The number of entries is more than four thousand out of which the important ones are in the form of short articles supplying very briefly the necessary information from the different sources with quotations from or references to the original works. All the standard works in grammar have been carefully consulted including the available *Prātiśākhya* works, the *Mahābhāṣya*, the *Kāśikā*, the *Vākya-padiya*, the *Siddhanta-Kaumudī* and others. The *Kātantra*, the *Śakaṭyāna*, the *Jainendra*, the *Haima* and other grammars, as also the different *Paribhāṣā* works have been consulted at important places. Minor works and commentaries are not consulted as the important words and topics occurring therein have been mostly included here on account of their occurrence in the major works. Attention is, of course, paid to grammatical importance and significance, and only such words and such senses of them as have a grammatical significance, have been included in the present dictionary along with affixes, augments, substitutes and technical terms mostly given in Pāṇini's grammar. Names of authors and books, printed as well as found in a manuscript form, have been included as far as practicable in the present work. A scrupulous attention has been paid to the *Prātiśākhya* works, the *Mahābhāṣya* and the *Kāśikā* which are looked upon as supremely authoritative in the field of Sanskrit grammar. It must be admitted that the scholarly index works of Dr. Böthlingk and Dr. Renou

were found very useful in providing references to standard grammar works. The abbreviations for the titles of books consulted and those of grammatical terms are given separately at the beginning of the present 'Dictionary of Sanskrit Grammar'. Names of books and authors have been sometimes given in the Roman script and sometimes in the Devanāgarī script.

### Conclusion

Acknowledgements are due to Mr. M. N. Chapekar, Āryasanskriti Mudraṇālaya, Poona, who has given ample co-operation in getting this Dictionary printed in the shortest possible time. For facility of printing, accents of Vedic passages and words are not shown, nor italics have been used for Sanskrit terms written in the Roman script nor the breaking of a word at the end of a line is done scrupulously at the end of a syllable or a constituent part. In spite of all possible care, some slips have crept in for which the indulgence of the reader is craved. It is expected that Sanskrit scholars will make full use of this work and offer their valuable suggestions for future undertakings of this type.

A sincere sense of gratitude must be conveyed to Dr. Bhogilal J. Sandesara, the Director of the Oriental Institute, Baroda, at whose initiative the project of this 'Dictionary of Sanskrit Grammar,' undertaken some years ago, but postponed from time to time, was not only pursued with vigour, but completed and turned into a volume in the Gaekwad Oriental Series.

601-2 Sadashiv Peth,  
Laxmi Road, Poona 2.  
Varṣapratipadā, Śake 1883.  
17-3-61.

K. V. ADHYANKAR

## HINTS FOR THE USE OF THIS DICTIONARY

1. Words in this dictionary are arranged in the serial order of the Sanskrit alphabet which is current everywhere, viz. the fourteen vowels beginning with अ and ending with औ, and then the thirtythree consonants consisting of the five guttural, the five palatal, the five cerebral, the five dental and the five labial consonants and then the four semi-vowels and the four sibilants. झ is taken as a combination of झ and ञ, and ज्ञ as one of ज्ञ and ञ.

2. Words are given in their noun-base (शक्तिपदिक) such as ब्रह्मन्, अक्षर, अक्षर etc., without the addition of any case affix.

3. At places of option where any one of the anusvāra and the parasavarṇa could be used, the anusvāra is consistently used, and a place after the vowels and before the consonants is assigned to it in the alphabetical order. For example, the words containing anusvāra such as संकटं, संक्रम, संक्षय, संज्ञा, संतान, संधि, संप्रसारण संयोग, संवरण, संसर्ग, संदिता etc., are all placed after स and before सञ् संक्रमक etc.

4. Each word entered, has got only one paragraph assigned to it, although the explanation of the word may cover sometimes a full page or more.

5. The meaning or meanings of a word are given immediately after it, and therefore no capital letter is used at the beginning of the word with which each meaning begins.

6. The various senses of a word are given one after another with serial numbers placed before them. The several senses of a word are arranged as far as possible in their chronological order of origin.

7. The various senses are usually illustrated with quotations from standard authors with full references as far as possible. From among the *Prātiśākhya* works, the *Rkprātiśākhya* is generally quoted, while from among the numerous grammar works, the *Mahābhāṣya* and the *Kāśikā* are quoted profusely.

8. The first figure in references, which is generally the Roman one, refers to the main section such as the adhyāya or the Kāṇḍa or the Paṭala, while the next one refers to the subordinate sections, such as the stanza or the Sūtra or the like. When there are three figures they refer to the adhyāya, the pāda and the Sūtra in the case of Pāṇini, and to the Maṇḍala, the Sūkta and the stanza in the case of the *Rksamhitā*

9. When a particular form is illustrated, the illustration begins with the abbreviation ' e.g. ' ; while usually, when the sense given, is illustrated, the illustration or the quotation in Sanskrit begins with the abbreviation ' cf '.

## ABBREVIATIONS USED

abl. ablative case.

above, a reference to some preceding word, not necessarily on the same page.

acc. accusative case.

adi. adjective.

adv. adverb.

Ābh. Ābhika of the Pātāñjala Mahā-  
bhāṣya.

ind. indeclinable.

inf. infinitive.

ins., inst. instrumental case.

kṛt. kṛt (affix).

lit. literally.

loc. locative case.

masc. masculine gender.

ms. manuscript.

neut. neuter gender.

nom. nominative case.

Pāṇ. Pāṇini.

p.p.p. past passive participle.

Parasmai. Parasmaipada.

pari. paribhāṣā.

part. participle.

pass. passive voice.

perf. perfect.

pers. person.

pl. plural.



2. Words are given in their noun-base (प्रतिपादिक) such as सकर्तृ, कर्तृ, कर्तृ etc., without the addition of any case affix.

3. At places of option where any one of the anusvāra and the could be used, the anusvāra is consistently used, and a place after the before the consonants is assigned to it in the alphabetical order. For the words containing anusvāra such as संकर्ष, संक्रम, संचय, संज्ञा, संप्रसारण संयोग, संवरण, संसर्ग, संनिदा etc., are all placed after स and सकर्तृ etc.

4. Each word entered, has got only one paragraph assigned to it, although the explanation of the word may cover sometimes a full page or more.

5. The meaning or meanings of a word are given immediately after it, and therefore no capital letter is used at the beginning of the word with which each meaning begins.

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9. When a particular form is illustrated, the illustration begins with the abbreviation 'e.g.'; while usually, when the sense given, is illustrated, the explanation or the quotation in Sanskrit begins with the abbreviation 'cf'.

11. As the senses given in such dictionaries are more or less technical or conventional, the literal or the usual sense of the words is given only when it is allied to the conventional sense.

12. Sanskrit words are generally given in the Devanāgarī script; when, however, the Roman script is used, the diacritical marks which are in current use at present, are employed.

10. Each of the different senses of a word or of the uses of a word in different ways, begins with a separate number ( 1 ), ( 2 ), ( 3 ), etc.; when, however, the same sense is given with different shades of it, by words which are practically synonymous, no separate numbers are given, the shades of sense being separated by a colon, or by a comma.

## LIST OF WORKS AND AUTHORS CONSULTED

( In order of abbreviations used )

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|---|--|
| <p>A. Pr. = Atharvaveda Prātiśākhya.<br/> Aṣṭādhyāyī = Pāṇini's Aṣṭādhyāyī.<br/> Bh. Vr. = Bhāṣāvṛtti of Puruṣottama-<br/> deva.<br/> Bhār. Śikṣ = Bhāradvāja Śikṣā.<br/> C. Vy., Cān. Vy. = Cāndra Vyākara-<br/> ṇa.<br/> Dhātuvṛtti = Mādhaviyā Dhātuvṛtti.<br/> Durgācārya = Durgācārya's commen-<br/> tary on the Nirukta.<br/> Durgasimha = Durgasimha's Kātantra-<br/> Sūtravṛtti.<br/> Durgh. Vṛ = Durghaṭavṛtti of Śara-<br/> nadeva.<br/> Hem. = Hemacandra's Śabdānuśāsana.<br/> Hem. Pari = Hemacandra's Paribhā-<br/> ṣāpāṭha as given by Hemamahāsa-<br/> gaṇi.<br/> Jain., Jain. Vy. = Jainendra Vyākara-<br/> ṇa by Pūjyapāda Devanandin.<br/> Jain. Pari. = Jainendra Paribhāṣāvṛtti<br/> by K. V. Abhyankar.<br/> Kaiy., Kaiyaṭa = Kaiyaṭa's Mahā-<br/> bhāṣyapradīpa.<br/> Kālāpa = Kālāpa-Vyākaraṇasūtra.<br/> Kāś. = Kāśikā of Jayāditya and Vām-<br/> ana.</p> | <p>Kāś. viv. = Kāśikāvivarāṇapañjikā,<br/> known by the name Nyāsa.<br/> Kāt. = Kātantra Vyākaraṇa Sūtra.<br/> Kāt. Pari. Durg. = Kātantra Paribhā-<br/> ṣāvṛtti by Durgasimha.<br/> Kāv. Prak. = Kāvya prakāśa of Mam-<br/> maṭa.<br/> Laghumañjūṣā = Laghumañjūṣā of<br/> Nāgeśa.<br/> M. Bh. = Mahābhāṣya of Patañjali<br/> on the Sūtras of Pāṇini ( Dr.<br/> Kielhorn's edition ).<br/> Mahābhāṣya Vol. VII = The Volume<br/> of the introduction in Marāṭhī to<br/> the Pātañjala Mahābhāṣya, written<br/> by K. V. Abhyankar and publi-<br/> shed by the D. E. Society, Poona.<br/> Mahābhāṣyadīpikā = commentary on<br/> the Mahābhāṣya by Bhartṛhari.<br/> Muktāvalī = Nyāyamuktāvalī of<br/> Viśvanāthapañcānana.<br/> Nandikeśvara = Nandikeśvarakārikā.<br/> Nir. = Nirukta of Yāska.<br/> Nyāsa = Kāśikāvivarāṇapañjikā, a com-<br/> mentary on the Kāśikāvṛtti by<br/> Jinendrabuddhi.<br/> P., Pān = Pāṇini's Aṣṭādhyāyī.</p> |
|---|--|

Padamañjarī=Padamañjarī, a commentary on the Kāśikāvṛtti by Haradatta.

Pāṇ. Śik.=Śikṣā of Pāṇini.

Par. Bhās.=Paribhāṣābhāskara of Haribhāskara Agnihotri.

Par. Śek.=Paribhāṣenduśekhara of Nāgeśa.

Paramalaghumañjūṣā=Paramalaghumañjūṣā of Nāgeśabhaṭṭa.

Pari. Sang.=Paribhāṣāsaṃgraha by K. V. Abhyankar.

Phīṭ. Sūtra=Śāntanava's Phīṭsūtra.

Pradīpa=Kaiyaṭa's Mahābhāṣyapradīpa.

Puruṣottam=Puruṣottamadeva's Paribhāṣāvṛtti.

R. Pr.=Ṛgvedaprātiśākhya by Śaunaka (Sanskrit Sāhityapariṣad Edition, Calcutta.)

R. T.=Ṛktantra Prātiśākhya.

R. V., Ṛgveda, Rk. Samh.=Ṛgveda-samhitā.

Śabdakaustubha=Śabdakaustubha of Bhaṭṭojī Dikṣita.

Śāk.=Śākaṭāyana's Śabdānuśāsana.

Śāk. Pari.=Śākaṭāyana Paribhāṣā-pāṭha.

S. K. Sid. Kau.=Siddhāntakaumudī.

Sīradeva=Sīradeva's Paribhāṣāvṛtti.

Śiva Sūtra=Māheśvarasūtras.

Śṛīṅ-Prak.=Śṛīṅgāraprakāśa of Bhoja.

T. Pr.=Taittirīya Prātiśākhya.

Tait. Samh.=Taittirīya Samhitā.

Tattvabodh.=Tattvabodhinī by Jñānendrasarasvatī.

Tattvacintāmaṇi=Tattvacintāmaṇi of Gaṅgeśopādhyāya.

Tribhāṣyaratna=commentary on the Taittirīya Prātiśākhya.

Uddyota=Mahābhāṣya-Pradīpodyota by Nāgeśa.

Uṇ. Sūtra=Uṇādisūtrapāñcapādī.

Uṇ. Sūtravṛ.=Uṇādisūtravṛtti by Ujjvaladatta.

Upamanyu=Nandikeśvarakārikābhāṣya by Upamanyu.

Uvvaṭa=Uvvaṭa's Bhāṣya on the Prātiśākhya works.

V. Pr.=Vājasaneyi Prātiśākhya.

Vaidikābharaṇa=commentary on the Taittirīya Prātiśākhya.

Vaiyākaraṇabhūṣaṇa=Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.

Vāk. pad.=Vākyapadīya of Bhartṛhari.

Vāk. Pad. ṭīkā=Commentary on Bhartṛhari's Vākyapadīya.

V., Vārt.=Vārttikas on the Sūtras of Pāṇini as given in the Mahābhāṣya (Dr. Kielhorn's edition.)

Vyāḍī=Vyāḍīparibhāṣāsūcana.

## ABBREVIATIONS USED

abl. ablative case.	ind. indeclinable.
above. a reference to some preceding word, not necessarily on the same page.	inf. infinitive.
acc. accusative case.	ins., inst. instrumental case.
adj. adjective.	kṛt. kṛt (affix).
adv. adverb.	lit. literally.
Āhn. Āhnika of the Pātañjala Mahābhāṣya.	loc. locative case.
aor. aorist.	masc. masculine gender.
Ātm. or Ātmanep. Ātmanepada.	ms. manuscript.
caus. causal.	neut. neuter gender.
cf. confer, compare.	nom. nominative case.
com. commentary.	Pāṇ. Pāṇini.
comp. compound.	p.p.p. past passive participle.
cond. conditional.	Parasmai. Parasmaipada.
conj. conjugation.	pari. paribhāṣā.
dat. dative case.	part. participle.
desid. desiderative.	pass. passive voice.
dual. dual number.	perf. perfect.
ed. edition.	pers. person.
e.g. exempli gratia, for example.	pl. plural.
etc. et cetera, and others.	pres. present tense.
f., fem. feminine.	pron. pronoun.
freq. frequentative.	sēc. second.
fut. future.	sing. singular.
gen. genitive case.	subj. subjunctive.
gend. gender.	suf. suffix.
gr. grammar.	tad. taddhita affix.
i.e. id est, that is.	Vārt. Vārttika (on the Sūtra of Pāṇini).
imperf. imperfect.	Ved. Vedic.
impera. imperative.	vide see.
	v. l. varia lectio, another reading.
	voc. vocative case.

# A Dictionary of Sanskrit Grammar

अ (१) the first letter of the alphabet in Sanskrit and its derived languages, representing the sound *a* (अ); (२) the vowel *a* (अ) representing in grammatical treatises, except when prescribed as an affix or an augment or a substitute, all its eighteen varieties caused by accentuation or nasalisation or lengthening; (३) personal ending *a* (अ) of the perf. sec.pl. and first and third pers. sing.; (४) *kṛt* affix *a* (अ) prescribed especially after the denominative and secondary roots in the sense of the verbal activity e.g. वृमुक्षां, चिन्ता, ईक्षा, चर्चा etc. cf. अ प्रत्ययात् etc. (P. III. 3.102-106); (५) sign of the aorist mentioned as *an* (अद्) or *can* (चद्) by Pāṇini in P. III 1.48 to 59 e.g. अगमत्, अचीकरत्; (६) conjugational sign mentioned as *śap* (श्प्) or *śa* (श्) by Pāṇini in P. III.1.68, 77. e.g. भवति, तुदति etc.; (७) augment *am* (अम्) as prescribed by P. VI. 1.58; e.g. द्रष्टा, द्रक्ष्यति; (८) augment *aṭ* (अट्) prefixed to a root in the imperf. and aorist tenses and in the conditional mood e.g. अभवत्, अमूत्, अभविष्यत् cf. P. VI.4.71; (८) *kṛt* affix *a* (अ) prescribed as अद्, अच्, अल्, अण्, अन्, अप्, क, ख, घ, ङ, ट, ड, ण, etc. in the third Adhyāya of Pāṇini's Aṣṭādhyāyī; (९) tad. affix *a* (अ) mentioned by Pāṇini as अच्, अच्, अण्, अ etc. in the fourth and the fifth chapters of the Aṣṭādhyāyī of Pāṇini; (१०) the samāsānta affix *a* (अ), as also stated in the form of the samāsānta affixes (उच्, अच्, टच्, पच्, प, अप् and अच्) by Pāṇini in V. 4. 73 to 121; (११) substitute *a* (अश्) accented grave for इद् before case-affixes beginning with the ins.

case; (१२) remnant (अ) of the negative particle नच् after the elision of the consonant *n* (न्) by नलोपो नञ्: P. vi. 3.73 (१३) remnant of the Unādi affixes अन्, अल्, क, कन्, ट, टन्, ड.

अं (ँ) (१) nasal utterance called अनुस्वार and written as a dot above the vowel preceding it. cf. स्वरमनुसंलीनं शब्दो हति; it is pronounced after a vowel as immersed in it. The anusvāra is considered (१) as only a nasalization of the preceding vowel being in a way completely amalgamated with it. cf. T. Pr. V. 11, 31; XV. 1; XXII. 14; (२) as a nasal addition to the preceding vowel, many times prescribed in grammar as *nuṭ* (नुट्) or *num* (नुम्) which is changed into anusvāra in which case it is looked upon as a sort of a vowel, while, it is looked upon as a consonant when it is changed into a cognate of the following consonant (परसवर्ण) or retained as *n* (न्). cf. P. VIII. 4.58; (३) as a kind of consonant of the type of nasalized half *g* (ग्) as described in some treatises of the Yajurveda Prātiśākhya; cf. also R. Pr. 1 22 V. Pr. 14.148-9. The vowel element of the anusvāra became more prevalent later on in Pali, Prakrit, Apabhraṃśa and in the spoken modern languages while the consonantal element became more predominant in classical Sanskrit. अनुश्चर्यते पश्चाद्धे स्वरवदुच्चार्यते इति अनुस्वारः । —यातुप्रभूपणे; एको विन्दुरनुस्वारः तिलवद्राद्धेचन्द्रवत् । प्रयोगरत्नमाला I. 28.

अंशितमासं the same as एकदेशितमास or अवयवसमास or अवयवपटीतपुरुष prescrib-

ed by the rule पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणे P. II.2.1 and the following P. II. 2.2 and 3; e.g. पूर्वकायः, अपरकायः, अर्धपिप्पली etc.

**अंशुगण**, also अंश्वादिगण a class of words headed by अंशु which have their last vowel accented acute when they stand at the end of a tatpuruṣa compound with the word प्रति as the first member, cf. P. VI. 2. 193.

**अः (ः)** (1) visarga called visarjāniya in ancient works and shown in writing by two dots, one below the oth r, exactly of the same size, like the pair of breasts of a maiden as jocularly expressed by Durgasimha. cf. अः इति विसर्जनीयः। अकार इह उच्चारणार्थः। कुमारीस्तनयुगाकृतिर्वर्णो विसर्जनीयसंज्ञो भवति (दुर्गासिंह on कातन्त्र I. 1.16). विसर्ग is always a dependent letter included among the Ayo-gavāha letters and it is looked upon as a vowel when it forms a part of the preceding vowel; while it is looked upon as a consonant when it is changed into the Jihvāmūliya or the Upadhmāniya letter. (2) a term used for nominative in ancient grammar-treatises.

**अ × क् (×)** जिह्वामूलीय, represented by a sign like the वज्र in writing, as stated by Durgasimha who remarks वज्राकृतिर्वर्णो जिह्वामूलीयसंज्ञो भवति. The Jihvāmūliya is only a voiceless breath following the utterance of a vowel and preceding the utterance of the guttural letter क् or ख्. It is looked upon as a letter (वर्ण), but dependent upon the following consonant and hence looked upon as a consonant. e.g. विष्णु × करोति.

**अ × प् (×)** Upadhmāniya represented by a sign like the temple of an elephant as stated by Durgasimha who remarks " गजकुम्भाकृतिर्वर्णो उपध्मानीयसंज्ञो

भवति." Kāt. I. It is a voiceless breath following the utterance of a vowel and preceding the utterance of the labial letter प् (प) or ph (फ). It is looked upon as a letter (वर्ण), but dependent upon the following consonant and hence looked upon as a consonant.

**अःकार** name given to the nom. case in the *Taittiriya Prātiśākhya*. cf. अःकार इति प्रथमाविभक्त्येकलक्षणम् T. Pr. I. 23.

**अक् (1)** condensed expression (प्रत्याहार) representing the letters अ, इ, उ, ऋ and ॠ in Pāṇini's Grammar cf. P. VI. 1.12, 101; VII. 4. 2. (2) sign (चिह्न) of the benedictive in Vedic Literature in the case of the root इश् e.g. पितरं च इशेयं P. III. I. 86 V. 2; (3) remnant of the termination अकच् P. V. 3. 71; (4) substitute (आदेश) अकङ् for the last vowel of the word सुधात् (P. IV. 1. 97) e.g. सौधातकिः

**अक (1)** affix अक substituted for the affix वु given in Pāṇini's Grammar as—वुच् as in आशिका, शयिका (P. III. 3. 111); वुल् as in कारकः, भोजको व्रजति, विचित्रिका (P. III. 1. 133; III. 3. 10, 108); वुच् as in उपकः (P. V. 3.85); वुञ् as in निन्दकः, राजकम्, मालवकः (P. III. 2. 146; IV. 2. 39, 53, etc.); वुन् as in प्रवकः, सरकः; क्रमकः, पदकः. III. 1. 149; IV. 2.61 etc.

**अकङ्** substitute (आदेश) for the last letter of the word सुधात् prescribed along with the tad. affix इच् by P. IV. 1. 97. e.g. सौधातकिः

**अकच्** affix prescribed before the last syllable of pronouns and indeclinables without any specific sense for it (P. V. 3.71) e.g. सर्वकः, उच्चकैः etc.

**अकथित** not mentioned by any other case-relation such as अपादान, संप्रदान



struments of action such as the agent, the object, the instrument; the recipient (संप्रदान), the separated (अपादान) and the location, (अधिकरण) cf. M. Bh. on I. 4.23, 29 and 51 and on II. 3.1.

**अकार्य** not a grammatical positive operation : e.g. elision (लोपः) cf. ननु च लोप एवेत्कार्यं स्यात्। अकार्यं लोपः। M.Bh. on I. 3.2.

**अकालक** (1) not limited by any time-factors for its study such as certain periods of the day or the year. (2) not characterized by any technical terms expressive of time such as *adyatani*, *parokṣā* occurring in the ancient Prāṭisākhya and grammar works. The term *akālaka* is used by the writers of the Kāśikā-vṛtti in connection with the grammar of Paṇini. cf. “पाणिन्युपज्ञमकालकं व्याकरणम्” Kās. on P. II. 4.21 explained by the writer of the Padamañjari as पूर्वाणि व्याकरणानि अद्यतनादिकालपरिभाषायुक्तानि तदहितम्।

**अकालापक** different from the Kālāpa or the revised Kātantra Grammar cf. पाणिन्युपज्ञमकालापकं व्याकरणम् Kās. on P. II. 4.21.

**अकित्** not marked by the mute letter *k* (क्) and hence not disallowing guṇa or vṛddhi substitutes for the preceding vowel, cf. सुनिद्रुशोऽक्षित्यमकिति P. VI. 1.58; दीर्घोऽकितः P. VII. 4.83.

**अकृत्** lit. non-kṛt; an affix applied to a root, but different from the कृत् affixes. cf. अकृत्सार्वधातुकयोर्दीर्घः P. VII. 4.25.

**अकृत** not established; said of a grammatical operation which has not taken place e.g. अकृतसंधिकार्यम् M. Bh. on V. 2.100; V. 3.84. also कृताकृतप्रसङ्गिनित्यम् M. Bh. on VI. 4 62.

**अकृतकारि** doing or accomplishing what is not done or accomplished; the

expression is used in connection with grammatical operations like ह्रस्वकरण or दीर्घकरण only in cases where it is necessary i.e. where already there is no hrasva or dīrgha cf. अकृतकारि खल्वपि शास्त्रमग्निवत्। तद्यथा। अग्निर्धेददग्धं तदहति। M. Bh. on VI. 1.127. The rules of Grammar, like fire, are applied to places where they produce a change.

**अकृतव्यूह** short expression for the grammatical maxim अकृतव्यूहः पाणिनीयाः which means “the followers of Pāṇini do not insist on the taking effect of a rule when its cause or causes disappear.” See Par. Śek. Par. 56.

**अकृतसंधि** word or expression without the necessary euphonic changes cf. वरुणादीनां च वृतीयात् स च अकृतसंधीनाम् P. V. 3.84 vārt. 1.

**अकृतसंहित** words ending with a breathing or visarga which are not looked upon as placed immediately before the next word and hence which have no combination with the following vowel e.g. एष देवो अमर्त्यः R. V. IX. 3.1.

**अकृत्रिम** non-technical; not formed or not arrived at by grammatical operations such as the application of affixes to crude bases and so on; natural; assigned only by accident. cf. the gram. maxim कृत्रिमाकृत्रिमयोः कृत्रिमे कार्यसंप्रत्ययः which means “in cases of doubt whether an operation refers to that expressed by the technical sense or to that which is expressed by the ordinary sense of a term, the operation refers to what is expressed by the technical sense.” Par Śek. Par. 9 also M. Bh. on I.1.23. and Vāk. Pad. II. 366.

**अकृत्स्न-अकृत्स्ना**, an epithet applied to the pronunciation of Veda words



improperly which does not serve any useful purpose. cf. अकृत्स्ना अप्रयोजना इत्यर्थः Uvaṭa on R. Pr. XIV. 68.

अङ्कित not possessing the mute letter *h* (क्) *g* (ग) or *ñ* (ङ) and hence not preventing the *guṇa* and *vrddhi* substitutes for the preceding vowel, if they occur. e.g. मृजेरङ्कितु प्रत्ययेषु मृजिप्रसङ्गे मार्जिः साधुर्भवति । M. Bh. on P. I.1.1. Vārt. 10.

अद्वय definite, known or specified definitely. cf. अकृतपरिमाणानामर्थानां वाचका भवन्ति य एते संख्याशब्दाः परिमाणशब्दाश्च M. Bh. 1. 1.72.

अक्रियाज not a result of a verbal activity; the expression is used in connection with qualities (on a substance) as opposed to the activities found in it. cf. आधेयश्चाक्रियाजश्च सोऽसत्त्वप्रकृतिगुणः M. Bh. on IV. 1.44.

अक्षयूतादिगण a class of words headed by अक्षयूत which take the tad. affix *ṣhak* (इक्) in the sense of 'resulting from' e.g. आक्षयूतिकं वैरम्, जातुप्रकृतिकम्, गातागतिकम् etc. cf. P. IV.4.19.

अक्षर a letter of the alphabet, such as *a* (अ) or *i* (इ) or *h* (ह) or *y* (य) or the like. The word was originally applied in the Prātiśākhya works to vowels (long, short as also protracted), to consonants and the ayogavāha letters which were tied down to them as their appendages. Hence अक्षर came later on to mean a syllable i.e. a vowel with a consonant or consonants preceding or following it, or without any consonant at all. cf. ओजा वृत्ताः सप्तमान्ताः स्वरानामन्ये दीर्घा उभये अक्षराणि R. Pr. I. 17-19 cf. एकाक्षरा, व्यक्षरा etc. The term *akṣara* was also applied to any letter (वर्णे), be it a vowel or a consonant. cf. the terms एकाक्षर, सन्ध्यक्षर, समानाक्षर used by Patañjali as also by the

earlier writers. For the etymology of the term see Mahābhāṣya अक्षरं न क्षरं विद्यात्, अक्षोतेर्वा सरोऽक्षरम् । वर्णं वाङ्मयं पूर्वसूत्रे किमर्थमुपदिश्यते । M. Bh. Āhnika 2 end.

अक्षरतन्त्र an ancient work of the Prātiśākhya type, attributed to Āpiśali and discussing the chanting of Sāma-gāna.

अक्षरपङ्क्ति name given to the dvipadā virāj verses divided into pādas of five syllables. cf. विराजो द्विपदाः केचित् सर्वा आहुश्चतुःपदाः । कृत्वा पञ्चाक्षरान्पादास्तास्तथाऽक्षरपङ्क्तयः R. Pr. XVII. 50.

अक्षरसमाप्ताय alphabet; traditional enumeration of phonetically independent letters generally beginning with the vowel *a* (अ). Although the number of letters and the order in which they are stated differ in different treatises, still, qualitatively they are much the same. The Śivasūtras, on which Pāṇini's grammar is based, enumerate 9 vowels, 4 semi-vowels, twenty-five class-consonants and 4 sibilants. The nine vowels are five simple vowels or monothongs (समानाक्षर) as they are called in ancient treatises, and the four diphthongs, (सन्ध्यक्षर). The four semi-vowels *y*, *v*, *r*, *l*, (य् व् र् ल्) called antasthāvarṇa, the twenty-five class-consonants or mutes called sparśa, and the four ūśman letters ś, ṣ, s and h (श् ष् स् ह्) are the same in all the Prātiśākhya and grammar works although in the Prātiśākhya works the semi-vowels are mentioned after the class consonants. The difference in numbers, as noticed, for example in the maximum number which reaches 65 in the Vājasaneyi-Prātiśākhya, is due to the separate mention of the long and protracted vowels as also to the inclusion

of the Ayogavāha letters, and their number. The Ayogavāha letters are anusvāra, Visarjaniya, jihvāmūliya, upadhmāniya, nāsikya, four yamas and svarabhakti. The Rk Prātiśākhya does not mention (ॠ), but adding long ā (आ) ī (ई) ū (ऊ) and ṛ (ऋ) to the short vowels, mentions 12 vowels, and mentioning 3 Ayogavāhas (ॠ, ॡ and ॢ) lays down 45 letters. The Rk Tantra Prātiśākhya adds the vowel (ॠ) (short as also long) and mentions 14 vowels, 4 semi-vowels, 25 mutes, 4 sibilants, and by adding 10 ayogavāhas viz. 4 yamas, nāsikya, visarjaniya, jihvāmūliya, upadhmāniya and two kinds of anusvāra, and thus brings the total number to 57. The Rk Tantra makes a separate enumeration by putting diphthongs first, long vowels afterwards and short vowels still afterwards, and puts semi-vowels first before mutes, for purposes of framing brief terms or pratyāhāras. This enumeration is called varṇopadeśa in contrast with the other one which is called varṇoddeśa. The Taittirīya Prātiśākhya adds protracted vowels and lays down 60 letters; The Śikṣā of Pāṇini lays down 63 or 64 letters, while the Vājasaneyi-Prātiśākhya gives 65 letters. cf. V. Pr. VIII. 1-25. The alphabet of the modern Indian Languages is based on the Varṇasamāmnāya given in the Vājasaneyi-Prātiśākhya. The Prātiśākhyas call this enumeration by the name Varṇa-samāmnāya. The Rk. tantra uses the terms Akṣarasamāmnāya and Brahmarāśi which are picked up later on by Patañjali. cf. सोऽयमक्षरसमाम्नायो वाक्समाम्नायः पुणितः फलितक्षन्द्रतारकवद् प्रतिमण्डितो वेदितव्यो ब्रह्मराशिः। सर्ववेदपुण्यफलावाप्तिश्चास्य ज्ञाने भवति। मातापितरौ चास्य स्वर्गे लोके महीयेते। M. Bh.

Āhnika 2-end. छन्दः पुरुष इति यमवोचाम अक्षरसमाम्नाय एव। तस्यैतस्याकारो रसः। अकारो वै सर्वा वाक्। सैषा स्पृशोऽभिव्यज्यमाना बह्वी नानारूपा भवति अक्षरसमाम्नायं च व्याचक्षते देवसृजानीति। Aitareya Āraṇyaka II.2.3.

अक्षरसूत्रम् name of an ancient work on grammar attributed to Gārgya; cp. शब्दाधिकारे गार्ग्य एकः प्रामाणिक आचार्यः। अस्य अक्षरसूत्रं नाम व्याकरणं प्रसिद्धम्। -quotation attributed to Halāyudha in Vṛddhatrayī.

अक्षराङ्ग forming a part of a syllable just as the anusvāra (nasal utterance) or svarabhakti (vowel-part) which forms a part of the preceding syllable. cf. अनुस्वारो व्यञ्जनं चाक्षराङ्गम् R. Pr. I.22, also स्वरभक्तिः पूर्वभागक्षराङ्गम् R. Pr. I.32.

अखण्डशाब्दबोध unitary import; the meaning of a sentence collectively understood.

अगति (1) absence of any other recourse or alternative. cf. अगत्या हि खलु परिभाषाश्रीयते. Puruṣottamadeva-Parī. vṛtti Parī. 119; (2) which is not a word termed gati. cf. चनचिदिव-गोत्रादितद्विताम्रेडितेऽगतेः P. VIII. 1.57.

अगमकत्व non-communicativeness, inability to communicate adequately the intended meaning. cf. सचिषेणानां वृत्तिस्तर्हि कस्मान्न भवति। अगमकत्वात् M. Bh. on II. 1.1; cf. also अगमकः निर्देशः अनिर्देशः।

अगुण non-secondary, principal; cf. ध्रुवचेष्टितयुक्तिषु चाप्यगुणे तदन्तर्यमतेर्वचनं स्मरत M. Bh. on I. 4.51.

अगृहीत uncomprehended, unincluded cf. नागृहीतविशेषणा शक्तिर्विशेष्यमुपसंक्रामति। cf. also नाज्झलौ इत्यत्र अगृहीतसर्वणीनामचां ग्रहणम् Padamanjari on Kāś VIII. 3.57.

अभि a term in the Kātantra grammar for a word ending in i (इ) or u (उ)

cf. इदुदग्निः Kāt. II. 1.8; अग्नेरमोऽकारः Kāt. II. 1.50.

**अग्निपदादिगण** a class of words headed by the word अग्निपद to which the tad. affix अण् is added in the senses of 'given there' or 'done there' e.g. आग्निपदम् cf. अण्प्रकरणे अग्निपदादिभ्य उपसंख्यानम् P. V. 1.97 Vārt. 1.

**अग्निवेश्य** an ancient writer of Vedic grammar mentioned in the Taittiriya Prātiśākhya. cf. कपवर्गपरश्च (विसर्गः) अग्निवेश्यवाल्मीक्योः (मतेन ऊष्माणं न आपद्यते) T. Pr. IX. 4.

**अग्निवेश्यायन** an ancient writer of Vedic grammar, mentioned in the Taittiriya Prātiśākhya. cf. नाग्निवेश्यायनस्य (मते उदात्तपरः स्वरितपरो वा अनुदात्तः स्वरितं नापद्यते इति न) Tait. Pr. XIV. 32.

**अग्नौकरवाणिन्याय** analogy conveyed by the expression अग्नौ करवाणि implying permission to the agent to do certain other things in a sacrificial session when, as a matter of fact, he is only permitted to work as an agent at the sacrificial action (अग्नौकरण), by virtue of the reply 'कुरु' to his request made in the sentence अग्नौ करवाणि. cf. अग्नौकरवाणिन्यायेन भविष्यति M. Bh. on. II. 2.24.

**अग्र** the original Samhitā text as opposed to pratīṣṇa (प्रवृण्ण) or pada-pāṭha, (पदपाठ) which is the recital of separate words.

**अग्रन्थ** not forming part of the regular text; cp. अविरविकन्यायेनेति। केचिदाहु-रग्रन्थोऽयमिति। Kaiyaṭa on M. Bh. on Pā. IV. 4.89.

**अग्रवाल** (Vāsudeva-Śaraṇa Agravāla), a modern scholar of Sanskrit grammar, the author of "India as known to Pāṇini".

**अग्रहण** non-inclusion, non-comprehension. cf. विभक्तौ लिङ्गविशिष्टाग्रहणम् Par.

Sekh. Par. 72; M. Bh. VII. 1.1 Vārt. 13.

**अग्लोप** elision of the vowel *a*, *i*, *u*, *r* or *l* (अ, इ, उ, ऋ or ॠ) which prevents Sanvadbhāva cf. सन्वद्भुनि चट्परेऽनग्लोपे P. VII. 4.93, as also नाग्लोपिशास्यदिताम् VII. 4.2 where the elision prevents the shortening of the penultimate vowel if it is long.

**अघोष** unvoiced, merely breathed; a term applied to the surd consonants, *ś*, *ṣ* *s*, and *visarga* which are uttered by mere breathing and which do not produce any sonant effect. cf. T. Pr. I. 12; R. Pr. I. 11. The term *jī* (जित्) is used for these letters as also for the first two consonants of a class in the Vājasaneyi-Prātiśākhya cf. द्वौ द्वौ प्रथमौ जित्; ऊष्माणश्च हवर्जम् V. Pr. I. 50.51.

**अङ्** The vikaraṇa before *luṇ* affixes, substituted for the affix *cvī* (चि) in the case of the roots mentioned by Pāṇini in Sūtras III. 1.52-59; (2) the Vikaraṇapratyaya in Vedic Literature before the benedictive affixes prescribed by Pāṇini in Sūtra III. 1.86; (3) *kṛt* affix in the feminine gender showing verbal activity applied to roots marked with the mute letter *p* and the roots 'मिद्, छिद् and others P. III. 3 104-106. e.g. जरा, जपा, मिदा, छिदा etc.

**अङित्** not marked with the mute letter ऋ (ॠ) signifying the absence of the prohibition of the guṇa or the vrddhi substitute. cf. अङिति गुणप्रतिषेधः (वक्तव्यः) M. Bh. III. 3.83 Vārt. 2. In the case of the preposition *ā* (आ) unmarked with ऋ (ॠ), it signifies a sentence or remembrance of something cf. वाक्यस्मरणशेरङित् e.g. आ पर्वं नु मन्यसे, आ पर्वं किल तत् cf. M. Bh. on I. 1.14.

**अङ्ग** (1) the crude base of a noun or a verb to which affixes are added:

a technical term in Pāṇini's grammar for the crude base after which an affix is prescribed e.g. उपगु in औपगव्, or कृ in करिष्यति etc. cf. यस्मात् प्रत्ययविशिष्टादि प्रत्ययेऽङ्गम् P. I.4.13; (2) subordinate part constituent part cf. पराङ्गवद् in सुवामन्त्रिते पराङ्गवत्स्वरे P. II. 1.2, also विध्यङ्गभूतानां परिभाषाणां Par. Śek. Par. 93.10; (3) auxiliary for an operation, e.g. अन्तरङ्ग, बहिरङ्ग etc. cf. अत्राङ्गशब्देन शब्दरूपं निमित्तमेव गृह्यते Par. Śek. Par. 50; (4) element of a word or of an expression cf. अङ्गव्यवाये चाङ्गपरः R. T. 190, अङ्गे च क्म्ब्यादौ R. T. 127. व्यञ्जने स्वराङ्गम् T. Pr. 21.1.

अङ्गवत् considered as auxiliary or part of another e.g. पूर्वाङ्गवद्भावः, पराङ्गवद्भावः; cf. सुवामन्त्रिते पराङ्गवत्स्वरे P. II. 1.2 and the Vārtika thereon "परमपि च्छन्दसि पूर्वस्याङ्गवद् भवतीति वक्तव्यम्."

अङ्गवृत्त an operation prescribed in the section named 'aṅgādhikāra, comprising the fourth quarter of the sixth book and the whole of the seventh book of Pāṇini.

अङ्गाधिकार a large section of Pāṇini's Aṣṭādhyāyī covering five quarters (VI. 4.1 to the end of VII) in which the various operations undergone by crude bases before various affixes etc. are prescribed.

अङ्गुल्यादिगण class of words headed by अङ्गुलि to which the tad. affix ठक् (इक्) is added in the sense of comparison (इवार्ये); e.g. अङ्गुलीव आङ्गुलिकः cf. Kās. on P.V. 3. 108.

अच् the short term or pratyāhāra in Pāṇini's Grammar representing a vowel, e.g. अजन्त (ending with a vowel), अच्संधि (vowel coalescence or combination).

अचिकित्स्य impossible to amend, not to be discussed. cf. एवं च 'पूजितो यः

सुरैरपि' इति अचिकित्स्यः अपशब्दः; Pada-maṇjari on P. II. 2.12.

अजइलिङ्ग retaining its gender although used as an adjective.

अजादिगण class of words headed by अज to which the fem. affix आ is added, sometimes inspite of the affix ई being applicable by other rules such as जातेरस्त्रीविषयात् P. IV, 1.63 and other rules in the section. e.g. अजा, एडका; त्रिफला, उष्णिहा, ज्येष्ठा, दंष्ट्रा. cf. P. IV. 1.4.

अजितसेन author of the *Cintāmaṇi-prakāśikā* a gloss on *Cintāmaṇi*, the well known commentary by Yakṣavarman on the Śābdānūśāsana of Śākaṭāyana. Ajitasena was the grand pupil of Abhayadeva; he lived in the 12th century A.D.

अजिरादिगण class of words headed by the word अजिर which do not allow lengthening of the final vowel by P. VI. 3. 119. although they form technical terms e.g. अजिरवती, पुलिनवती etc. cf. Kās. on P. VI. 3. 119.

अज्भक्ति See under स्वरभक्ति.

अञ् tad. affix a (अ) with the mute letter ñ (ञ्), prescribed (i) after the words उत्त and others in various senses like progeny, dyed in, produced in, come from etc. P. IV 1.86, (ii) after the words विद and others in the sense of grandson and other descendents. P. IV. 1. 104. For other cases see P. IV. 1. 141, 161; IV. 2.12, 14 etc. IV. 3.7 etc. IV. 4.49. The feminine is formed by adding ङि (इं) to words ending with this affix अञ्, which have the vṛddhi vowel substituted for their initial vowel which gets the acute accent also e.g. औत्सः, औत्सी, औदपानः, वेदः, वैदी.

अट् (1) token term standing for vowels and semi-vowels excepting

l (ल्) specially mentioned as not interfering with the substitution of *n* (ण्) for *n* (न्) e.g. गिरिणा, आर्येण, खत्रेण etc. See. P. VIII. 4.2; (2) augment *a* (अद्) with an acute accent, which is prefixed to verbal forms in the imperfect and the aorist tenses and the conditional mood. e.g. अभवत्, अभूत्, असविध्यत् See P. IV. 4.71; (3) augment *a* (अद्) prescribed in the case of the roots रुद्, स्वप् etc. before a Sārvadhātuka affix beginning with any consonant except *y* (य्), e.g. अरोदत्, अस्वपत्, अजक्षत्, आदत् etc.; see P. VII. 3, 99, 100; (4) augment *a* (अद्) prefixed sometimes in Vedic Literature to affixes of the Vedic subjunctive (लेट्) e.g. तारिषत्, मन्दिषत् etc. see P. III. 4.94.

**अठच्** tad. affix अठ prescribed after the word कर्मन् by the rule कर्मणि षटोऽठच् cf. कर्मणि षटते कर्मठः पुरुषः Kāś. on P. V. 2.35.

**अडच्** tad. affix अड applied in the sense of pitiable or poor to a word preceded by the word उप when the whole word after उप is dropped. e.g. उपड (उपेन्द्रदत्त + अड) see. P. V. 3.80.

**अण्** (१) token term (प्रत्याहार) for all vowels and semivowels which, when prescribed for an operation, include all such of their sub-divisions as are caused by length, protraction, accent or nasalization. cf. अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1.69; (2) token term for the vowels अ, इ and उ in all Pāṇini's rules except in the rule I. 1.69 given above e.g. see. ट्ठोपे पूर्वस्य दीर्घोः P. VI. 3. 111; केऽणः P. VII. 4.13. and अणोऽप्रगृह्यस्य P. VIII. 4. 57; (3) tad. affix *a* (अ) prescribed generally in the various senses such as 'the offspring,' 'dyed in,' 'belonging to' etc. except in cases where other specific affixes are prescribed cf. प्राग्दीव्यतोऽण् P. IV. 1.83; (4) क्. affix *a* (अ), applied, in the

sense of an agent, to a root with an antecedent word (उपपद) standing as its object. e.g. कुम्भकारः, see P. III.2.1; काण्डलावः, see P. III.3.12.

**अणादि** a term applied to all taddhita suffixes collectively as they begin with अण् cf. P. IV. 1.83.

**अणु** the minimum standard of the quantity of sound, which is not perceived by the senses, being equal to one-fourth of a Mātrā; cf. अणोस्तु तत्प्रमाणं स्यात् मात्रा तु चतुराणवाद्॥ see T. Pr. 2.13; V. Pr. 1.60; A. Pr. III. 65. Ṛk. tantra, however, defines अणु as half-a-mātrā. cf. अर्धमणु (R.T. 1.41).

**अणुदिच्छास्त्र** the rule prescribing cognateness (सावर्ण्य) of letters. The term refers to Pāṇini's sūtra अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1.69. The terms प्रहणकशास्त्र and सवर्णशास्त्र are used in the same sense.

**अण्णैयाचार्य** author of लिङ्गनिर्णयभूषण, who was a Tamil Brāhmaṇa by caste.

**अत्** (१) tech. term in Pāṇini's grammar for short अ, cf. तपरस्तत्कालस्य P. I. 1.70; अदेङ् गुणः P. I. 1.2; (2) personal ending अ for इ (इट्) of the 1st pers. sing. Ām. in the Potential, P. III. 4.106; (3) case-affix in the case of शुभद् and असद् for abl. sing. and pl. P. VII. 1.31, 32; (4) tad-affix अत् (अ) prescribed after किम् in the sense of the loc. case before which किम् is changed to कु, क being the tad. formation; cf. P. V. 3.12 and VII. 2.105; (5) substitute अत् (शट्) for लट् forming the present and future participles in the Para-smaipada active voice cf. लटः शट्-ज्ञानचौ० P. III. 2.124 and लटः सद् P. III. 3.14.

**अतह्** non-Ātmanepadin verbal affixes ति, तः. मस्. P. III. 4.78, Cān. I. 4.11, Śāk. I. 4.101.

**अतत्काल** not taking that much time only which is shown by the letter (vowel) uttered, but twice or thrice, as required by its long or protracted utterance; the expression is used in connection with vowels in Pāṇini's alphabet, which, when used in Pāṇini's rules, except when prescribed or followed by the letter **र**, includes their long, protracted and nasalized utterances; cf. **अणुदित्सवर्णस्य चाप्रत्ययः** I. 1.69.

**अतदनुबन्धक** not having the same mute significatory letter, but having one or two additional ones, cf. **तदनुबन्धकग्रहणे नातदनुबन्धकस्य ग्रहणम्** (Par. Śek. Pari. 84).

**अतद्धित** an affix which is not a taddhita affix. cf. **लशक्तद्धिते** P. 1.3.8; M. Bh. on I. 3.4; V. 3.1 e c.

**अतन्त्र** implying no specific purpose; not intended to teach anything, अविवक्षित; e.g. **सुस्वग्रहणमतन्त्रम्** Kāś. and Si. Kau. on **तस्यादित उदात्तमर्थसुस्वम्** P. 1.2.32; cf. also **अतन्त्रं तरनिर्देशः** (the use of **तर** does not necessarily convey the sense of the comparative degree in Pāṇini's rules) M. Bh. on P. I. 2.33. This statement has been given as a distinct Paribhāṣā by Vyāḍi and Śākaṭāyana. The author of the Mahābhāṣya appears to have quoted it from the writings of Vyāḍi and the earlier grammarians. See also M. Bh. on **अल्पाच्तरम्** P. II. 2.34.

**अतसुच् (अतस्)** tad. aff. अतस् applied to the words दक्षिण, उत्तर, पर and अवर; e.g. **दक्षिणतो वसति; उत्तरत आगतः, परतो रमणीयम्, परस्ताद्वरणीयम्, अवरत आगतः अवरस्ताद्वसति** cf. P. V. 2.28, 29.

**अताद्रूप्यातिदेश** conveyance of only the properties of one to another without conveying the actual form, described as the significance of antādivadbhāva. cf. न वा अताद्रूप्यातिदेशात् M. Bh.

on P. VI. 1.85 Vārt. 26. See ताद्रूप्यातिदेश below.

**अताम्** personal affix of the third pers. pl. Ātm. in the Imperative (लेट्). cf. P. III. 4.90.

**अतिक्रम** passing over a word in the क्रमपाठ without repeating it; passing beyond, cf. अतिक्रम्य परिग्रहः R. Pr. X.7, which means catching a word for repetition by coming back after passing over it, e.g. **इन्द्राग्नी अपात्। इन्द्राग्नी इति इन्द्राग्नी।** or **अनु दक्षि। दक्षि दावने। दक्षीति दक्षि।**

**अतिजगती** one of the varieties, of—in fact, the first variety of—the Atic-chandas metre, which see above; this Atijagatī consists of 52 syllables. e.g. **तमिन्द्रं जोहवीमि मघवानमुग्रम्** Rk. Samh. 8.97.13 cf. **प्रथमातिजगत्यासां सा द्विपञ्चाशदक्षरा** R. Pr. XVI. 80.

**अतिदेश** extended application; transfer or conveyance or application of the character or qualities or attributes of one thing to another. Atideśa in Sanskrit grammar is a very common feature prescribed by Pāṇini generally by affixing the tad. affix **मत्** or **वत्** to the word whose attributes are conveyed to another, e.g. **लोटे लब्धम्** P. III. 4.85. In some cases the atideśa is noticed even without the affix **मत्** or **वत्**. e.g. **गङ्गुडादिभ्योऽङिन् डिच्** P. I. 2.1. Atideśa is generally seen in all grammatical terms which end with 'vadbhāva' e.g. **स्थानिवद्भाव** (P. I. 1.56-59), **सन्वद्भाव** (P. VII. 4.93), **अन्तादिवद्भाव** (P. VI. 1.85), **अमृतद्भाव** (P. V. 4.50) and others. Trilocana-dāsa on Durga's commentary on Kāt. Sū. II. 2.60 gives five kinds, cf. **स च निमित्तरूपव्यपदेशशालकार्यमेदात्।** Out of these atideśas, the स्थानिवद्भाव is the most important one, by virtue of which sometimes there is a full representation i.e. substitution of the original form called sthānin in the place of the secondary form

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called ādeśa. This full representation is called **रूपतिदेश** as different from the usual one which is called **कार्यतिदेश**, cf. M. Bh. on I. 2.1; VII. 1.96; VIII. 1.90 Vārt. 1 and VIII. 1.95. Vārt. 3. Regarding the use of अतिदेश there is laid down a general dictum **सामान्यातिदेशे विशेषानतिदेशः**—when an operation depending on the general properties of a thing could be taken by extended application, an operation depending on special properties should not be taken by virtue of the same; e.g. **भूतवत्** in P. III. 3.132 means as in the case of the general past tense and not in the case of any special past tense like the imperfect (अनद्यतन) or the perfect (परिष्कृत). See Par. Śek. Pari. 101; M. Bh. on P. III. 3.132. There is also a general dictum **अतिदेशिकमनित्यम्**—whatever is transferred by an extended application, need not be necessarily taken. See Par. Śek. 93.6 as also M. Bh. on P. I. 1.123 Vārt. 4; I. 2.1 Vārt. 3; II. 3.69 Vārt. 2 etc., Kaiyaṭa on II. 1.2 and VI. 4.22 and Nyāsa on P. I. 1.56 and P. I. 2.58 Vārt. 3. The dictum **अतिदेशिकमनित्यम्** is given as a **Paribhāṣā** by Nāgeśa cf. Par. Śek. 93.6.

**अतिशय** one of the varieties of Aticchandās consisting of 76 syllables. e.g. स हि शर्षो न मारुतं तुविष्वणिः Rk. Śamh. I. 127.6.

**अतिनिष्ठ** a variety of the Gāyatrī metre consisting of 20 syllables, cf. R. Pr. XVI. 22.

**अतिपक्ष** absence of any possibility; See **क्रियातिपक्ष**. cf. P. III. 3.139 Cān. 1.3.107.

**अतिप्रयत्न** intense effort; characteristic effort as required for uttering a vowel with **विक्रमस्वरित**.

**अतिप्रसङ्ग** over-application of a definition (**अनिष्टसि विषये प्रवृत्तिः**) which is

looked upon as a serious fault; e.g. **अतिप्रसङ्गो ब्रह्मादिषु** P. VI. 1.66 Vārt. 3.

**अतिबहु** too much, rather unnecessary; e.g. इदं चाप्यथत्वे अतिबहु क्रियते, M. Bh. on I. 1.38, इदमतिबहु क्रियते M. Bh. on I. 4.63; VI. 1.145; नातिबहु प्रयोक्तव्यम् M. Bh. on VIII. 1.4.

**अतिरिक्त** surplus, redundant; cf. Nir. IV. 20; see Kaiyaṭa on M. Bh. on P. V. 1.131.

**अतिव्यक्त** quite distinct; used with respect to pronunciation नातिव्यक्तं न चान्यक्तमेवं वर्णानुदीरयेत्। cf. T. Pr. XVII. 8.

**अतिव्यस्त** quite apart, used with respect to lips which are widely apart (**विष्टौ**) in the utterance of long आ and ओ; cf. T. Pr. II. 12, 13.

**अतिव्याप्ति** the same as **अतिप्रसङ्ग**, which see above. Extensive application with respect to a rule which applies to places where it should not apply. See Par. Śekh on Pari. 28, Pari. 83; also Padamañj. on Kāś. II. 1.32.

**अतिशक्ती** a variety of Aticchandās metre consisting of 60 syllables. e.g. सुषुमा यातमद्रिभिः Rk. Samh. I. 137. 1. cf. R. Pr. XVI. 82.

**अतिशय** excess or excellence as shown by the affixes **तर** and **तम** cf. **तरतम-योश्चातिशये** V. Pr. V. 2; **क्रियाप्रधानमाख्यात तरमादतिशये तरबुल्यत्वे** M. Bh. on VI. 2.139; VIII. 1.71; (2) desire as shown by the affix **व्यञ्** in Pāṇini's grammar; cf. **यश्च अतिशये** R. T. 126.

**अतिशयन** excellence, surpassing; the same as **अतिशय** in V. Pr. V. 2 cf. **अतिशयने तमविष्ठनौ** P. V. 3.55, also cf. **भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशयने**। संसर्गेऽस्ति-विश्रया भवन्ति मनुष्यादयः M. Bh. on V. 2.94, where **अतिशयन** means **अतिशय**. Patañjali, commenting on P. V. 3.55 clearly remarks that for **अतिशय**, or for **अतिशयन**, the old grammarians, out of fancy only, used the term

अतिशयनं अतिशयनं अतिशयनं

अतिशयनं अतिशयनं अतिशयनं

अतिशायन, as it was a current term in popular usage; cf. देव्याः सूत्रनिबन्धाः कियन्ते यावद् नूयात् प्रकर्षे अतिशय इति तावदतिशायन इति M. Bh. on P. V. 3.55.

अतिस्पर्श excess of contact, which to a certain extent spoils the pronunciation and leads to a fault. अतिस्पर्श is the same as दुःस्पृष्ट, the letter ञ being called दुःस्पृष्ट on account of excess of contact. This excess of contact (अतिस्पर्श) in the case of the utterance of the letter र results into a fault as it practically borders on stammering; cf. अतिस्पर्शो बर्धता च रेफे. R. Pr. XIV. 26.

अतिस्वार्थे (अतिस्वार also) name of the seventh musical note in the singing of Sāman. cf. ऋष्टप्रथमद्वितीयतृतीयचतुर्थमन्द्रातिस्वार्थाः T. Pr. XXIII. 13.

अतिहार transfer of a consonant in a Stobha. See पुष्पसूत्र.

अतीताख्या शक्ति potency which is known by the name 'past' and which stops the note on of present. cp. Vāk. pad. III. 9-51 and जन्मशक्तिर्वर्तमानाख्या एव अतीतशक्त्या तु निरुध्यते (हेला.)

अतु short term used by Pāṇini to signify together the five affixes क्तवतु, इवतुप्, इमतुप्, मतुप् and वतुप्; cf. अत्व-सन्तस्य चाधातोः P. VI. 4.14.

अतुल्यबल not having the same force; not belonging to the same type out of the four types of rules viz. पर, निल, अन्तरङ्ग and अपवाद. cf. अतुल्यबलयोः स्पर्धो न भवति Jainendra Pari. 66.

अतुल्यविभक्ति (समास) a compound having its members in different cases, cf. Vāk. pad. III. 14.478; यथा कायस्य पूर्वः परो वा भाग इति (हेला.)

अतुस् personal ending of perf. 1st pers. dual. cf. परस्मैपदानां णलतुसुस्थलधुसणत्वमाः P. III. 4.82.

अतृन् kṛt affix अत् applied to the root जृ in the sense of past time. cf. जीयतेरतृन् P. III. 2.704.

अते personal ending of pres. 3rd per. pl. substituted for झ (अन्त), the अ of झ (अन्त) being changed into ए and तृ being omitted; see झोन्तः (P. VII. 1.3) अदभ्यस्तात् (P. VII. 1.4) and दित आत्मनेपदानां टेरे (P. III. 4.79).

अत्यन्तगति complete contact of the verbal activity (क्रिया); cf. P. V. 4.4.

अत्यन्तसंयोग constant contact; complete contact, uninterrupted contact. cf. अत्यन्तसंयोगे च P. II. 1.29; II. 3.5.

अत्यन्तापह्नव complete or absolute denial or concealment of facts; cf. परोक्षे लिट्। अत्यन्तापह्नवे च। P. III. 2.115, Vārt. 1

अत्यय past happening, cf. अत्ययो भूतत्वमतिक्रमः। अतीतानि हिमानि निहिमम्। निःशीतम्। Kāś. on P. II. 1.6.

अत्यल्प rather too little, an expression used by Patañjali idiomatically cf. अत्यल्पमिदमुच्यते M. Bh. on I. 1.69 etc.

अत्यल्पस्पृष्ट having a very slight contact (with the organ producing sound), as in the case of the utterance of a vowel.

अत्यष्टि a variety of Aticchandās metre consisting of 68 syllables. e.g. अया रुचा हरिण्या पुनानः Rk. Saṁh. 8.111.1.

अत्यादिगण the group of prepositions headed by अति which are compounded with a noun in the acc. case; cf. अत्यादयः क्रान्ताद्यर्थे द्वितीयया M. Bh. on P. II. 2.18.

अत्युच्चनीच characterized by a sharp utterance; a name of the grave accent.

अत्युपसंहृत very closely uttered, uttered with close lips and jaws, (said in connection with the utterance of the vowel अ); cf. T. Pr. II. 12. See अतिसंक्षिप्त.

अत्व also अत् change of a vowel into short अ.

अत्वत् possessing or having a short अ vowel in its archaic form used by



Pāṇini in उपदेशेऽद्वयतः (P. VII. 2.62) instead of अद्वय the correct one; cf. छन्दोवत्सुप्राणि भवन्ति M. Bh. on I. 1.1 and I. 4.3.

अथ Uṇādi affix अथ prescribed in Uṇādi Sūtras 393-396 e.g. see शपथ, अवमृथ, आवसथ etc.

अथर्वप्रातिशाख्य the Prātiśākhya work of the Atharvaveda believed to have been written by Śaṇnaka. It consists of four Adhyāyas and is also called शौनकीया चतुरध्यायिका.

अथुच् कृत्. affix अथु with उ accented, applied to roots marked by Pāṇini with the mute syllable टु in the sense of verbal activity; e.g. वेपथुः श्वथुः; cf. द्वितोयुच् P. III. 3.87.

अथुस् conjugational affix of perf. 2nd pers. dual Parasmai. substituted for the personal ending थस् cf. P. III. 4.82.

अदन्त ending with the short vowel अ; cf. P. VIII. 4.7; a term applied to nouns of that kind, and roots of the tenth conjugation which are given with the letter अ at their end which is not looked upon as mute (इत्) e.g. कथ, गण, etc. Mark also the root पिव described by पतञ्जलि as अदन्त cf. पिविरदन्तः M. Bh. on I.1.56, and II. 4.43.

अदर्शन a term in ancient grammars and Prātiśākhyas meaning non-appearance of a phonetic member वर्णस्यादर्शनं लोपः (V. Pr. 1.141), explained as अनुपलब्धि by उव्वट. Later on, the idea of non-appearance came to be associated with the idea of expectation and the definition of लोप given by Pāṇini in the words अदर्शनं लोपः (as based evidently on the Prātiśākhya definition) was explained as non-appearance of a letter or a group of letters where it was expected to have been

present. See M. Bh. on I. 1.60 Vārt. 4 and Kaiyaṭa thereon.

अदादि name given to the class of roots belonging to the second conjugation, as the roots therein begin with the root अद्. The word अदिप्रभृति is also used in the same sense; cf. अदिप्रभृतिभ्यः शपः P. II. 4.72; cf. also अदाधनदाधोरनदादेरेव given by Hemachandra as Paribhāṣā 61 corresponding to the maxim लुग्विकरणा-लुग्विकरणयोरलुग्विकरणस्य । in the system of Pāṇini.

अदि Uṇādi affix अदि e.g. शरद्, दरद्; cf. शुद्धमसोऽदिः Uṇ. 127.

अदिप्रभृति See अदादि above.

अदुक् aug. अद् added to the word एक before the negative particle न; e.g. एकाद्विशतिः, एकाद्विशत् cf. P. VI. 3.76.

अदृष्ट not seen properly; doubtful; indistinct; said with respect to a letter which is not distinctly deciphered in the Śamhitāpāṭha; e.g. तन्नः (Rk. Śamh. I. 107.3); the last letter त् of तत् is deciphered in the Pada-pāṭha which is given as तत् नः cf. अदृष्टवर्णे प्रथमे चोदकः स्यात् प्रदर्शकः R. Pr. X.15.

अदेश wrong place, not a proper place; cf. अदेशेऽयं च पठितः । M. Bh. on P. 1.1.13 and I. 2.1.

अदोष absence of fault; absence of inconvenience. The expression सोप्यदोषो भवति often occurs in the Mahābhāṣya; cf. M. Bh. on I.3.62; I. 4.108, etc.

अदुह् substitute for case affixes ह्य and अम् added to words ending with the affixes इतर and इतम and to the words अन्य, अन्यतर and इतर. cf. P. VII. 1.25.

अथतनी tech. term of ancient grammarians signifying in general the present time of the day in question, the occurrence of the immediate past or future events in

which is generally expressed by the aorist (लुङ्) or the simple future (लृट्); the other two corresponding tenses imperfect and first future (viz. लङ् and लुट्) being used in connection with past and future events respectively, provided the events do not pertain to that day which is in question; cf. 'वा चाष-तन्याम्' M.Bh. on P. III 2.102 Vārt. 6. वाषतन्याम् P. VI. 4.114. Vārt. 3; (2) term for the tense showing immediate past time called लुङ् in Pāṇini's grammar e.g. मायोगे अषतनी । मा कर्षीत् Kāt. III. 1.22, Hem. III. 3.11.

अद्वयवाचिन् not expressive of any substance which forms a place of residence (of qualities and actions); cf. तथा व्याकरणे विप्रतिषिद्धं चानधिकरणवाचि (P. II. 4. 13); इत्यद्वयवाचीति गम्यते । M. Bh. on II. 1.1.

अद्वियोनि lit. not made up of two elements, and hence, produced with a single effort, an expression used for simple vowels (समानाक्षर) such as अ, इ, उ, ऋ, ए, and simple consonants क्, ख्, ग् etc. as distinguished from diphthongs (सन्ध्यक्षर) such as ए, ऐ, ओ औ and conjunct consonants क्, घ् etc. which appear to have been termed द्वियोनि cf. अपृक्तमेकाक्षरमद्वियोनियत् R. Pr. XI. 3.

अद्वयुपसर्ग not preceded by (two or more) prepositions; i.e. preceded by only one preposition. cf. छादेर्वेद-द्वयुपसर्गस्य P. VI.4.96 prescribing short अ for the long आ of the root छाद् before the kṛt. affix व. e.g. प्रच्छदः.

अधिक (1) additional or surplus activity which a rule in grammar sometimes shows; अधिकः कारः or अधिकं कार्यम्; cf. M. Bh. on I. 3.11; Kāś. on III. 2.124; Bh. Vṛ. on III. 4.72; (2) surplus subject matter e.g.

अथाख्याः समान्तायाधिकाः प्राप्तिक्तात् (V. Pr. I. 33.)

अधिकरण (1) support; a grammatical relation of the nature of a location; place of verbal activity. cf. आधारो-धिकरणम् P. I. 4.45; (2) one of the six or seven Kāraḥ or functionaries of verbal activity shown by the locative case. cf. सप्तम्यधिकरणे च P. II. 4.35; (3) substance, 'dravya' cf. अनधिकरणवाचि अद्वयवाचि इति गम्यते M.Bh. on II. 1.1. (4) विचारस्थान, topic under discussion, cf. Vāk. pad. II. 116 and III. 7. 148, 155.

अधिकार governing rule consisting of a word (e.g. प्रत्ययः, धातोः, समासान्ताः etc.) or words (e.g. व्याप्रातिपदिकात्, सर्वस्य द्वे etc.) which follows or is taken as understood in every following rule upto a particular limit. The meaning of the word अधिकार is discussed at length by Patañjali in his Mahābhāṣya on II. 1. 1, where he has given the difference between अधिकार and परिभाषा; cf. अधिकारः प्रतियोगं तस्या-निर्देशार्थं इति योगे योगे उपतिष्ठते । परिभाषा पुनरेकदेशस्था सती सर्वं शास्त्रमभिञ्जलयति प्रदीपवत् । See also Mahābhāṣya on I. 3.11; I. 4.49 and IV. I. 83. The word or wording which is to repeat in the subsequent rules is believed to be shown by Pāṇini by characterizing it with a peculiarity of utterance known as स्वरितोच्चारणम्. The word which is repeated in the following Sūtras is stated to be अधिकृत. The Śabda-Kaustubha defines adhikāra as एकत्रोपात्तस्यान्यत्र व्यापारः अधिकारः Śāb. Kaus. on P. 1.2.65. Sometimes the whole rule is repeated e.g. प्रत्ययः P. III. 1.1, अतस्य P. VI. 4.1, समासान्ताः P. V. 4.68, while on some occasions a part only of it is seen repeated. The repetition goes on upto a particular limit which is stated as in अस्तिदवदमासात् P. VI. 4.22, प्राप्तिश्चरान्तिप्राताः

P. I. 4.56. Many times the limit is not stated by the author of the Sūtras but it is understood by virtue of a counteracting word occurring later on. On still other occasions, the limit is defined by the ancient traditional interpreters by means of a sort of convention which is called स्वरितत्वप्रतिज्ञा. This अधिकार or governance has its influence of three kinds: (1) by being valid or present in all the rules which come under its sphere of influence, e.g. स्त्रियास् or अङ्गस्य (ii) by showing additional properties e.g. the word अपादान being applied to cases where there is no actual separation as in सांकाश्यकेभ्यः पाठलिपुत्रका अभिरूपतराः; (iii) by showing additional force such as setting aside even subsequent rules if opposing. These three types of the influence which a word marked with स्वरित and hence termed अधिकार possesses are called respectively अधिकारगति, अधिक कार्य and अधिक कार. For details see M. Bh. on I.3.11. This अधिकार or governing rule exerts its influence in three ways: (1) generally by proceeding ahead in subsequent rules like the stream of a river, (ii) sometimes by jumps like a frog omitting a rule or more, and (iii) rarely by proceeding backward with a lion's glance; cf. सिंहावलोकितं चैव मण्डूकच्छ्रुतमेव च । गङ्गाप्रवाहवच्चापि अधिकारास्त्रिधा मताः ॥ Jurisdiction, region of application : cf. Vāk. pad. II. 79 and प्रतिपाद्येषु शब्देषु व्याकरणशास्त्रस्याधिकारः । अभिधेयेऽर्थे शब्दस्याधिकारः Pun. on Vāk. pad. II. 79.

अधिकारसूत्र a superintending aphorism, which gives no meaning of itself where it is mentioned, but gives its meaning in the number of aphorisms that follow; e. g. the rules प्रत्ययः, परस्म and आप्तादात्तम् P. III. 1. 1, 2, 3 or सङ् सुपा. P. II.1.4.

अधिकृत in a sacrifice; at the time of a sacrifice (यजनसमये पुण्य). cp. अभियज्ञ in the same sense. cf. Vāk. pad. II. 254.

अधिस्पर्शम् imperfectly uttered as regards contact. It may mean a slighted or imperfect utterance of a final mute which wavered between the sonant and the surd (cf. अधिस्पर्श च । Atharva Prātiśākhya I. 9)

अधुना tad. affix applied to the pronoun इदम् which is changed into इ before the affix and then elided by P. VI. 4. 148, or changed into अ in which case धुना or अधुना could be looked upon as a tad. affix.

अध्यवसाय determination to begin an activity with a view to getting its fruit. cf. य एष मनुष्यः प्रेक्षापूर्वकारी स शुद्धया कंचिदर्थं संपश्यति, संश्लेषे प्रार्थना, प्रार्थिते अध्यवसायः, अध्यवसाये आरम्भः, आरम्भे निर्वृत्तिः, निर्वृत्तौ फलावाप्तिः cf. M. Bh. on I. 3.14 and I. 4. 32.

अध्यात्मादि name of a class of words headed by the word अध्यात्मन् to which the tad. affix ठञ् is added in the sense of 'तत्र भवः' i.e. found therein, or existing therein. e.g. आध्यात्मिकम्, आधिदैविकम्, etc. cf. M.Bh. on IV. 3. 60.

अध्यारोप Superimposition, as that of a word upon the object denoted by it which leads to their identity. cf. Vāk. pad. III. 11. 10. अर्थजातीनां गोत्वादी नामारमसु तस्याः जातेः समारोपस्य कल्पना । (हेल.)

अध्यास superimposition; a relation between a word and its sense according to the grammarians; cf. Vāk. pad. II.240. (2) appendage; cf. आहुरस्त्वेकपदा अन्त्ये अध्यासात्नेकपातिनः R. Pr. XVII. 43.

अध्याहार supplying the necessary element. cf. गन्धमानार्थस्य वाक्यस्य स्वरूपेणोपादानं वाक्यस्याध्याहारः Kāś. on P. VI. 1. 139., cf. also Nir. I. 1. 13 and M.Bh. on Śiva Sūtra 1, Vārt 14.

अध्याहित (variant for अन्व्याहित) surperimposed, imagined as existing. cp. अध्याहितकलां यस्य कालशक्तिमुपाश्रिताः । जन्मादयो विकासः षड् भावभेदस्य योनयः ॥ Vāk. pad. I. 3.

अध्वै अध्वैन् kṛt affixes substituted in the place of तुन् of the infinitive in Vedic Literature (P. III. 4. 9.), e.g. पिबध्वै; when अध्वैन् is substituted, the initial vowel of the word becomes उदात्त. e. g. कर्मण्युपाचरध्वै ।

अन् tad. affix अ (अम्) (I) added to the word नीली in the sense of the 'dyed in', to form the word नील, cf. P. IV. 2. 2. Vārt. 2; (2) added to the word अषाढा in the sense of 'produced in' cf. अषाढाः उपदधाति M.Bh. on IV. 3. 34 Vārt. 2; (3) added after the affix तीय in the same sense as तीय e.g. द्वितीयो भागः, तृतीयो भागः cf. पूरणाद् भागे तीयादन् P. V. 3.48.

अन substitute for the affix यु (युच्, ण्युद् ल्युद्, ल्यु, व्यु, व्युल् and others of which only यु remains), cf. युवोरनाकौ P. VII. 1. 1. e.g. कारणा, हारणा, करणम्, हरणम्, नन्दनः, सायंतनम् etc.

अनङ् (I) substitute अन् as Samāsānta at the end of a Bahuvrīhi comp. in the feminine for the last letter of the word रुषस् and for that of धनुस् in all genders e.g. कुण्डोष्नी (by applying ई to कुण्डोधन्), शार्ङ्गधन्वा, अधिज्यधन्वा; cf. P. V. 4. 131, 132; (2) substitute अन् for the last letter of the words अस्थि, दधि etc. before the affixes of the instrumental and the following cases beginning with a vowel e.g. अस्त्रा, दध्ना, अक्षणा etc. cf. P. VII. 1.75; (3) substitute अन् for the last letter of the word सखि, of words ending in ऋ, as also of उशनस् and others before the nominative sing. affix सु. e.g. सखा, कर्ता, उशना; cf. P. VII 1. 93, 94.

अनन्क possessing no अच् or vowel in it. cf. इन्द्रे द्वौ अचौ, एको यस्येति लोपेनापह्नोः पर

एकादेशेन ततः अनन्कः इन्द्रशब्दः संपन्नः cf. Par. Śek. on Pari. 52.; M.Bh. on I. 4.2 Vārt. 22.

अनञ् a word without the negative particle (नञ्) before it. e.g. घेतुरनञि, कसुत्पादयति, a sūtra in Apīśali's grammar quoted in M.Bh. on IV. 2.45 see also P. II. 1.60, VII. 1.37.

अनत uncerebralized; not changed into a cerebral (मूर्धन्य) letter, cf. दन्त्यस्य मूर्धन्यापत्तिर्नतिः Uvaṣa on R. Pr. IV. 34.

अनतिदिष्ट not resulting from any extended application or अतिदेश, cf. प्रकृत्याश्रयं अनतिदिष्टं भवति M.Bh. on IV. I. 151.

अनत्यन्तगति absence of the verbal activity in all ways or respects; incomplete activity; e.g. छिन्नकम् not completely cut, cf. अनत्यन्तगतौ क्ताद् P. V. 4.4.

अनद्यतन period of time not pertaining to the day in question; used in connection with past time, to express which the imperfect is generally used; also in connection with the future time to express which the first future is generally used e.g. अः अपचर्, अः कर्ता etc. cf. P. III. 2.111, 113; III. 3.15, 135; V. 3.21.

अननुबन्धक without any mute signifiatory letter attached; अननुबन्धकपरिभाषा is the short name given to the maxim—'अननुबन्धकग्रहणे न सानुबन्धकस्य ग्रहणम्' See M.Bh. on I.3.1; V.2.9. There is a reading in the Par. Śek. निरनुबन्धकग्रहणे for अननुबन्धकग्रहणे, in which case the परिभाषा is called निरनुबन्धकपरिभाषा. See Par. Śek. Pari. 81.

अनन्त a grammarian who wrote a commentary Kāmadhenu-sudhārasa on Bopadeva's Kāvya-kamadhenu. He lived in the sixteenth century.

अनन्तदेव a grammarian who wrote a commentary Bālaṃanoramā on Siddhānta-Kaumudī.

अनन्तर (1) immediate, contiguous अव्यवहित. cf. हलानन्तराः संयोगः P. I. 1.7, also गतिरनन्तरः P. VI. 2.49; cf. अनन्तरं संयोगः V. Pr. I. 48.; (2) nearest, as compared with others of the same type; cf. अथवा अनन्तरा या प्राप्तिः सा प्रतिषिध्यते M.Bh. on I.1.43; cf. Par. Śek. अनन्तरस्य विधिर्वा भवति प्रतिषेधो वा, which means that a prescriptive or prohibitive rule applies to the nearest and not to the distant one Par. Śek. 61, Cān. Par. 30.

अनन्त्य non-final cf. अनन्त्यविकारे अनन्त्यदेशस्य when a change does not concern a final letter then it concerns that which immediately precedes the final, Par. Śek. Pari. 95. cf. also M.Bh. on VI. 1.13 Vārt. 5.

अनन्य not different, the same; cf. एकदेशविकृतमनन्यवत् that which has got a change regarding one of its parts is by no means something else; Par. Śek. Pari. 37.

अनन्यवद्भावा being the same, being looked upon as not different. See अनन्य above.

अनभिधान inability to express the meaning desired. The expression न वा अनभिधानात् frequently occurs in the Mahābhāṣya referring to such words or phrases as could be formed by rules of grammar or could be used according to rules but, are not found in current use recognized by learned persons or scholars; cf. तत्त्वानभिधानं यदासिद्धं तत्रैव, अन्यत्र तु यथालक्षणं भवत्येव । Padamañj. on III. 2.1; also cf. अनभिधानाद् व्यधिकरणानां बहुव्रीहिर्न भविष्यति । यद् न्वभिधानमस्ति तत्र वैयधिकरण्येऽपि भवत्येव समासः, कण्ठेकाल इति; Nyāsa on II. 2.24; for examples of अनभिधानं, see also M.Bh., अभिधानलक्षणाः

कृतद्वितसमासाः अनभिधानात् भविष्यन्ति M.Bh. on III. 3.19. also on III. 2.1, V. 5, IV. 2.1. See Kāś. on III. 1.22, III. 3.158.

अनभिनिर्वृत्त that which is not applied; lit. (an operation or vidhi) which has not taken place or which has not been effective; cf. प्रसक्तस्य अनभिनिर्वृत्तस्य प्रतिषेधेन निर्वृत्तिः शक्या कर्तुं नानभिनिर्वृत्तस्य M.Bh. on I. 1.5; IV. 1.37. Cf. also न चानभिनिर्वृत्ते बहिरङ्गे अन्तरङ्ग-प्राप्नोति । तत्र निमित्तमेव बहिरङ्गमन्तरङ्गस्य M.Bh. on VI. 4.22; VIII. 3.15.

अनभिहित not conveyed or expressed by another i.e. by any one of the four factors viz. verbal affix, kṛt affix, taddhita affix and compound. The rule अनभिहिते (P. II. 3.1) and the following rules lay down the different case affixes in the sense of the different Kārakas or auxiliaries of the verbal activity, provided they are not shown or indicated in any one of the above-mentioned four ways; e.g. see the acc. case in कटं करोति, the inst. case in दात्रेण हुनाति, the dat. case in देवदत्ताय गां ददाति, the abl. case in ग्रामादागच्छति, or the loc. case in स्थान्यां पचति.

अनभ्यास a wording which does not contain any reduplicative syllable; an epithet applied to such roots as are not to be reduplicated a second time before affixes of the perfect, as they are already reduplicated; cf. लिटि धातोरनभ्यासस्य P. VI. 1.8.

अनर्थक (1) without any signification; lit. having no meaning of themselves, i.e. possessing a meaning only when used in company with other words or parts of words which bear an independent sense; (the word is used generally in connection with prepositions); e.g. अधिपरी अनर्थकः । P. I. 4.93, cf. अनर्थान्तरवाचिनावनर्थकः । धातुनेका क्रियामाहृतः । तदविशिष्टं सवति यथा शक्ति

पयः ॥ M. Bh. on P. I. 4.93; cf. न निर्वह्य उपसर्गा अर्थाङ्गिराहुरिति शाकटायनः Nir. I. 1.3; cf. also अनर्थको अनर्थान्तरवाचिनौ Kās. on I. 4.93, explained as अनर्थान्तरवाचित्वादनर्थकावित्युक्तम् न त्वर्थाभावादिति दर्शयति by न्यासकारः; (2) meaningless, purposeless; cf. प्रमाणभूत आचार्यो धर्मपवित्रपाणिः महता यत्नेन सूत्रं प्रणयति स। तत्राशक्यं वर्णेनाप्यनर्थकेन भवितुं किं पुनरियता सूत्रेण M. Bh. on I. 1.1, as also सामर्थ्ययोगात् हि किञ्चिदस्मिन् पश्यामि शास्त्रे यदनर्थकं स्यात् M. Bh. on P. VI. 1.77. See for details M. Bh. on I. 2.45 Vārt. 12; III. 1.77 Vārt. 2 and Kaiyaṭa and Uddyota thereon; (3) possessed of no sense absolutely as some nipātas केचन निपाताः सार्थकाः, केचन च निरर्थकाः Uv. on R. Pr. XII. 9; निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P. I. 2.45 Vārt. 12 cf. also ज्या इति निपातनानर्थक्यं P. IV. 4.82. Vārt. 1, एकागारात्रिपातनानर्थक्यं P. V. 1.113 Vārt. 1, also II4 Vārt. 1.

**अनर्थान्तरम्** synonym, synonymous, conveying no different sense, e.g. सङ्गः समूहः समुदाय इत्यनर्थान्तरम्। M. Bh. on P. V. 1.59; अपि च बुद्धिः संप्रत्यय इत्यनर्थान्तरम् M. Bh. on P. I. 1.56, also किमिदमनभिहितं नाम। उक्तं निर्दिष्टमभिहितमित्यर्थान्तरम्। यावद् ब्रूयादनुक्तेऽनिर्दिष्टे इति तावदनभिहिते इति। M. Bh. on P. II. 3.1.

**अनर्थान्तरवाचिनः** not conveying any different sense, अनर्थान्तरवाचिनौ अनर्थकौ M. Bh. on I. 4.93.

**अनल्लिधि** opp. of अल्लिधि; an operation not concerning a single letter, e.g. स्थानिवदादेशोऽनल्लिधौ P. I. 1.56 and M. Bh. thereon; cf. स्थानिवदादेशो ह्रस्वर्णविधौ Kāt. Pari. 39.

**अनवकाश** having no occasion or scope of application; used in connection with a rule the whole of whose province of application is covered by a general rule, and hence which becomes technically useless, unless it is allowed to set aside the general rule; cf. अनवकाशा हि विधयो बाधका भवन्ति

rules which have no opportunity of taking effect ( without setting aside other rules ) supersede those rules; M. Bh. on V. 4.154, also Par. Śek. on Pari. 64.

**अनवकाशत्व** absence of any opportunity of taking effect, scopelessness; considered in the case of a particular rule, as a criterion for setting aside that general rule which deprives it of that opportunity; cf. अनवकाशत्वं निरवकाशत्वं वा बाधकत्वे वीजम्. This अनवकाशत्व is slightly different from अपवादत्व or particular mention which is defined usually by the words सामान्यविधित्त्वं। विशेषविधिरपवादः।

**अनवगतसंस्कार** ( a word ) whose formation and accents have not been explained; cf. Nir. IV. 1; V. 2.

**अनवयव** lit. having no parts; impartite; without any concern with the individual component parts; application in totality; cf. सिद्धं तु धर्मोपदेशेन अनवयवविज्ञानाथया लौकिकवैदिकेषु P. VI. 1.84, Vārt. 5 and Bhāṣya thereon; अस्मिन् शास्त्रे अनवयवेन शास्त्रार्थसंप्रत्ययः स्यात्। a rule in grammar applies to all cases where its application is possible; it cannot be said to have its purpose served by applying to a few cases only.

**अनवस्था** fault of having no end; endlessness; cf. एवमप्यनवस्था स्याद्या मूलश्रवकारिणी Kāv. Prak.; cf. अवश्यं ह्यनेन अर्थानादिशता केनचिच्छब्देन निर्देशः कर्तव्यः स्यात्। तस्य च तावत्केन कृतो येनासौ क्रियते। अथ तस्य केनचित्कृतस्तस्य केन कृत इत्यनवस्था। M. Bh. on II. 1.1.

**अनवस्थान** indefiniteness; cf. उच्चनीचस्थानवस्थानासंज्ञाया अप्रतिदिः M. Bh. on I. 2.30, Vārt. 1.

**अनवस्थित** ( 1 ) undetermined, indefinite; see M. Bh. quoted above on अनवस्थान; cf. also आर्धधातुकीयाः सामान्येन भवन्ति अनवस्थितेषु प्रत्ययेषु। M. Bh. on I. 1.56;

III. 1.4, VII. 2.10, VII. 4.9. The substitutes caused by an ārdhadhātuka affix are, in fact, effected by virtue of the prospective application of the ārdhadhātuka affix before its actual application. (2) repeating or going on without interruption cf. Vāk. pad. I. 106.

अनह tech. term used by the authors of the Prātiśākhya works for frequentative formations such as रीरिपः, चाकृषत् etc.; cf. A. Pr. 4.86.

अनाकाङ्क्ष not depending on another for the completion of its sense; cf. न यचनाकाङ्क्षे P. III. 4.23, and Nyāsa thereon which explains अनाकाङ्क्षे as न विधत्ते आकाङ्क्षा अपेक्षा यस्य तस्मिन्.

अनाकृति not capable of presenting (on its mere utterance) any tangible form or figure; the word is used in connection with a technical term (संज्ञाशब्द) which presents its sense by a definition actually laid down or given in the treatise; cf. अनाकृतिः संज्ञा । आकृतिमन्तः संज्ञिनः M. Bh. on I. 1.1.

अनागम without any known cause; instinctive cf. अनागमश्च सोऽभ्यासः समयः कैश्चिद्विद्यते । Vāk. pad. II. 118

अनादर absence of consideration; disregard; cf. षष्ठी चानादरे P. II. 3.38.

अनादि non-initial; e. g. अनादेश सुद्वचनम् P. III. 4. 102, Vārt. 4; also M. Bh. on VII. 1. 3.

अनादिष्ट not replaced as a substitute; e.g. यः अनादिष्टादचः पूर्वस्तस्य विधिं प्रति स्थानिवद्भावः M.Bh. on I. 1.57 Vārt. 1, III. 2.3 Vārt. 2, and VI. 1.12 Vārt. 10.

अनादेश (1) original, not such as is substituted; e.g. युष्मदस्मदोरनादेशे P. VII. 2.86; (2) absence of statement, अनिर्देश e.g. कर्तरि कृद्वचननादेशे स्वाधिविज्ञानाद P. III. 4.67 Vārt. 1; c f. the Pari.

अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे भवन्ति । Par. Śek. Pari. 113.

अनानुन्तर्य not a close relation; distance; cf. कचिच संनिपातकृतमानन्तर्यं शास्त्रकृतमानन्तर्यं कचिच नैव संनिपातकृतं नापि शास्त्रकृतम् । M.Bh. on VIII. 3.13.

अनानुपूर्व्यसंहिता that saṁhitā text which has an order of words in it, which is different from what obtains in the Pada-pāṭha, and which appears appropriate according to the sense intended in the passage. There are three places of such combinations of words which are not according to the succession of words in the Pada-pāṭha, quoted in the R. Pr. शुनश्चिच्छेपं निहितं सहस्राण् Rk. Saṁh. V. 2.7, नरा वा शंसं पूषणमगोदाम् Rk. Saṁh. X. 64.3; नरा च शंसं देव्यम् Rk. Saṁh. IX. 86.42. cf. यता अनानुपूर्व्यसंहिताः । न ह्येतेषां त्रयाणां पदानुपूर्व्येण संहितास्ति Uvvaṭa on R. Pr. II.78.

अनान्तर्य absence of proximity, absence of cognateness; cf. इह तर्हि खट्वदर्थो मालदर्थ इति दीर्घवचनादकारो न, अनान्तर्यदिकारौकारौ न । M.Bh. on Śiva Sūtras 3-4.

अनाप्य having or possessing no āpya or object; intransitive (root); cf. चालशब्दार्थाद् अनाप्याद् युञ्ज Cāndra 1.2.97 standing for चञ्जशब्दार्थाद् अकर्मकाद् युञ्ज P. III. 2.148.

अनापि (1) non-vedic; not proceeding from any Ṛṣi, or Vedic Seer, cf. संयुद्धौ शाकलयस्येतौ अनापि P. I. 1.16; also Kāś. on the same; cf. किमिदमुपरिधत्तं नाम । अनापि इतिकरणः M.Bh. on VI. 1.129; (2) pertaining to the Pada-pāṭha which is looked upon as अनापि i.e. not proceeding from any Vedic Seer; cf. अनापि इतिकरणः । स च यश्चर आयुदात्तश्च, Uvvaṭa on R. Pr. III. 23; cf. also A. Pr. III. 1.3. cf. also इति शोऽनार्थे अवेदिके परतः बावो इति बावविति,

मानो इति मानविति। Kāśikā on P. I. 1.16

अनि kṛt affix in the sense of curse, e.g. अजीवनिस्ते शठ भूयाद्; cf. आक्रोशे ननि अनि: P. III. 3.112. This affix अनि gets its न् changed into ण् after क् or रेफ of the preceding preposition as in अप्रयाणि:; cf. Kāś. on VIII. 4.29

अनिच् samāsānta affix after the word धर्म and some other words prescribed by P. V. 4. 124-6, e.g. कल्याणधर्मा, सुजन्मा, दक्षिणेर्मा.

अनिट् (1) not admitting the augment इट् to be prefixed to it; the term is strictly to be applied to ārdhahātuka affixes placed after such roots as have their vowel characterized by a grave accent (अनुदात्तस्वर); the term अनिट् being explained as अनिडादि qualifying the आर्धधातुक affix; (2) in a secondary way, it has become customary to call such roots अनिट् as do not allow the augment इट् to be prefixed to an ārdhahātuka affix placed after them. Such roots are termed अनुदात्त verily because they are possessed of an anudātta vowel. e.g. कृ, घृ, जि, गम्, हन् etc. as against भू, धृ, तृ, भि, वृ, वद, फल्, चल्, etc. which have their vowel characterized by an acute. (उदात्त) accent. For a complete list of such roots see the well-known stanzas given in the Siddhānta-kaumudī incidentally on आत्मनेपदेष्वन्तः P. VII. 1.5. ऊट्टदन्तैर्व्योतिरुक्षुसीद्वस्तु.... निहताः स्मृताः ॥ १ ॥ शङ्खपृष्ठमुचि-रिच्वच्विच्.... धातवो व्यधिकं शतम् ॥ as also some lists by ancient grammarians given in the Mahābhāṣya on एकाच उपदेशेनुदात्तात्. P. VII. 2.10 or in the Kāśikā on the same rule P. VII. 2.10.

अनिट्कारिका (1) name given to Stanzas giving a complete list of such roots

as do not allow the augment इट् (इट्) to be prefixed to an ārdhahātuka affix placed after them. For such Kārikās see Sid. Kau. on VII. 1.5 as also Kāśikā on VII. 2.10; (2) a short treatise enumerating in 11 verses the roots which do not admit the augment इट् before the ārdhahātuka affixes. The work is anonymous, and not printed so far, possibly composed by a Jain writer. The work possibly belongs to the Kātantra system and has got short glosses called व्याख्यान, अवचूरी, विवरण, टीका, टिप्पणी and the like which are all anonymous.

अनिट्कारिकाविवरण a short commentary by Kṣamāmāṇikya on the work Anitkārīkā, which see above.

अनिङ्गय not separable into two padas or words by means of avagraha; cf. संध्य ऊष्माप्यनिङ्गये; R. Pr. V. 41; cf. also R. Pr. IX. 25, XIII. 30. See इङ्गय below.

अनित्य (1) not nitya or obligatory; optional; (said of a rule or paribhāṣā whose application is voluntary). Regarding the case and conjugational affixes it can be said that those affixes can, in a way, be looked upon as nitya or obligatory, as they have to be affixed to a crude nominal base or a root, there being a dictum that no crude base without an affix can be used, as also, no affix alone without a base can be used. On the other hand, the taddhita and kṛt affixes as also compounds are voluntary as, instead of them an independent word or a phrase can be used to convey the sense. For a list of such nitya affixes see M. Bh. on V. 4.7; (2) the word अनित्य is also used in the sense of not-nitya, the word नित्य being taken to mean



कृताकृतप्रसङ्गि occurring before as well as after another rule has been applied, the latter being looked upon as अनित्य which does not do so. This 'nityatva' has got a number of exceptions and limitations which are mentioned in Paribhāṣās 43-49 in the Paribhāṣenduśekhara.

अनिर्दिष्टप्रथम an underived word; an ancient term used by authors of the Prātiśākhya to signify 'original' words which cannot be subjected to निर्वचन.

अनिपात्य not necessary to be specifically or implicitly stated, as it can be brought about or accomplished in the usual way; e.g. इन्द्रम् लिङ्गम-  
शिष्यं लोकाश्रयत्वाद्धिद्वयम्। तत्र नपुंसकत्वमनि-  
पात्यम् M.Bh. on VIII. 1.15. See also M. Bh. on VI. 1.207. and VII. 2.27.

अनिबन्धन without support, without any real object as its foundation cf. Vāk. pad. I. 138.

अनिमित्त not serving as a cause, not possessing a causal relation; e.g. संनिपातलक्षणो विधिरनिमित्तं तद्विधातस्य Par. Śek. Pari. 85. See also M.Bh. on I. 1.39.

अनियत not subject to any limitation; cf. प्रत्यया नियताः, अर्था अनियताः, अर्था नियताः, प्रत्यया अनियताः M.Bh. on II. 3.50. In the case of नियमविधि (a restrictive rule or statement) a limitation is put on one or more of the constituent elements or factors of that rule, the limited element being called नियत, the other one being termed अनियत; also see Kāś. on II. 2.30.

अनियतपुंस्क whose sex—especially whether it is a male or a female—is not definitely known from its mere sight; small insects which are so. The term सुद्रा in P. IV. 1. 131 is

explained in the Mahābhāṣya as सुद्रा नाम अनियतपुंस्का अङ्गुलीना वा M. Bh. on P. IV 1.131.

अनिर्दिष्टार्थे whose sense has not been specifically stated; the word is used with reference to such affixes as are not prescribed in any specific sense or senses and hence as are looked upon as possessing the sense which the base after which they are prescribed has got; cf. अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे भवन्ति—affixes, to which no meaning has been assigned, convey the meaning of the bases to which they are added; cf. Par. Śek. Pari. 113; cf. also M.Bh. on III. 2.4, III. 2.67, III. 3.19, III. 4.9, VI. 1.162.

अनिष्ट an undesired consequence or result; cf. अनिष्टं च प्राप्नोति इष्टं च न सिध्यति M.Bh. on I. 3.1; also cf. नानिष्टार्था शास्त्रप्रवृत्तिः M.Bh. on VI. 1.2.

अनिष्टिज्ञ ignorant or inattentive to what the Grammarian intends or desires to say, cf. तत्र सौर्यमगवतोक्तम्—  
अनिष्टिज्ञो वाडवः पठति। इष्यत एव चतुर्मात्रः  
प्लुतः M. Bh. on VIII. 2.106.

अनीयर् kṛt affix, termed कृत्य also forming the pot. pass. part. of a root, cf. तव्यत्तव्यानीयर् P. III. 1.96. e.g. see the forms करणीयं, दरणीयं, the mute र showing the acute accent on the penultimate vowel.

अनुकरण (1) imitation; a word uttered in imitation of another; an imitative name; cf. अनुकरणं चानिनिपरम् P. I. 4.62; अनुकरणं हि शिष्टाशिष्टाप्रतिविद्धेषु यथा लौकिक-  
पेदिक्षेपु, Śiva sūtra 2 Vārt 1; cf. also प्रकृतिवद् अनुकरणं भवति an imitative name is like its original Par. Śek. Pari. 36; also M. Bh. on VIII. 2.46; (2) imitative word, onomatopoeic word; cf. एवं आहुः कुक्कुडः कुक्कुड इति। नैवं त आहुः। अनुकरणमेतच्चेष्टाम् M.Bh. on I. 3.48. cf. also हुङ्कुमिः इति शब्दानुकरणम् Nir. IX. 12.

अनुकर्षण dragging (from the preceding rule) to the following rule taking the previous rule or a part of it as understood in the following rule or rules in order; the same as अनुवृत्ति; cf. अनुकर्षणार्थेक्षकारः Kāś. on II. 4. 18, III. 2.26, VII. 1.48; cf. also the Paribhāṣā चानुक्रुष्टं नोत्तरम्—that which is attracted from a preceding rule by the particle च is not valid in the rule that follows; Par. Śek. Pari. 78.

अनुकार (1) prototype, image, cf. प्राप्स्युपायोऽनुकारश्च तस्य वेदो महर्षिभिः। एकोऽप्यनेकवर्त्तेव समास्नातः पृथक् पृथक्॥ Vāk. pad. I.5. (2) supposition as the same, false identification (प्रत्यवभासनम्। पुण्य.) cf. Vāk. pad I. 86

अनुकार्य (1) imitation opposed to natural (स्वरूप) cf. Kaiyaṭa on M.Bh. on अङ्गण. (2) image, prototype (अनुकार) cf. Vāk. pad. I.5.

अनुक्रुष्ट attracted from a previous rule as is frequently done in Pāṇini's rules. See the word अनुकर्षण above.

अनुक्त not actually stated or expressed in a rule; cf. चकारोऽनुक्तसमुच्चयार्थः Kāś. on II. 4.18, III. 2.26, VII. 1.48; also cf. Nyāsa on P. II. 2. 9.

अनुक्रम right or regular order in a Vedic recital, called क्रम. e.g. वायवः स्थ.

अनुक्रमण enumeration (in the right order as opposed to व्युत्क्रम); e.g. अथ किमर्थमुत्तरश्च एवमादि अनुक्रमणं क्रियते M.Bh. on II. 1.58; also on IV. 2.70; verbal forms of the root क्रम् with अनु occur in this sense very frequently; e.g. यदित कर्ध्वं अनुक्रमिष्यामः; so also the p.p.p. अनुक्रान्तं occurs frequently in the same sense.

अनुत्तन्त्र lit. that which follows Tantra i.e. Śāstra which means the original rules of a Śāstra; technical term for Vārtika used by Bhartṛhari; cf. सूत्राणां

सानुत्तन्त्राणां भाष्याणां च प्रणेक्षुभिः Vāk. pad. I.23, where the word अनुत्तन्त्र is explained as Vārtika by the commentator.

अनुत्तम other than उत्तम or the first person; cf. विभाषिते सोपसर्गमनुत्तमम् P. VIII 1.53 and Kāśika thereon.

अनुत्पत्ति non-production of an element of a word such as an affix or an augment or the like; cf. वावचने चानुत्पत्त्यर्थम् P. III. 1.2, Vārt. 7, तत्रोत्पत्तिर्वा प्रसङ्गो यथा तद्धिते P. III. 1.94 Vārt. 2, also कृष्यादिषु चानुत्पत्तिः (णिचः) P. III. 1.26 Vārt. 3.

अनुदात्त non-udātta, absence of the acute accent; one of the Bāhyaprayatnas or external efforts to produce sound. This sense possibly refers to a stage or a time when only one accent, the acute or उदात्त was recognized just as in English and other languages at present. This udātta was given to only one vowel in a single word (simple or compound) and all the other vowels were uttered accentless i.e. अनुदात्त. Possibly with this idea in view, the standard rule 'अनुदात्तं पदमेकवर्त्तम्' was laid down by Pāṇini cf. VI. 1.158. As, however, the syllable, just preceding the accented (उदात्त) syllable, was uttered with a very low tone, it was called अनुदात्ततर, while if the syllables succeeding the accented syllable showed a gradual fall in case they happened to be consecutive and more than two, the syllable succeeding the उदात्त was given a mid-way tone, called स्वरित; cf. उदात्तादनुदात्तस्य स्वरितः. Thus, in the utterance of Vedic hymns the practice of three tones उदात्त, अनुदात्त and स्वरित came in vogue and accordingly they are found defined in all the Prātiśākhya and grammar works; cf. उच्चैरुदात्तः ;

नीचैरनुदात्तः, समाहारः स्वरितः P. I. 2. 29-31, T. Pr. I. 38-40, V. Pr. I. 108-110. Anudātta is defined by the author of the Kāśikāvṛtti as यस्मिन्नुच्चार्यमाणे गात्राणामन्ववसर्गो नाम शिथिलीभवनं भवति, स्वरस्य मृदुता, कण्ठविवरस्य उरुता च सः अनुदात्तः cf. अन्ववसर्गो मर्दवमुस्ता स्वरस्येति नीचैः कराणि शब्दस्य M.Bh. on I. 2. 29, 30. Cf. also उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः । आयाम-विश्रम्भाक्षेपेस्त उच्यन्तेऽक्षराश्रयाः ॥ R. Pr. III. 1. The term anudātta is translated by the word 'grave' as apposed to 'acute' (udātta,) and 'circumflex' (svarita); The term is used in the sense of अन् + उदात्तः i.e. 'अविद्यमानोदात्तः । cf. P. VI. 1. 161, 190. (2) a term applied to such roots as have the vowel अनुदात्त or grave, the chief characteristic of such roots being the non-admission of the augment इ before an ārdhahātuka affix placed after them. (See अनिद्).

**अनुदात्तर** quite a low tone, completely grave; generally applied to the tone of that grave or anudātta vowel which is immediately followed by an acute (उदात्त) vowel. When the three Vedic accents were subdivided into seven tones viz. उदात्त, उदात्तर, अनुदात्त, अनुदात्तर, स्वरित, स्वरित-रथोदात्त and एकश्रुति corresponding to the seven musical notes, the अनुदात्तर was the name given to the lowest of them all. अनुदात्तर was termed सन्नतर also; cf. उदात्तस्वरितपरस्य सन्नतरः P. I. 2.40; cf. also M.Bh. on I. 2.33.

**अनुदात्ता** a term meaning 'having a grave accent,' used by ancient grammarians. Cf. क्रिमियमेकश्रुतिरुदात्ता उत अनुदात्ता M.Bh. on I. 2.33.

**अनुदात्तेत्** lit. one whose mute signifi-  
catory letter is uttered with a grave  
accent; a term applied to a root  
characterized by an indicatory  
mute vowel accented grave, the

chief feature of such a root being  
that it takes only the Ātmanepada  
affixes; e.g. आस्ते, वस्ते, etc.; cf.  
अनुदात्तङित आत्मनेपदम् P. I. 3.12; such  
a root, in forming a derivative  
word in the sense of habit, takes  
the affix युच् e.g. वर्त्तनः, वर्धनः, etc.  
provided the root begins with a  
consonant; cf. अनुदात्तेतश्च ह्लादेः P. III.  
2.149.

**अनुदात्तोपदेश** (a root) pronounced ori-  
ginally i.e. pronounced in the  
Dhātupāṭha with a grave accent;  
see the word अनुदात्त above; cf.  
अनुदात्तोपदेशवनतितनोत्पादीनामनुनासिकलोपो झलि  
ङ्किति P. VI. 4.37. See also the  
word अनिद् above.

**अनुदेश** (1) reference, mention, state-  
ment referring to a preceding ele-  
ment. cf. यथासंख्यमनुदेशः समानाम् P.I.  
3.10; cf. असिद्धवचनात् सिद्धमिति चेद् उत्तमं-  
लक्षणानामनुदेशः M. Bh. on I. 1.57 Vārt.  
3. (2) declaration; prescription; the  
same as अतिदेश. cf. स्थान्यादेशपृथक्त्वादादेशे  
स्थानिवद् अनुदेशो गुरुवद् गुरुपुत्र इति यथा P.  
I. 1.56 Vārt. 1; (3) a grammatical  
operation cf. यथासंख्यमनुदेशः समानाम् ।  
सप्तसंबन्धी विधिर्यथासंख्यं स्यात् Sid. Kau.  
on P. I. 3.10. See the word अनूदेश  
in this sense cf. संख्यातानामनुदेशो यथा-  
संख्यम् V. Pr. I. 143.

**अनुनाद** a fore-sound; a preceding  
additional sound which is looked  
upon as a fault; e.g. इहामि when  
pronounced as अहमामि. This sound  
is uttered before an initial sonant  
consonant. It is also uttered  
before initial aspirates or visarga.  
cf. घोषवतामनुनादः पुरस्ताद् आदिस्थानां, क्रियते  
धारणं वा । सोष्मोभणामनुनादोप्यनादः R. Pr.  
XIV. 18, 19.

**अनुनासिक** (a letter) uttered through  
the nose and mouth both, as differ-  
ent from anusvāra which is uttered  
only through the nose. cf. मुखनासिका-  
वचनोनुनासिकः P.I. 1.8, and M. Bh.

अनुकर्षण dragging (from the preceding rule) to the following rule taking the previous rule or a part of it as understood in the following rule or rules in order; the same as अनुवृत्ति; cf. अनुकर्षणार्थश्चकारः Kāś. on II. 4. 18, III. 2.26, VII. 1.48; cf. also the Paribhāṣā चानुक्तं नोत्तरत्र—that which is attracted from a preceding rule by the particle च is not valid in the rule that follows; Par. Śek. Pari. 78.

अनुकार (1) prototype, image, cf. प्राप्स्युपायोऽनुकारश्च तस्य वेदो महर्षिभिः एकोऽप्यनेकवर्त्तेन समानातः शृङ्क् शृङ्क् ॥ Vāk. pad. I.5. (2) supposition as the same, false identification (प्रत्यवभासतम्। पुण्य.) cf. Vāk. pad I. 86

अनुकार्ये (1) imitation opposed to natural (स्वरूप) cf. Kaiyaṭa on M.Bh. on अङ्गु. (2) image, prototype (अनुकार) cf. Vāk. pad. I.5.

अनुकृष्ट attracted from a previous rule as is frequently done in Pāṇini's rules. See the word अनुकर्षण above.

अनुक्त not actually stated or expressed in a rule; cf. चकारोऽनुक्तसमुच्चयार्थः Kāś. on II. 4.18, III. 2.26, VII. 1.48; also cf. Nyāsa on P. II. 2. 9.

अनुक्रम right or regular order in a Vedic recital, called क्रम. e.g. वायवः स्थ.

अनुक्रमण enumeration (in the right order as opposed to व्युत्क्रम); e.g. अथ क्रियतेमुत्तरत्र एवमादि अनुक्रमणं क्रियते M.Bh. on II. 1.58; also on IV. 2.70; verbal forms of the root क्रम् with अनु occur in this sense very frequently; e.g. यदित ऊर्ध्वं अनुक्रमिष्यामः; so also the p.p.p. अनुक्रान्तं occurs frequently in the same sense.

अनुत्तम lit. that which follows Tantra i.e. Śāstra which means the original rules of a Śāstra; technical term for Vārtika used by Bhartṛhari; cf. सूत्राणां

सानुत्तमाणां भाष्याणां च प्रणेक्षिः Vāk. pad. I.23, where the word अनुत्तम is explained as Vārtika by the commentator.

अनुत्तम other than उत्तम or the first person; cf. विभाषितं सोपसर्गमनुत्तमम् P. VIII 1.53 and Kāśika thereon.

अनुत्पत्ति non-production of an element of a word such as an affix or an augment or the like; cf. वावचने चानुत्पत्त्यर्थम् P. III. 1.2, Vārt. 7, तन्नोत्पत्तिर्वा प्रसङ्गो यथा तद्धिते P. III. 1.94 Vārt. 2, also कृष्यादिषु चानुत्पत्तिः (गिचः) P. III. 1.26 Vārt. 3.

अनुदात्त non-udātta, absence of the acute accent; one of the Bāhyaprayatnas or external efforts to produce sound. This sense possibly refers to a stage or a time when only one accent, the acute or उदात्त was recognized just as in English and other languages at present. This udātta was given to only one vowel in a single word (simple or compound) and all the other vowels were uttered accentless i.e. अनुदात्त. Possibly with this idea in view, the standard rule 'अनुदात्ते पदनेकवर्णम्' was laid down by Pāṇini cf. VI. 1.158. As, however, the syllable, just preceding the accented (उदात्त) syllable, was uttered with a very low tone, it was called अनुदात्तर, while if the syllables succeeding the accented syllable showed a gradual fall in case they happened to be consecutive and more than two, the syllable succeeding the उदात्त was given a mid-way tone, called स्वरित; cf. उदात्तादनुदात्तस्य स्वरितः. Thus, in the utterance of Vedic hymns the practice of three tones उदात्त, अनुदात्त and स्वरित came in vogue and accordingly they are found defined in all the Prātiśākhya and grammar works; cf. उच्चैरुदात्तः ;

नीचैरनुदात्तः, समाहारः स्वरितः P. I. 2. 29-31, T. Pr. I. 38-40, V. Pr. I. 108-110. Anudātta is defined by the author of the Kāśikāvṛtti as यस्मिन्नुच्चार्यमाणे गात्राणामन्ववसर्गो नाम शिथिलीभवनं भवति, स्वरस्य मृदुता, कण्ठविवरस्य उरुता च सः अनुदात्तः cf. अन्ववसर्गो मार्दवमुरुता स्वरस्येति नीचैः कराणि शब्दस्य M.Bh. on I. 2. 29.30. Cf. also उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः। आवा-विश्रम्भाक्षेपस्त उच्यन्तेऽक्षराक्षयाः ॥ R. Pr. III. 1. The term anudātta is translated by the word 'grave' as apposed to 'acute' (udātta,) and 'circumflex' (svarita); The term is used in the sense of अन् + उदात्तः i.e. 'अविद्यमानोदात्तः। cf. P. VI. 1. 161, 190. (2) a term applied to such roots as have the vowel अनुदात्त or grave, the chief characteristic of such roots being the non-admission of the augment इ before an ārdhadhātuka affix placed after them. (See अनिट्).

**अनुदात्तर** quite a low tone, completely grave; generally applied to the tone of that grave or anudātta vowel which is immediately followed by an acute (उदात्त) vowel. When the three Vedic accents were subdivided into seven tones viz. उदात्त, उदात्तर, अनुदात्त, अनुदात्तर, स्वरित, स्वरित-स्थोदात्त and एकश्रुति corresponding to the seven musical notes, the अनुदात्तर was the name given to the lowest of them all. अनुदात्तर was termed सन्नतर also; cf. उदात्तस्वरितपरस्य सन्नतरः P. I. 2.40; cf. also M.Bh. on I. 2.33.

**अनुदात्ता** a term meaning 'having a grave accent,' used by ancient grammarians. Cf. किमियमेकश्रुतिरुदात्ता उत अनुदात्ता M.Bh. on I. 2.33.

**अनुदात्ते** lit. one whose mute signifi-  
catory letter is uttered with a grave  
accent; a term applied to a root  
characterized by an indicatory  
mute vowel accented grave, the

chief feature of such a root being that it takes only the Ātmanepada affixes; e.g. आस्ते, वस्ते, etc.; cf. अनुदात्तङित आत्मनेपदम् P. I. 3.12; such a root, in forming a derivative word in the sense of habit, takes the affix युच्. e.g. वर्चनः, वर्धनः, etc. provided the root begins with a consonant; cf. अनुदात्तेतश्च ह्लादेः P. III. 2.149.

**अनुदात्तोपदेश** (a root) pronounced originally i.e. pronounced in the Dhātupāṭha with a grave accent; see the word अनुदात्त above; cf. अनुदात्तोपदेशवनतिततोत्यादीनामनुनासिकलोपो ह्यलिङ्गिति P. VI. 4.37. See also the word अनिट् above.

**अनुदेश** (1) reference, mention, state-  
ment referring to a preceding ele-  
ment. cf. यथासंख्यमनुदेशः समानाम् P.I. 3.10; cf. असिद्धवचनात् सिद्धमिति चेद् उत्सर्ग-  
लक्षणानामनुदेशः M. Bh. on I. 1.57 Vārt. 3. (2) declaration; prescription; the same as अतिदेश. cf. स्थान्यादेशपृथक्त्वादादेशे स्थानिवद् अनुदेशो गुरुवद् गुरुपुत्र इति यथा P. I. 1.56 Vārt. 1; (3) a grammatical operation cf. यथासंख्यमनुदेशः समानाम्। समसंबन्धी विधिर्यथासंख्यं स्यात् Sid. Kau. on P. I. 3.10. See the word अनुदेश in this sense cf. संख्यातानामनुदेशो यथा-संख्यम् V. Pr. I. 143.

**अनुनाद** a fore-sound; a preceding additional sound which is looked upon as a fault; e.g. इहामि when pronounced as अह्यामि. This sound is uttered before an initial sonant consonant. It is also uttered before initial aspirates or visarga. cf. घोषवतामनुनादः पुरस्ताद् आदिसानां, क्रियते धारणं वा। सोमोऽप्रणामनुनादोप्यनादः R. Pr. XIV. 18, 19.

**अनुनासिक** (a letter) uttered through the nose and mouth both, as different from anusvāra which is uttered only through the nose. cf. मुखनासिका-वचनोऽनुनासिकः P.I. 1.8, and M. Bh,

**अनुवर्त्य** to be observed, to be obeyed; cf. न लक्षणेन पदकारा अनुवर्त्याः। पदकारैर्नाम लक्षणमनुवर्त्यम् M. Bh. on III. 1. 109.

**अनुवाद** repetition of a rule already laid down or of a statement already made; cf. प्रमाणान्तरावगतस्य अर्थस्य शब्देन संकीर्तनमात्रमनुवादः Kās. on II. 4.3; Vāk. pad. II. 115

**अनुविधि** operation in conformity with what is found. The expression छन्दसि दृष्टानुविधिः is often found in the Mahābhāṣya; cf. M. Bh. on I. 1.5, I. 1.6, I. 1.21, III. 1.9, III. 1.13, VI. 1.6, VI. 1.77, VI. 1.79, VI. 4.128, VI. 4.141, VIII. 2.108.

**अनुवृत्ति** repetition or recurrence of a word from the previous to the subsequent rule or rules, which is necessary for the sake of the intended interpretation. The word is of common use in books on Pāṇini's grammar. This continuation is generally uninterrupted like the stream of a river (गङ्गास्रोतोवत्); sometimes however, when it is not required in an intermediate rule, although it proceeds further, it is named मण्डूकच्छ्रुत्यानुवृत्तिः. In rare cases it is taken backwards in a sūtra work from a subsequent rule to a previous rule when it is called अपकर्ष.

**अनुशासन** traditional instruction; treatment of a topic; e.g. अथ शब्दानुशासनम्। M. Bh. on I.1.1. where the word is explained as अनुशिष्यन्ते संस्क्रियन्ते व्युत्पाद्यन्ते अनेन इति अनुशासनम्। cf. also व्याकरणस्य चेदमन्वर्थं नाम शब्दानुशासनमिति। Dipikā and Pradīpa.

**अनुषङ्ग** (1) lit. attaching, affixing; augment, अनुषज्यते असौ अनुषङ्गः; (2) a term for the nasal letter attached to the following consonant which is the last, used by ancient grammarians; cf. अन्त्यात्पूर्वो मस्जेरनुषङ्गसंयोगादिलोपार्थम् cf. P. I. 1.47 Vārt. 2 and M. Bh. there-

on; cf. यफान्तानां चानुषङ्गिणाम् Kāt. IV. 1.13. The term अनुषङ्ग is defined in the Kātantra grammar as व्यञ्जनाद्यः अनुषङ्गः. The term is applied to the nasal consonant न् preceding the last letter of a noun base or a root base; penultimate nasal of a root or noun base; Kāt. II. 1. 12. (3) resonant sounds helping the manifestation of स्फोट; cf. Vāk. pad. I. 106 and स्तो.

**अनुष्टुप्** name of one of the main seven vedic metres which are known by the name प्रजापतिच्छन्दस्. It has eight letters in each one of the four pādas. It is sub-divided into त्रिपादनुष्टुप् and चतुष्पादनुष्टुप्. त्रिपादनुष्टुप् has further divisions like पुरस्ताज्ज्योति (8, 12, 12), पिपीलिकमध्या (12, 8, 12), and उपरिष्टाज्ज्योति (12, 12, 8). चतुष्पादनुष्टुप् has divisions like पादैरनुष्टुप् (7, 7, 7, 7) and महापदपङ्क्ति (5, 5, 5, 5, 6). cf. Rkprātiśākhyā XVI. 27-30.

**अनुसंहार** independent mention, a second time, of a thing already mentioned, for another purpose; cf. 'अलोन्वयस्य' इति स्थाने विज्ञातस्यानुसंहारः P. I. 1.53 Vārt. 1.

**अनुसंहिते** according to the Samhitā text of the Vedas; cf. एतानि नोहं गच्छन्ति अग्निगो अनुसंहितम् Bhartrihari's Mahābhāṣyadīpikā p. 9; cf. also R. Pr. XI. 31, also XV. 33, where the word is explained as संहिताक्रमेण by Uvaṭa.

**अनुसंहृति** recapitulation; grasp (by the mind). cf. विज्ञातस्यानुसंहारः। M. Bh. on P. I. 1.52 (अनुसंहारः उपसंहारः। उद्योत on भाष्य on I.1.52).

**अनुस्वान** resonance following the utterance of a letter; cf. अन्ये तु ध्रुवते [अनु-प्रदानमनुस्वानः घण्टानिर्हृदवत्। Svopajñā on Vāk. pad. I. 106.

**अनुस्वार** see above under अ.

अनूक्त said afterwards, generally in imitation; cf. अनूक्तवान् अनूक्तः। अनूक्तमित्येवान्यत्र M.Bh. on III 2.109.

अनूक्ति statement with reference to what has been already said; the same as anvādeśā, which see below.

अनूद्देश statement or mention immediately afterwards; the same as the word अनुद्देश used by Pāṇini in I.3.10, cf. संख्यातानामनूद्देशो यथासंख्यम्। अनूद्देशः पश्चादनुद्देशः; Uvaṭa on V. Pr. I.143.

अनेकशेष having no ekaśeṣa topic in it; a term applied to the Daiva Grammar which does not discuss the ekaśeṣa topic to which Pāṇini has devoted ten rules from I. 2.64 to 73.

अनेकस्वर having many vowels or syllables in it; the same as अनेकाच् of Pāṇini; cf. Hem. III. 4 46.

अनेकाक्षर having many syllables in it; cf. अनेकाक्षरयोस्त्वसंयोगाद्यवौ Kāt. II. 2.59.

अनेकाच् having many vowels (two or more) in it; opp. to एकाच्; a term frequently used in Pāṇini's grammar meaning the same as अनेकस्वर or अनेकाक्षर, which see above; cf. P. VI. 3.42, VI. 4.82.

अनेकान्त (1) not forming an integral part, the same as अनवयव; cf. अनेकान्ताः अनवयवा इत्यर्थः Par. Śek. Parī 4. (2) absence of any definite view cf. अनेकान्तत्वाच्च। येषां चाप्यारभ्यते तेषामप्यनेकान्तः। १. मामहन्त उक्थयात्रम्। ममहन्त इति च। M.Bh. on VI. 1.7.

अनेकार्थे (1) possessed of a plural sense; referring to many things, cf. अनेकार्थे युष्मदस्मदी M.Bh. on P. VII. 2.98 also अनेकार्थाश्रयश्च पुनरेकशेषः P. I. 2.64 Vārt. 15; (2) possessed of many senses, cf. अनेकार्था अपि धातवो भवन्ति M.Bh. on P. VIII. 2.48; also cf. यान्यनेकार्थानि एकशब्दानि तावन्तोनुक्रमिष्यामः Nir. IV.1. Indeclinables also have many

senses; cf. अव्ययानामनेकार्थत्वम्। Uddyota on P. VI. 3. 109.

अनेकाङ् possessed of many letters; lit. possessed of not one letter, cf. अनेकाङ्शित् सर्वस्य P. I. 1.55.

अनेजन्त not ending in a diphthong; cf. नानुबन्धकृतमनेजन्तत्वम् Par. Śek. Par in 7.

अनैकान्तिक undetermined, indefinite; एतदप्यनैकान्तिकं यदल्पप्राणस्य सर्वोच्चैस्तन्महाप्राणस्य सर्वनीचैः M.Bh. on I. 2.30, also M.Bh. on VI. 1.37; not invariable, cf. अनैकान्तिकं ज्ञापकम् M.Bh. on VII. 2.102, VIII. 3.34.

अनैमित्तिक not possessed of any definite cause; अनैमित्तिको ह्यनुबन्धलोपः M.Bh. on I. 1.20 also on I. 1.59 and I.2.64.

अन्त final, phonetically last element remaining, of course, after the mute signficatory letters have been dropped, cf. अनुत्तरलक्षणेन्तः M.Bh. on I. 1.21 Vart. 6.

अन्तकरण lit. bringing about as the final; an affix (which is generally put at the end); ancient term for an affix; cf. एतेः कारितं च यकारादि चान्तकरणम्। अस्तेः शुद्धं च सकारादि च। Nir. I.13.

अन्तःकरणत्व lit. essence of the mind; internal Thinking principle, cf. अन्तःकरणत्वस्य वायुराश्रयतां गतः। तद्धर्मेण समाविष्टस्तेजसैव विवर्तते ॥ Vak. pad. 1.114.

अन्तःकार्य lit. interior operation; an operation inside a word in its formation-stage which naturally becomes *antaraṅga* as contrasted with an operation depending on two complete words after their formation which is looked upon as *bahiraṅga*.

अन्तःपदम् inside a word; explained as पदस्य मध्ये by उवट; cf. नुक्षान्तःपदेऽरेके V. Pr. IV. 2 cf. also अन्तःपदं निवृत्तयः R. Pr. II. 13.

अन्तःपात insertion of a letter or phonetic element such as the letter क्

between इ् and a sibilant, or the letter द् between ण् and a sibilant; cf. 'प्रत्यङ्क् स विश्वा, वञिन् च छृयिहि; cf. P. VIII. 3.28, 29, 30, 31; cf. तेऽन्तःपाताः अकृतसंहितानाम् R. Pr. IV. 20.

अन्तःपादम् inside the foot of a verse explained as पादस्य मध्ये by Uvata; cf. प्रकृत्यान्तःपादमव्यपरे. P. VI. 1. 113.

अन्तःस्थ, अन्तःस्था *f.*, also written as अन्तस्थ, अन्तस्था *f.*, semivowel; cf. अथान्तस्थाः। यिति रिति लिति विति; V. Pr. VIII. 14-15; cf. चतस्रोन्तःस्थाः explained by उवट् as स्पर्शोष्मणामन्तः मध्ये तिष्ठन्तीति अन्तःस्थाः R. Pr. I. 9, also पराश्वतस्रोन्तस्थाः T. Pr. I. 8. The ancient term appears to be अन्तःस्था *f.* used in the Prātiśākhya works. The word अन्तःस्थानाम् occurs twice in the Mahābhāṣya from which it cannot be said whether the word there is अन्तःस्थ *m.* or अन्तस्था *f.* The term अन्तस्थ or अन्तस्था is explained by the commentators on Kātantra as स्वस्य स्वस्य स्थानस्य अन्ते तिष्ठन्तीति।

अन्तर interval between two phonetic elements when they are uttered one after another; hiatus, pause; वर्णान्तरं परमाणु, R.T. 34; also विरामो वर्णयोर्मध्येऽप्यनुकालोप्यसंयुते Vyāsaśikṣā; (2) space between two phonetic elements. e. g. स्वरान्तरे explained as स्वरयोरन्तरे (between two vowels) by Uvata cf. अन्तस्थान्तरोपलिङ्गी विभाषितगुणः Nir X. 17. अन्तरमवकाशस्थानमुपलिङ्गयति उपगच्छति यः। Durga's comment.

अन्तरङ्ग a highly technical term in Pāṇini's grammar applied in a variety of ways to rules which thereby can supersede other rules. The term is not used by Pāṇini himself. The Vārtikakāra has used the term thrice (See I. 4.2 Vārt. 8, VI. 1. 106 Vārt. 10 and VIII. 2.6 Vārt. 1) evidently in the sense of 'immediate', 'urgent', of earlier occur-

rence' or the like. The word is usually explained as a Bahuvrihi compound meaning 'अन्तः अङ्गानि तिसित्तानि यस्य' (a rule or operation which has got the causes of its application within those of another rule or operation which consequently is termed वहिरङ्ग). अन्तरङ्ग, in short, is a rule whose causes of operation occur earlier in the wording of the form, or in the process of formation. As an अन्तरङ्ग rule occurs to the mind earlier, as seen above, it is looked upon as stronger than any other rule, barring of course अपवाद rules or exceptions, if the other rule presents itself simultaneously. The Vārtikakāra, hence, in giving preference to अन्तरङ्ग rules, uses generally the wording अन्तरङ्गबलीयस्त्वाद् which is paraphrased by अतरङ्ग वहिरङ्गाद् बलीयः which is looked upon as a paribhāṣā. Grammarians, succeeding the Vārtikakāra, not only looked upon the वहिरङ्ग operation as weaker than अन्तरङ्ग, but they looked upon it as invalid or invisible before the अन्तरङ्ग operation had taken place. They laid down the Paribhāṣā असिद्धं वहिरङ्गमन्तरङ्गे which has been thoroughly discussed by Nāgeśa in his Paribhāṣenduśekhara. The अन्तरङ्गत्व is taken in a variety of ways by Grammarians: (1) having causes of application within or before those of another e.g. स्थोनः from the root स्वि (सि + उ + न) where the यण् substitute for इ is अन्तरङ्ग being caused by उ as compared to गुण for उ which is caused by न, (2) having causes of application occurring before those of another in the wording of the form, (3) having a smaller number of causes, (4) occurring earlier in the order of several operations which take place in arriving at the complete form of a word, (5) not having संज्ञा (tech-



nical term) as a cause of its application, (6) not depending upon two words or padas, (7) depending upon a cause or causes of a general nature (सामान्यापेक्ष) as opposed to one which depends on causes of a specific nature (विशेषापेक्ष).

**अन्तरङ्गपरिभाषा** the phrase is used generally for the परिभाषा 'असिद्धं बहिरङ्गमन्तरङ्गे' described above. See the word अन्तरङ्ग. The परिभाषा has got a very wide field of application and is used several times in setting aside difficulties which present themselves in the formation of a word. Like many other paribhāṣās this paribhāṣā is not a paribhāṣā of universal application.

**अन्तरङ्गबलीयस्त्व** the strength which an *antarāṅga* rule or operation possesses by virtue of which it supersedes all other rules or operations, excepting an *apavāda* rule, when or if they occur simultaneously in the formation of a word.

**अन्तरङ्गलक्षण** characterized by the nature of an *antarāṅga* operation which gives that rule a special strength to set aside other rules occurring together with it.

**अन्तरतम** very close or very cognate, being characterized (1) by the same place of utterance, or (2) by possessing the same sense, or (3) by possessing the same qualities, or (4) by possessing the same dimension; cf. स्थानेन्तरतमः P. I. 1.50 and Kās. thereon आन्तर्यं स्थानार्थगुणप्रमाणतः। स्थानतः दण्डाग्रम्, अर्थतः वतण्डी चासौ युवतिश्च वातण्ड्ययुवतिः। गुणतः पाकः, त्यागः, रागः। प्रमाणतः अमुष्मै अमूभ्याम्॥

**अन्तर्गण** a group of words mentioned inside another group of words (गण); cf. पुषादिदिवापन्तर्गणो गृह्यते, न भ्वादिकयापन्तर्गणः Kās. on III. 1.55; also काण्वादिर्गणापन्तर्गणः Kās. on IV. 2.111.

**अन्तर्भाव** inclusion of an element (of sense) in what has been actually assigned. e.g. देवदत्तमुपरमति। उपरमयतीति यावत्। अन्तर्भावितप्यर्थोऽत्र रमिः Kās. on P. I. 3.84, अन्तर्भावितप्यर्थो युधिः सकर्मको भवति। राजयुष्वा Kās. on P. III. 2.95.

**अन्तर्हित** separated by a dissimilar element; cf. यूनि चान्तर्हिते अप्राप्तिः P. IV. 1.93 Vārt. 5. व्यञ्जनान्तर्हितोपि उदात्तात्परः अनुदात्तः स्वरितमापद्यते T. Pr. XIV. 30; cf. also R. Pr. III. 9.

**अन्तर्वद्भाव** supposed condition of being at the end obtained by the single substitute (एकादेश) for the final of the preceding and the initial of the succeeding word. cf. अन्तादिवच्च। योयमेकादेशः स पूर्वस्यान्तवत् परस्यादिवच्च स्यात्। Sid. Kau. on अन्तादिवच्च P. VI. 1.84.

**अन्तस्था** *f.* also अन्तस्यः semi-vowel; see under अन्तःस्थ.

**अन्तस्वरित** having the last vowel circumflex, e.g. याज्यानुवाक्ये। cf. यजेथ्यत्... मिलन्तस्वरितः। Kās. on P. VI. 2.37.

**अन्तादिवद्भाव** condition, attributed to a single substitute for the final of the preceding and initial of the succeeding word, of being looked upon *either* as the final of the preceding word *or* as the initial of the succeeding word but never as both (the final as well as the initial) at one and the same time; cf. उभयत आश्रये नान्तादिवत् Sir. Pari. 39 also M. Bh. on I.2.48.

**अन्ताम्** affix of the impera. 3rd pers. pl. Ātm., substituted for the original affix झ, e.g. पशन्ताम्.

**अन्ति** affix of the pres. 3rd pers. pl. Parasmai. substituted for the original affix झि, e.g. कुर्वन्ति, भवन्ति.

**अन्तु** affix of the impera. 3rd pers. pl. Parasmai. substituted for the original affix झि, e.g. भवन्तु, कुर्वन्तु.

अन्ते affix of the pres. 3rd pers. pl. Ātm. substituted for the original affix झ, e.g. पधन्ते, वर्तन्ते.

अन्तोदात्त a word with its last vowel accented acute. Roots, crude noun bases and compound words generally have their last vowel accented acute; cf. फिषः (प्रातिपदिकस्य) अन्त उदात्तः स्यात् Phiṭ. Sūtra I.1; धातोः (P. VI. 1.162) अन्त उदात्तः स्यात्; समासस्य (P. VI. 1.223) अन्त उदात्तः स्यात्।

अन्त्य (1) final letter; अन्ते भवमन्त्यम्। (2) final consonant of each of the five groups of consonants which is a nasal अन्त्योनुनासिकः R. T. 17.

अन्तर्भट्ट a grammarian of the seventeenth century, possibly the same as the author of Tarkasaṃgraha, who wrote a commentary on Aṣṭādhyāyī called Mitākṣarā and Pradipodyotana, a commentary on Pradipa.

अन्य a technical term of Jainendra grammer for Pāṇini's प्रथमपुरुष. cf. मिडखिशोऽस्युभदन्त्या। Jain. Sū. I. 2.152.

अन्यतरतः optionally; lit. in another way; cf. वर्णसंख्ये अन्यतरतः V.P. V. 15.

अन्यतरस्याम् optionally; lit. in another way. The term is very common in rules of Pāṇini, where the terms वा and विभाषा are also used in the same sense.

अन्यपदार्थे another sense, sense different from what has been expressed by the wording given; cf. अनेकमन्यपदार्थे P. II. 2.24; also अन्यपदार्थेप्रधानो बहुव्रीहिः M. Bh. on II. 1.6.

अन्ययुक्त connected with the word अन्य; connected with another; e.g. अन्यो गवां स्वामीति। .. न एष गावोन्ययुक्ताः। कस्तहि। स्वामी M. Bh. on P. II. 3.22.

अन्यसदृशाधिकरण an object which is different from what is mentioned,

yet similar to it; cf. नञिवयुक्तमन्य-सदृशाधिकरणे तथा सार्धगतिः। अत्राक्षगमानयेत्युक्ते ब्राह्मणसदृश आनीयते। नासौ लोष्टमानीय कृती भवति। M. Bh. on P. III. 1.12.

अन्याय्य irregular; cf. सूर्यविभ्रामा भूमिति-त्येवमादिकं प्रयोगमन्याय्यमेव मन्यन्ते; Kāś. on P. VII. 3.34.

अन्यार्थ (1) having another purpose or signification; cf. अन्यार्थं प्रकृतं अन्यार्थं भवति M. Bh. on I. 1.23; (2) another sense which is different from what is expressed; cf. अन्यार्थो बहुव्रीहिः Cān. II. 2.46.

अन्ये वैयाकरणाः other grammarians. This expression, twice mentioned by Patañjali may refer to Kātyāyana whose Vār. I on P. VI. 1.144 teaches exactly what the others are stated to have taught.

अन्योन्यसंश्रय reciprocally dependent and hence serving no purpose; same as इतरतराश्रय which is looked upon as a fault. cf. अन्योन्यसंश्रयं त्वेतत्। स्त्रीकृतः शब्दः शब्दकृतं च स्त्रीत्वम् M. Bh. on IV. 1.3.

अन्वक्षरसंधि a combination of letters according to the order of the letters in the Alphabet; a samdhi or euphonic combination of a vowel and a consonant, called अन्वक्षर-अनुलोमसंधि where a vowel precedes a consonant; and अन्वक्षर-प्रतिलोमसंधि where a consonant precedes a vowel, the consonant in that case being changed into the third of its class; एष स्य स च स्वराश्च पूर्वं भवति व्यञ्जनमुत्तरे यदेभ्यः। तेन्वक्षरसंध्योऽनुलोमाः प्रतिलोमाश्च विपर्यये त एव ॥ R Pr. II. 8.9 e. g. एष देवः, स देवः and others are instances of अन्वक्षरानुलोमसंधि where विसर्ग after the vowel is dropped; while हव्यवाङ् अग्निः is an instance of अन्वक्षरप्रतिलोमसंधि where the consonant द् precedes the vowel अ.

अन्वय (1) construing, construction; arrangement of words according to their mutual relationship based

upon the sense conveyed by them, शब्दानां परस्परमर्थानुगमनम् । ( 2 ) continuance, continuation; cf. घृतघटस्तैलघट इति निषिक्ते घृते तैले वा अन्वयादिशेषणं भवति अयं घृतघटः, अयं तैलघट इति M. Bh. on P. II. 1.1.

**अन्वर्थक** given in accordance with the sense; generally applied to a technical term which is found in accordance with the sense conveyed by the constituent parts of it; e.g. सर्वनामसंज्ञा, cf. महत्याः संज्ञायाः करणे एतत् प्रयोजनमन्वर्थसंज्ञा यथा दिज्ञायेत M. Bh. on P. I. 1.23.

**अन्वर्थसंज्ञा** A technical term used in accordance with the sense of its constituent parts; e.g. सर्वनाम, संख्या, अव्यय, उपसर्जन, कारक, कर्मप्रवचनीय, अव्ययीभाव, प्रत्यय, उपपद etc. All these terms are picked up from ancient grammarians by Pāṇini; cf. तत्र महत्याः संज्ञाया एतत् प्रयोजनम् । अन्वर्थसंज्ञा यथा विज्ञायेत । संख्यायते अनया संख्येति । cf. M. Bh. on I. 1.23; also cf. M. Bh. on I. 1.27, I. 1.38, I. 2.43, I. 4.83, II. 1.5, III. 1.1, III. 1.92 etc.

**अन्ववसर्ग** relaxation or wide opening of the sound-producing organs as done for uttering a vowel of grave accent. cf. अन्ववसर्गः, गात्राणां विरक्तता Tait. Pr. XXII. 10.

**अन्वाकर्षक** a word attracting a previous word such as the word च, in the Sūtra texts.

**अन्वाख्यान** restatement; expression of what is already in existence, explanation of what is known or current. The word is used in connexion with grammatical explanations by finding out the base and the affix or affixes, augments, substitutes of words which are already in use etc. cf. Vak. pad. II. 170, 231, 440, 448; III. 14, 171, 272. [cf. also Kaiy. on

I. 2.45 and Helārāja on Vak. pad. III. 1.67 and M. Bh. on I. 2.32.

**अन्वाख्यायक** lit. explanatory. The word is used in connexion with the science of grammar, when it qualifies the word 'Śāstra.' When it qualifies the word 'Vākya' it refers to what is termed प्रक्रियावाक्य. cf. Vak. pad. II. 362; III. 14. 615.

**अन्वाख्येय** what is to be explained by its division into a base and an affix; the word अन्वाख्येय as qualifying the word शब्द is taken to mean 'fit for use', 'which can be used.' cf. Vak. pad. I. 24; III. 14. 74.

**अन्वाचय** aggregation of a secondary element along with the primary one; यत्रैकस्य प्राधान्यमितरदप्रधानं तदनुरोधेनान्वाचीयमानता अन्वाचयः Nyāsa on P. II. 2.29. One of the four senses of च, e. g. भिक्षामटं गां चानय; cf. प्लक्षश्चेत्युक्ते गम्यत एतत्सापेक्षेयं प्रयुज्यत इति । also M. Bh. III. 1.1.

**अन्वादेश** ( 1 ) lit. reference to the anterior word or expression; cf. अन्वादेशोन्वयस्य ( निः शब्दस्य in T. Pr. VII. 3, अकारस्य in V. 8 ) T. Pr. I. 58; ( 2 ) reference again to what has been stated previously; cf. इदमोन्वादेशेनानुदात्त-रुत्तीयादौ अन्वादेशश्च कथितानुबधनमात्रम् P. II. 4.32 and Vārt. 2 thereon; नेह पश्चादुच्चारणमात्रमन्वादेशः किं तर्हि । एकरथैवाभिधेयस्य पूर्वं शब्देन प्रतिपादितस्य द्वितीयं प्रतिपादनमन्वादेशः Kāś on the above.

**अन्वादेशक** a word capable of attracting a word or words from previous statements; cf. चापीत्यन्वादेशकौ T. Pr. XXII. 5; same as अन्वाकर्षक.

**अप्** ( 1 ) कृत affix अ, in the sense of verbal activity ( भाव ) or any verbal relation ( कारक ) excepting that of an agent, ( कर्तृ ) applied to roots ending in कृ or उ and the roots ग्रह, हृ, इ etc. mentioned in P. III. 3.58 and the following rules in preference to the

usual affix घञ. e. g. करः, गरः, शरः, यवः, लवः, पवः, ग्रहः, खनः etc. cf. P. III. 3 57-87; (2) compound-ending अप् applied to Bahuvrīhi compounds in the feminine gender ending with a Pūraṇa affix as also to Bahuvrīhi compounds ending with लोमन् preceded by अन्त् or वहिर् e. g. कल्याणीपञ्चमा रात्रयः, अन्तर्लोमः, वहिर्लोमः पटः. cf. P. V. 4. 116, 117. a technical term of Jainendra grammar for द्वितीया of Pāṇini. cf. Jain. Sūt. I. 2-158.

अपकर्ष (i) deterioration of the place or instrument of the production of sound resulting in the fault called निरस्तः; cf. स्थानकरणयोरपकर्षेण निरस्तं ताम दोष उत्पद्यते, R. Prā. XIV. 2. (ii) drawing back a word or words from a succeeding rule of grammar to the preceding one; cf. 'वक्ष्यति तस्यायं पुरस्तादपकर्षः। M.Bhā. on P. II. 2.8 (iii) inferiority (in the case of qualities) न च द्रव्यस्य प्रकर्षापकर्षौ स्तः। (iv) सुदृति-शोस्तपकर्षविज्ञानम्। P. III. 4. 104, Vār. 2. Kaiyaṭa says अपकर्षः अपवादः। which Nāgeśa explains as उत्कर्षप्रतिद्वन्द्वयर्थकापकर्षः शब्दस्य etc.

अपत्य a descendent, male or female, from the son or daughter onwards upto any generation; cf. तस्यापत्यम् P. IV. 1.92.

अपभ्रंश degraded utterance of standard correct forms or words; corrupt form; e. g. गात्री, गोणी and the like, of the word गो, cf. गौः इत्यस्य शब्दस्य गात्री गोणी गोता गोपोतलिका इत्येवमादयः अपभ्रंशाः M.Bh. on I. 1.1; cf. शब्दसंस्कारहीनो यो गौरिति प्रयुयुक्षिते। तमपभ्रंशमिच्छन्ति विशिष्टार्थ-निवेशिनम् Vāk. pad I. 149; cf. शब्द-प्रकृतिरपभ्रंशः (Vyāḍisūtra) on which Puṇyārāja says सर्वस्य हि अपभ्रंशस्य साधुरेव प्रकृतिः com. on Vak. pad. I. 149.

अपर आह 'another says.' Patañjali uses this expression eighty three times in Mahābhāṣya. It refers to opinion of other grammarians. They

were either Vārtikakāras before Kātyāyana who critically examined Pāṇini's sūtras and to whom Kātyāyana was indebted or they may be the grammarians who explained the Vārtikas. Sometimes we find the expression अपरे आहुः।

अपवर्ग achievement; cf. फलप्राप्तौ सत्यां क्रिया-परिसमाप्तिः अपवर्गः see Kāś. on अपवर्गे तृतीया P. II. 3.6.

अपवर्ण a letter which is phonetically badly or wrongly pronounced. cf. कुतीर्यादागतं दग्धमपवर्णं च भक्षितम्। न तस्य पाठे मोक्षोक्ति पापाहेरिव किल्बिषाद् Pāṇ. Sik. 50.

अपवाद a special rule which sets aside the general rule; a rule forming an exception to the general rule, which is termed न्याय्य or प्राप्य e. g. आतोनुपसर्गे कः III. 2. 2 which is an exception of the general rule कर्मेण्यण् III. 2. 1; cf. येन नाप्राप्तो यो विधिरारभ्यते स तस्य बाधको भवति, तदपवादोयं योगो भवति; Par. Śek. Pari 57; for details see Par. Śek. Pari. 57-65; cf. न्यायैर्मिश्रानपवादान् प्रतीयात्। न्याया उत्सर्गाः महाविषयः महाविषयाविषयः। अपवादा अल्पविषयाः विषयः। तानुत्सर्गेण मिश्रानेकीकृताञ् जानीयात्। अपवादविषयं मुक्त्वा उत्सर्गाः प्रवर्तन्ते इत्यर्थः। R. Pr. I. 23 and com. thereon; (2) fault; cf. शास्त्रापवादात् प्रतिपत्तिमेदात् ...R. Pr. XIV. 30 on which उवट remarks शास्त्राणामपवादा दोषाः सन्ति पुन-रुक्तता अविस्पष्टार्थता, कष्टशब्दता...

अपवादन्याय the convention that a rule laying down an exception supersedes the general rule; cf. सिद्धं त्वपवादन्यायेन P. I. 3.9 Vārt. 7.

अपवादबलीयस्त्व the convention that a special rule is always stronger than the general rule. cf. प्रसंगादपवादो बली-यान्। प्रसंग means उत्सर्ग cf. आ, औ. सू. I. 1. 22.

अपवादविप्रतिषेध a conflict with a special rule, when the special rule super- sedes the general rule; cf. 'अलोन्यस्य' इति उत्सर्गः। तस्य 'आदेः परस्य' 'अनेकाल्

शित्सर्वस्य 'हृत्पवादौ अपवादविप्रतिषेधात्तु सवदिशो भविष्यति । M. Bh. on I. 1.54 Vārt. 1.

अपवृक्त that which has already happened or taken place; cf. न्याय्या त्वेषा भूतकालता । कुतः । आद्यपवर्गात् । आदित्राप-वृक्तः । एष च नाम न्याय्यो भूतकालो यत्र किञ्चिदपवृक्तं दृश्यते M. Bh. on III. 2. 102

अपशब्द corrupt form of a correct word, called म्लेच्छ also; cf. म्लेच्छो ह वा एष यदपशब्दः M. Bh. on I. 1. 1. अस्तु वापि त्रस्तस्माद् नापशब्दो भविष्यति । वाचकश्चेत्प्रयोजकञ्चो वाचकश्चेत्प्रयुज्यताम् ॥ M. Bh. on V. 3. 55. लिङ्गवचनकालकारकाणामन्यथा प्रयोगः । Kauti. Arth. II. 10. 61.

अपाणिनीय not in conformity with the rules of Pāṇini's grammar; cf. सिध्यस्वे-वमपाणिनीयं तु भवति M. Bh. on I. 1. 1.

अपादान detachment, separation, ablation; technical term for अपादानकारक which is defined as भ्रुवमपायेऽपादानम् in P. I. 4.24 and subsequent rules 25 to 31 and which is put in the ablative case; cf. अपादाने पञ्चमी P. II. 3.28.

अपाय (1) point of departure, separation; cf. भ्रुवमपायेऽपादानम् P. I. 4.24; (2) disappearance; cf. संनियोगशिष्टानामन्यतरापाये उभयोरप्यपायः । तद्यथा । देवदत्तयज्ञदत्ताभ्यामिदं कर्म कर्तव्यम् । देवदत्तापाये यज्ञदत्तोपि न करोति M. Bh. on IV. 1.36.

अपार्थक without any purpose or object, useless; cf. ततोनिष्ठादशनादपार्थकमेतत् Nyāsa on P. I. 4.80.

अपि also; in addition to; अपि is used sometimes to mean absolute or unqualified by any condition; cf. अन्येभ्योपि दृश्यन्ते । अपिशब्दः सर्वोपाधिव्यभिचारार्थः । निरुपपन्नादपि भवति । धीवा धीवा । Kāś. on P. III. 2.75, III. 2.101, VII. 1.38; cf. अपिशब्दं व्यभिचारार्थम् । Durgasimha on Kāt. II.3.64.

अपि not marked with the mute letter प. A Sārvadhātuka affix not marked with mute प is looked upon as

marked with इ and hence it prevents the guṇa or vṛddhi substitution for the preceding vowel or for the penultimate vowel if it be अ. e.g. कुतः तनुतः, कुर्वन्ति where no guṇa takes place for the vowel उ cf. सार्वधातुकमपित्. P. I. 2.4.

अपूर्व (1) not existing before; cf. आगमश्च नाम अपूर्वः शब्दोपजनः M. Bh. on I. 1.20, I. 1.46; (2) not preceded by any letter or so, cf. अपूर्वलक्षण आदिः M. Bh. on I. 1.21; (3) a rule prescribing something not prescribed before; cf. तत्र अपूर्वो विधिरस्तु नियमोस्तु इति अपूर्वं एव विधिर्भविष्यति न नियमः M. Bh. on I. 4.3., III. 1. 46, III. 2. 127, III. 3.19.

अपृक्त lit. unmixed with any (letter); a technical term for an affix consisting of one phonetic element, i.e. of a single letter. cf. अपृक्त एकारत्पत्यः P. I. 2.41.

अपेक्षा relation of dependence; cf. अयुक्तैवं बहुनोपेक्षा M. Bh. on IV. 2.92.

अपोद्धार separation, division, detachment (अपोद्धारो विभागः 1) cf. Vāk. pad. I.24; II. 10, 269, 442; III, 13. 6, 14. 145. The word is used, rather technically, in the sense of the separation of the base from the affix. The word also means a separated part of a word, such as the base separated from the affix, or the affix separated from the base to which an individually separate sense is attributed by grammarians cf. अपोद्धृत्य कल्पनाबुद्ध्या पृथक्पदं निष्कृष्य । Helārāja on Vāk. Pad. III. 1.1.

अपोद्धृत lit. taken away (as a part) from the whole; part of the sense of a word taken out from the composite sense possessed by the whole word.

अप्पयदीक्षित, अप्पदीक्षित A famous versatile writer of the sixteenth cen-

tury A.D. (1530-1600), son of रङ्गराजाध्वरीन्द्र, a Dravid Brāhmaṇa. He wrote more than 60 smaller or greater treatises mainly on Vedānta, Mīmāṃsā, Dharma and Alamkāra śāstras; many of his works are yet in manuscript form. The Kaumudī-prakāśa and Tīnantaśeṣasaṃgraha are the two prominent grammatical works written by him. Paṇḍita Jagannātha spoke very despidingly of him.

**अप्रकृतिस्वरत्व** non-retention of the original word accents; cf. तत्र यस्य गतेर-प्रकृतिस्वरत्वं तस्मादन्तोदात्तत्वं प्राप्नोति M. Bh. on VI. 2.49. See the word प्रकृतिस्वर.

**अप्रतिपत्ति** (1) impossibility to obtain the correct form; (2) absence or want of apprehension, cf. शब्दानां चाप्रतिपत्तिः प्राप्नोति M. Bh. on I. 1.1, I. 1.44 Vārt. 8.

**अप्रतिषेध** useless prohibition; unnecessary prohibition; cf. अनर्थकः प्रतिषेधः अप्रतिषेधः M. Bh. on I. 1.6; I. 1.20; I. 1.22 etc.

**अप्रत्यय** (1) lit. absence of any affix; an affix such as क्प् or क्त् which wholly vanishes; cf. पिपठिषतेः अप्रत्ययः पिपठिः M. Bh. on I. 1.6; कण्डूयतेः अप्रत्ययः कण्डूः M. Bh. on I. 1.58; (2) that which is not an affix. cf. अप्रत्ययस्यैताः संज्ञा मा भूवन् M. Bh. on I. 1. 61, I. 1.69; (3) that which is not prescribed, अविधीयमान, अप्रत्याख्यमान; M. Bh. on I. 1.69.

**अप्रधान** (1) non-principal, subordinate, secondary, cf. अप्रधानमुपसर्जनमिति, M. Bh. on I. 2.43; (2) non-essential, non-predominant, cf. सहयुक्तेः प्रधाने P. II. 2.19 and the instance पुत्रेण सहागतः पिता। Kāś. on II. 2.19.

**अप्रयुक्त** not found in popular or current use, e.g. the words ऊष, तेर, चक्र etc, यद्यप्यप्रयुक्ता अवश्यं दीर्घसत्रवल्ङ्गुणनानुविधेयाः

M. Bh. on I. 1. 1, also यथालक्षणमप्रयुक्ते M. Bh. on I. 1.24.

**अप्रयोग** (1) non-employment of a word in spite of the meaning being available; cf. संभावनेऽलमिति चेत्सिद्धाप्रयोगे P. III. 3. 154; (2) non-employment cf. उक्तार्थानामप्रयोगः a standard dictum of grammar not allowing superfluous words which is given in M. Bh. on P. I. 1.44 Vārt. 16 and stated in Cāndra and other grammars as a Paribhāṣā.

**अप्रयोगिन्** not-found in actual use among the people although mentioned in the śāstra-texts; a mute indicatory letter or letters. cf. अप्रयोगी इत् Śāk. I. 1.5 Hem. I. 1.37 Jain. I. 2.3 and M. Bh. Pradipa on III. 8.31.

**अप्रसङ्ग** non-application of a rule of grammar or of a technical term; cf. अन्यत्र सद्वचनात् समुदाये संज्ञाऽप्रसङ्गः M. Bh. on P. I. 1.1 Vārt. 11.

**अप्रसिद्ध** Not well-known; secondary (used in connection with sense) cf. एवं चाप्रसिद्धत्वं गौणलक्षणिकत्वं चात्र गौणत्वम् Par. Śek. Par. 15.

**अप्रसिद्धि** absence of clear sense or interpretation; cf. इतेरतराश्रयत्वादप्रसिद्धिः M. Bh. on I. 1.1. Vārt. 8, I. 1.38 Vārt. 4.

**अप्राप्तविकल्प** same as अप्राप्तविभाषा one of the three kinds of optional application of a rule; cf. त्रिसंशयास्तु भवन्ति प्राप्ते अप्राप्ते उभयत्र चेति। M. Bh. on P. I. 1.44 Vārt. 20; optional application of a rule prescribing an operation; e.g. ऊर्णोतेविभाषा P. VII. 2.6; VII. 3.90 अनुपसर्गाद्वा P. I. 3. 43. ह्रस्वोरन्यत्रस्याम्। अभिवादयति गुरुं माणवकेन पिता। अप्राप्तविकल्पत्वात्तृतीयैव Kāś. on I. 4.53. विभाषा सपूर्वस्य। स्थूलपतिः स्थूलवर्त्नी। अप्राप्तविभाषेयमयज्ञसंयोगत्वात्।

**अप्राप्तविधान** prescription of a new thing. cf. तत्राप्राप्तविधाने प्राप्तप्रतिषेधः M. Bh. on VI. 4.171 Vārt. 2.

अप्रासविधि prescribing an operation which otherwise cannot be had. अप्रासविधिः समासप्रतिषेधः P. III. 4.24 Vārt 1.

अप्रासविभाषा see above अप्रासविकल्प.

अप्राप्ति (1) non-occurrence or non-realization of a grammatical operation or rule—अप्राप्तिविधेः M. Bh. on I. 1.56 Vārt. 8; (2) prohibition of the occurrence of a rule or operation, cf. अप्राप्तिर्वा। अथवानन्तरा या प्राप्तिः सा प्रतिषिध्यते M.Bh. on I. 1.43, I. 1.63.

अप्लुत non-protracted vowel cf. अतो रोरप्लुतादप्लुते P. VI. 1. 113.

अवाधक not coming in the way of rules otherwise applicable; the word is used in connection with निपातन i.e. constituted or announced forms or specially formed words which are said to be अवाधक i.e. not coming in the way of forms which could be arrived at by application of the regular rules. Siradeva has laid down the Paribhāṣā अवाधकान्यपि निपातनानि भवन्ति defending the form पुरातन in spite of Pāṇini's specific mention of the word पुराण in the rule पुराणप्रोक्तेषु IV. 3. 105.

अभक्त not-forming an integral part of another; quite independent (used in connection with augment). cf. किं पुनरयं पूर्वान्त आहोस्विच्च परादिआहोस्विदभक्तः M. Bh. on I. 1. 47, I. 1.51. एवं तर्ह्यभक्तः करिष्यते M. Bh. on VI. 1.71, VI. 1.135, and VII. 2.82.

अभयचन्द्र a Jain grammarian who wrote प्रक्रियासंग्रह, based on the Śabdānuśāsana Vyākaraṇa of the Jain Śākaṭyāna. His possible date is the twelfth century A.D.

अभयतिलक a Jain writer of the thirteenth century who wrote a

commentary on the Śabdānuśāsana Grammar of Hemacandra.

अभयनन्दिन् a reputed Jain Grammarian of the eighth century who wrote an extensive gloss on the जैनेन्द्रव्याकरण. The gloss is known as जैनेन्द्रव्याकरण-महावृत्ति of which बृहज्जैनेन्द्रव्याकरण appears to be another name.

अभाव absence; absence of any following letter which is technically called avasāna. cf. विरामोऽवसानम्। वर्णानामभावोऽवसानसंज्ञः स्यात् S. K. on P. I. 4.110.

अभाषितपुंस्क that which does not convey a masculine sense; a word which is not declined in the masculine gender; a word possessing only the feminine gender e.g. खट्वा, लता etc. cf. अभाषितपुंस्काच्च P. VII. 3.48.

अभिकृति a variety of long metres called अतिच्छन्दस; it consists of 100 syllables. cf. अभिकृतिः—देवा अग्निः स्विष्टकृत् R. Pr. XVI. 60.

अभिक्रम the first of the two utterances of a word which characterise the krama method of recital; e.g. in the krama recital of प्रण इन्द्रो etc. प्र णः। न इन्द्रो। the first recital प्र णः is called अभिक्रम, or प्रथम वचन while न इन्द्रो is called द्वितीयवचन; cf. अभिक्रमे पूर्वविधानमाचरेत् पुनर्भुवस्तुत्तरकारितं क्रमे R. Pr. XI. 21.

अभिधात depression or sinking of the voice as required for the utterance of a circumflex vowel.

अभिज्ञल्प a word standing as identical with the object denoted by it cf. सोऽयमित्यभिसंबन्धाद्रूपमेकीकृतं यदा। शब्दस्यार्थेन तं शब्दमभिज्ञल्पं प्रचक्षते। Vāk. pad. II. 128.

अभिधा the activity of a word in showing its sense, the power of denotation; a relation between the word and its sense, viz. the object denoted by it, cf. Vāk. pad. II. 402;

also cf. अभिधानाभिधेययोर्वच्यवाचकभाव-  
लक्षणः संबन्धः अभिधाख्येन शब्दव्यापारेण  
नियम्यते (पुण्य.) ।

**अभिधानकोश** an ancient lexicographic work quoted by Maheśvara in his commentary on Nir. 6.14 as अभिधानकोशकारः पठति गीर्वाणाः स्युर्द्विवैकतः । Medhātithi also quotes the work cf. on Manu Smṛ. II. 140 तथा चाभिधान-  
कोशेऽभिहितम् ।

**अभिधानक्रिया** function of denotation which is effected in language by the use of words related to each other. cf. Vāk. pad. II. 106. \*

**अभिधान** designation, denotation, expression of sense by a word which is looked upon as the very nature of a word. The expression अभिधानं पुनः स्वाभाविकम् (denotation of sense is only a natural characteristic of a word) frequently occurs in the Mahābhāṣya; cf. M.Bh. on I. 2.64 Vārt. 93, II. 1.1, cf. नृपुंसकं यद्भ्रमान्तं तस्य बहुभिधानजः (R. Pr. XIII.7) where the word बहुभिधान means बहुवचन. Although अभिधान means activity of denotation and अभिधेय means denoted object, both are found used synonymously. Patañjali on I. 2.51. Vārt. I. understands अभिधेय as principal sense and अभिधान as original sense.

**अभिधेय** object or thing denoted by a word; sense of a word; cf. अभि-  
धेयवह्निङ्गवचनानि भवन्ति M.Bh. on II. 2.29.

**अभिनिधान** lit. that which is placed near or before; the first of the doubled class consonants; a mute or sparṣa consonant arising from doubling and inserted before a mute; cf. अशोषादूष्मणः परः प्रथमः अभिनिधानः स्पर्शपरात्तस्य सत्थानः (T. Pr. XIV. 9.) explained by त्रिभाष्यरत्न as स्पर्शपरादशोषा-  
दूष्मणः परः प्रथम आगमस्तस्य स्पर्शस्य समानस्थानः ।

अभिनिधानो भवति । अभिनिधीयते इत्यभिनिधानः  
आरोपणीयः इत्यर्थः । यथा यः क्तामयेत  
अश्मन्नुर्जम् । यः प्याप्मना । The Rk.  
Prātiśākhya explains the term  
अभिनिधान somewhat differently; cf.  
अभिनिधानं कृतसंहितानां स्पर्शान्तःस्थानामपवाद्य  
रेफम् । संधारणं संवरणं श्रुतेश्च स्पर्शोदयानामपि  
चावसाने R. Pr. VI. 17, 18. explained  
by उव्वट as स्पर्शपराणां स्पर्शानां रेफं वर्जयित्वा  
अन्तःस्थानां च वर्णानां कृतसंहितानां च सतां  
संधारणं वर्णश्रुतेश्च संवरणं भवति । तदेतद् अभि-  
निधानं नाम । यथा उप मा षड् दा दा । ऋ.  
सं ८/६८/१४ इह षड् इत्यत्र अभिनिधानम् ॥  
अभिनिधान possibly according to  
उव्वट here means the first of the  
doubled letter which, although the  
second letter is attached to it, is  
separately uttered with a slight  
pause after it. अभिनिधान means, in  
short, something like 'suppression.'  
The Rk. Tantra takes a still wider  
view and explains अभिनिधान as the  
first of a doubled consonant. cf.  
अभिनिधानः । क्रमजं च पूर्वान्तसस्वरं भवति ।  
R. T. 21.

**अभिनिर्वृत्ति** development of an activity;  
manifestation; cf. द्रव्येषु कर्मचोदनायां  
द्रव्योरेकस्याभिनिर्वृत्तिर्भवति M.Bh. on  
VI. 1.84.

**अभिनिविष्ट** that which has already  
entered on functioning or begun to  
function; cf. स्वभावत एतेषां शब्दानां  
प्रत्येक्षेषु अभिनिविष्टानां निमित्तत्वेन अन्वाख्यानं  
क्रियते । M.Bh. on II. 1.1. cf. पूर्वमपवादा  
अभिनिविशन्ते पश्चादुत्सर्गाः, M.Bh. on II.  
3.46; Pari. Śek. Pari. 62.

**अभिनिघान** is an ancient name of *visarga*.  
cf. Kāśikā on P. VIII. 3.86 which  
derives the word. Among the  
Prātiśākhyas it occurs only in  
Atharvaveda Prātiśākhya I.42.  
Abhiniṣṭhāna seems to be the true  
form.

**अभिनिहित** used in connection with a  
सन्धि or euphonic combination in  
which the vowel अ, as a first or a



second member, is absorbed into the other member. e.g. रथेभ्यः+अग्ने=रथेभ्योऽग्ने, also दाशुपेऽग्ने, where अ of अग्ने is absorbed or merged in ओ of रथेभ्यो or ए of दाशुपे; cf. अभिनिहितः संधिरेतैः प्राकृतवैकृतैः । एकीभवति पादादिरकारस्तेऽत्र संधिजाः; R. Pr. II. 13 to 235; cf. एडः पदान्तादति P. VI. 1. 109.

**अभिनिहितस्वर** name given to the circumflex vowel which is the resultant of the अभिनिहितसंधि.

**अभिप्राय (I)** अभिप्रायसंधि a kind of euphonic combination where the nasal letter न् is dropped and the preceding vowel (आ) is nasalised e.g. दधन्वा यः । स्वर्वा यातु । (2) view, purpose, intention; cf. इत्तद् एकपाचार्य-स्याभिप्रायो गम्येत, इदं न भवतीति; M.Bh. on I. 1.27; cf. also स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3 72.

**अभिमन्यु** of Kāshmir, who restored the corrupt text of Mahābhāṣya, cf. Vāk. pad. II. 484-496.

**अभिराम विद्यालङ्कार** a grammarian who wrote a Vṛtti on the Kāraṇapāda of Goyicandra's commentary.

**अभिविधि** inclusive extension to a particular limit; inclusive limit; cf. आद् मर्यादाभिविध्योः P. II, 1.13, आद् मर्यादाभिविध्योरिति वक्तव्यम् M. Bh. on I. 4.89; (2) full or complete extension क्रियागुणाभ्यां कारस्त्वेन संबंधः । cf. अभिविधौ भाव इतुण् । अभिविधिरभिधायिः । साराविणं वर्तते Kāś. on P. III. 3-44.

**अभिव्यादान** absorption of a vowel when two long vowels of the same kind come together e.g. ता आपः = तापः, अवसा आ=अवसा, the resultant vowel being pronounced specially long consisting of one more mātrā, which is evidently, a fault of pronunciation. cf. आदानं आरम्भः; विपुलं विशालं वा आदानं व्यादानम् । अभिव्याप्तं अभिभूतं व्यादानं अभिव्यादानम् Uvvaṭa on R. Pr. XIV 27.

**अभिव्याहार** expression; cf. यदेव समाने पादे समानाभिव्याहारं भवति तज्जामि भवति । हिरण्य-रूपः स हिरण्यसंदृक् Nir X. 16.

**अभिसंहित** lit. carefully directed towards. The word is used in connexion with a word which is carefully directed towards its power of denotation with a view to communicating the intended sense. cf. Vāk. pad II. 401.

**अभिसारिणी** name of a metre in which two feet have ten syllables and the other two have twelve syllables; cf. वैराजजागतेः पादयो वाच्यमभिसारिणी R. Pr. XVI. 66.

**अभिस्वरित** provided with a svarita or circumflex accent.

**अभिहित** expressed (used in connection with the sense of a word) एतेनैवाभिहितं सूत्रेण M.Bh. on I. 2.64, I. 3.1; expressed actually by a word or part of a word, same as कथित M. Bh. on I. 4.51.

**अभिहितान्वयपक्ष** theory of the denotation by words possessed of individually separate senses giving rise to a different kind of sense known as तात्पर्य when they are taken together. This view propounded by the Bhāṭṭa school of Mīmāṃsakas is opposed to the other view viz. अन्विताभिधानपक्ष propounded by the Prābhākara school. cf. Vāk. pad. II. 1; II. 41, 42.

**अभूततद्भाव** being what it was not before, cf. त्विविधौ अभूततद्भावग्रहणम् P. V. 4.50 Vārt. 1.

**अभेदक** not bringing about a difference; not making different; nondiscriminant; cf. गुणा अभेदकाः Par. Śek. Pari. 109 cf. ननु च यो अभेदका अपि च गुणा दृश्यन्ते M.Bh. on I. 1.1.

**अभेदसंसर्ग** a connection of upatya, as noticed between the nominative case affix of the subject and the

ending ति of a verb, which produces the sense.

अभेदान्वय relation of non-difference as stated by the Vaiyākaraṇas between an adjective and the substantive qualified by it. e. g. नील-मुत्पलम् is explained as नीलाभिन्नमुत्पलम्.

अभ्यन्तर interior; contained in, held in; cf. अभ्यन्तरश्च समुदाये अवयवः। तद्यथा वृक्षः प्रचलन्सहावयवैः प्रचलति M. Bh. on I. 1.56.

अभ्यंकर (BHASKARASHASTRI Abhyankar 1785-1870 A. D.) an eminent scholar of Sanskrit Grammar who prepared a number of Sanskrit scholars in Grammar at Sātārā. He has also written a gloss on the Paribhāṣenduśekhara and another one on the Laghu-Śabdenduśekhara. (VASUDEVA SHASTRI Abhyankar 1863-1942 A. D.) a stalwart Sanskrit Paṇḍita, who, besides writing several learned commentaries on books in several Sanskrit Śāstras, has written a commentary named 'Tattvādarśa' on the Paribhāṣenduśekhara and another named 'Gūḍhārthaprakāśa' on the Laghuśabdenduśekhara.

(KASHINATH VASUDEVA Abhyankar, 1890-1976) a scholar of Sanskrit Grammar who has written महाभाष्य-प्रस्तावनाखण्ड, and जैनेन्द्रपरिभाषा-वृत्ति and compiled the परिभाषासंग्रह and the present Dictionary of Sanskrit Grammar.

अभ्यम् substitute for dat. and abl. pl. affix भ्यस् after the words युष्मद् and असद्; cf. भ्यसोऽभ्यम् P. VII. 1.30. भ्यम् is also noticed as a different reading. cf. M. Bh. and Kāśikā on VII. 1. 30.

अभ्यस्त repeated, redoubled word or wording or part of a word. The term अभ्यस्त is applied to the whole

doubled expression in Pāṇini's grammar, cf. उभे अभ्यस्तम् P. VI. 1.6; (2) the seven roots with ज् placed at the head viz. जक्ष्, जगृ, दरिद्रा, चकास्, शास्, दीधी and वेवी which in fact are reduplicated forms of घस्, गृ, द्रा, कास्, शस्, धी and वी.

अभ्यावृत्ति inclination towards an action; tendency to do an act; cf. संख्यावाः क्रियाभ्यावृत्तिगणने कृत्वसुच्। P. V. 4.17 अभिमुखी प्रवृत्तिरभ्यावृत्तिः (M. Bh. on V. 4.19) is the explanation in the Mahābhāṣya; while पौनःपुन्यमभ्यावृत्तिः (Kāś. on V. 4.17) is the one given in Kāśikā.

अभ्यास lit, doubling or reduplication; technically the word refers to the first portion of the reduplication, which is called the reduplicative syllable as opposed to the second part which is called the reduplicated syllable; cf. पूर्वोभ्यासः P. VI. 1.4. (2) Repetition, the second part which is repeated; cf. दोऽभ्यासे (R. T. 165) explained as दकारः अभ्यासे लुप्यते। पठत्येति। द्रष्टद् द्रष्टेति।; (3) repeated action; cf. अभ्यासः पुनः पुनः करणमावृत्तिः Kāś. on P. I. 3. 1.

अभ्याहत omission of any sound; a fault of utterance.

अभ्युच्चय lit. accumulation or addition of sense brought about by the addition of adjectives or qualifying words. cf. Vāk. pad. III. 14. 90, 96, 98. cf. वर्धते इति स्वाङ्गाभ्युच्चयम् सांयोगिकानामर्थानाम्। Nirukta I. 2. It also means mere show of additional knowledge cf. यत्तु अर्थवत्त्वे अधीते इत्यादौ धातोरनर्थकता उपसर्गविशिष्टस्य वाचकता इति कैश्चिदुक्तं तदभ्युच्चयमात्रम्। Śabda Kaustubha on I. 2.45 where कैश्चित् refers to Nyāsa.

अम् (1) a technical brief term in Pāṇini's grammar including vowels, semi-vowels, the letter ह् and nasals;

(2) a significant term for the accusative case showing change or substitution or modification; cf. अं विकारस्य I. Pr. I. 28 explained as अमिति शब्दो विकारस्याख्या भवति । अमिति द्वितीयाविभक्तेरुपलक्षणम् । (3) augment अ applied to the penultimate vowel of सञ् & इश् (P. VI. 1.58, 59 and VII. 1.99) (4) substitute for 1st pers. sing. affix मिप्, by P. III. 4 101 (5) Acc. sing. case affix अम्.

**अमर** called अमरसिंह, an ancient grammarian mentioned in the कविकल्पद्रुम by बोपदेव. He is believed to have written some works on grammar, such as पट्टारकलक्षण, his famous existing work, however, being the Amarakoṣa or Nāmaliṅgānuśāsana.

**अमरचन्द्र** a Jain grammarian and a pupil of Jinadattasūri, who lived in the fourteenth century who is believed to be the writer of स्यादिशब्दसमुच्चय, परिमल etc.

**अमु** tad. affix अम् applied in Vedic Literature to किम्, words ending in ए, indeclinables and the affixes त्र and तम्; e. g. प्रतरं नयामः प्रतरं वयम्; cf. अमु च च्छन्दसि P. V. 4.12.

**अमृतभारती** a grammarian who is believed to have written सुबोधिका or सुबोधिनी, a gloss on the सारस्वतव्याकरण.

**अमृतस्मृति** called also अमृतस्मृति, a commentary on the प्रक्रियाकौमुदी of रामचन्द्रबोध.

**अमोघनन्दिनी शिक्षा** a शिक्षा work of the White Yajurveda. It follows Vājasaneyī Prātiśākhya.

**अमोघवृत्ति** also called अमोघावृत्ति is an extensive commentary on Śākaṭāyana grammar (sūtras). It is believed that the gloss was written by the Sūtrakāra and fathered the commentary on अमोघवर्ष I a Rāstrakūta king of ninth century.

**अमोघवर्ष** A Jain grammarian of the ninth century who wrote the gloss known as अमोघवृत्ति on the Śābdānuśāsana of Śākaṭāyana; the वृत्ति is quoted by माधव in his धातुवृत्ति. It has a com. called Nyāsa, by Prabhācandra.

**अमोघा** also अमोघावृत्ति, a gloss on the grammar of Śākaṭāyana. See अमोघवर्ष above.

**अम्बाकर्त्री** a commentary on Nāgeśa's Paribhāṣenduśekhara named so, as it commences with the words अम्बाकर्त्री etc.

**अम्बुकृत** utterance (of words) accompanied by water drops coming out of the mouth; a fault of utterance or pronunciation; मुखान् विप्रुपो निर्गमनम्. It is explained differently in the Rk. Prātiśākhya; cf. ओष्ठम्यां नदं अम्बुकृतम् (R. Pr. XIV. 2) held tight between the lips which of course, is a fault of pronunciation; cf. अस्त्रं निरस्तमविलम्बितं निर्हृतं अम्बुकृतं ध्यातमथो विकम्पितम्. M.Bh. I. 1. पस्पशादिक.

**अय्** (1) substitute for the causal sign णि before आम्, अन्त, आहु etc. by P. VI. 4.55 (2) substitute for ए before a vowel by P. VI. 1 78.

**अयङ्** the substitute अय् for the final ई of the root शी by P. VII. 4.22.

**अयच्** tad. affix अय substituted optionally for तय after द्वि and त्रि by P. V. 2.43. e.g. दयम्, दितयम्; वयम् वितयम्.

**अयाच्**, **अयाट्** substitutes for inst. sing affix टा in Vedic Literature. e. g. स्वप्नया, नावया. cf. M.Bh. on VII. 1.30.

**अयावन** non-mixture of words where the previous word is in no way the cause of (any change in) the next word. अयावने अमिश्रणम् Uv. on R. Pr. XI. 12 e.g. अग्निमीळे where the कम्पाठ is अग्नि. ईळे ।

**अयुज्** a term applied to the odd feet of a stanza; cf. सुमावष्टाक्षरौ पादावयुजौ द्वादशाक्षरौ। सा सतोवृद्धी नाम R. Pr. XVI. 39.

**अयोगवाह** the letters or phonetic elements अनुस्वार, विसर्ग, जिह्वामूलीय, उपध्मानीय and यम called so, as they are always uttered only in combination with another phonetic element or letter such as अ or the like, and never independently; cf. अकारादिना वर्णसमा-  
न्नायेन संहिताः सन्तः ये वहन्ति आत्मलाभं ते अयोगवाहाः Uvvaṭa on Vāj. Pr. VIII. 18. These अयोगवाह letters possess the characteristics of both, the vowels as well as consonants; cf. अयोगवाहानामदसु उपदेशः कर्तव्यः णत्वं प्रयोजनम्। शुभ्रं जम्भा-  
वपत्वे प्रयोजनम्। M.Bh. on शिवसूत्रं हयवरट्-

**अर** a technical term for Ārdhadhātuka affixes in the Mugdhabodha grammar.

**अरक्तसन्धि** a word, the coalescence of which is not nasalized, as the word आ in मन्द्रमा वरेण्यम् as contrasted with अन्न औ अपः; cf. R. Pr. XI. 18.

**अरङ्** a Visarga which is not rhotacized; the term अरिफित्त is used in the same sense.

**अरिफित्त** not rhotacized; not turned into the letter र; cf. विसर्जनीयोऽरिफित्तो दीर्घपूर्वः स्वरोदयः आकारम्। R. Pr. II. 9.

**अरीहणादि** a group of words given in P. IV. 2.80 which get the taddhita affix लुञ् (अकृ) added to them as a cāturarthika affix e.g. आरीहणकम्, द्रौघणकम् etc. see Kāśikā on P. IV. 2.80.

**अर्क** the strong blowing of air from the mouth at the time of the utterance of the surd consonants; cf. Vāj. Śikṣā 280.

**अर्थे** (१) lit. signification, conveyed sense or object. The sense is sometimes looked upon as a determinant

of the foot of a verse; cf. प्रायोर्थो वृत्तमित्येते पादज्ञानस्य हेतवः R. Pr. XVII 16. It is generally looked upon as the determinant of a word (पद). A unit or element of a word which is possessed of an independent sense is looked upon as a Pada in the old Grammar treatises; cf. अर्थः पदमिति ऐन्द्रे; cf. also अर्थः पदम् V. Pr. III. 2, explained by उच्यते as अर्थान्निधायि पदम्। पद्यते गम्यते ज्ञायतेऽर्थानेनेति पदम्। There is no difference of opinion regarding the fact that, out of the four standard kinds of words नाम, आख्यात, उपसर्ग and निपात, the first two kinds नाम and आख्यात do possess an independent sense of their own. Regarding possession of sense and the manner in which the sense is conveyed, by the other two viz. the Upasargas (prepositions) and Nipātas (particles) there is a striking difference of opinion among scholars of grammar. Although Pāṇini has given the actual designation पद to words ending with either the case or the conjugational affixes, he has looked upon the different units or elements of a Pada such as the base, the affix, the augment and the like as possessed of individually separate senses. There is practically nothing in Pāṇini's sūtras to prove that Nipātas and Upasargas do not possess an independent sense. Re: Nipātas, the rule चादयोऽसत्त्वे, which means that च and other indeclinables are called Nipātas when they do not mean सत्त्वं, presents a riddle as to the meaning which च and the like should convey if they do not mean सत्त्वं or द्रव्य i.e. a substance. The Nipātas cannot mean भाव or verbal activity and if they do not mean सत्त्वं or द्रव्य, too, they will have to be called अनर्थक (absolutely meaningless) and in that case they would not be

termed Prātipadika, and no case-affix would be applied to them. To avoid this difficulty, the Vārttikakāra had to make an effort and he wrote a Vārttika निपातस्य अनर्थकस्य प्रातिपदिकत्वम् । P. I. 2.45 Vār. 12. As a matter of fact the Nipātas च, वा and others do possess a sense as shown by their presence and absence (अन्वय and व्यतिरेक). The sense, however, is conveyed rather in a different manner as the word समूह, or समुदाय, which is the meaning conveyed by च in रामः कृष्णश्च, cannot be substituted for च as its synonym in the sentence रामः कृष्णश्च. Looking to the different ways in which their sense is conveyed by nouns and verbs on the one hand, and by affixes, prepositions and indeclinables on the other hand, Bhartṛhari, possibly following Yāska and Vyāḍi, has developed the theory of द्योतकत्व as contrasted with वाचकत्व and laid down the dictum that indeclinables, affixes and prepositions (उपसर्ग) do not directly convey any specific sense as their own, but they are mere signs to show some specific property or excellence of the sense conveyed by the word to which they are attached; cf. also the statement 'न निर्वद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनः नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति । Nir I. 3. The Grammarians, just like the rhetoricians have stated that the connection between words and their senses is a permanent one (नित्य), the only difference in their views being that the rhetoricians state that words are related, no doubt permanently, to their sense by means of संकेत or convention which solely depends on the will of God, while the Grammarians say that the expression of sense is only a natural function of words;

cf. 'अभिधानं पुनः स्वाभाविकम्' Vārttika No. 33 on P. I. 2.64. For द्योतकत्व see Vākyapadiya of Bhartṛhari II. 165-206.

**अर्थक्रिया** purpose of existence as noticed in every object in nature cf. Vāk. pad. III. 11.14 which says "Just as purposeful activity of the elements of the three guṇas which are always found mixed up, is quite distinct in each case, so it is cognised in the case of all objects.

**अर्थगति** comprehension of sense; cf. अर्थगत्यर्थः शब्दप्रयोगः अर्थं संप्रत्याययिष्यामीति शब्दः प्रयुज्यते । M.Bh. on P. I. 1.44, III. 1.7 etc.

**अर्थग्रहण** use of the word 'अर्थ': cf. अर्थग्रहणं करोति तज्ज्ञापयत्याचार्यः M.Bh. on I. 1.11.

**अर्थजाति** genus or general nature possessed in common with others by individual objects, on which the corresponding genus of the word denoting the object is superimposed cf. Vāk. pad. III. 1.6, 8, 11.

**अर्थनिर्देश** mention or specification of sense. cf. अवश्यमुत्तरार्थमर्थनिर्देशः कर्तव्यः M.Bh. IV. 1.92.

**अर्थप्रवृत्तित्व** underlying principle in the use of a word in language; the desire on the part of a speaker to communicate his thought. cf. Vāk. pad. 1.13. अर्थप्रवृत्तित्वं विवक्षा । न तु वस्तुतः स्वरूपेण सत्त्वमतत्त्वं वा । विवक्षेव हि शब्दप्रयोग निबन्धनम् । (हेल)

**अर्थवद्ग्रहणपरिभाषा** a well known maxim or Paribhāṣā of grammarians fully stated as अर्थवद्ग्रहणे नानर्थकस्य ग्रहणम्, deduced from the phrase अर्थवद्ग्रहणात् frequently used by the Vārttikakāra. The Paribhāṣā lays down that 'when a combination of letters employed in Grammar, is possessed of a sense, it has to be taken as

possessed of sense and not such a one as is devoid of sense.''

**अर्थाभिधान** conveyance or expression of sense, cf. अर्थाभिधानं पुनः स्वाभाविकम् P. I. 2.64 Vārt. 33. It is only a nature of words that they convey their sense. This statement of the Vārtikakāra is taken as a standard dictum which is fully consistent with the doctrine of शब्दार्थसंबन्धनित्यत्व.

**अर्थविरुद्धहेतु** a factor which determines the intended sense out of the various senses that arise in the mind. Such factors are syntactical connection in a sentence वाक्य, प्रकरण, situation context, the meaning of another word (अर्थ), propriety (औचित्य), place (देश), time (काल), association (संसर्ग), dissociation (विप्रयोग), company (साहचर्य), hostility (विरोधिता), evidence from another sentence (लिङ्ग) and the proximity of another word (शब्दस्यान्यस्य संनिधि), cf. Vāk. pad. II. 314, 315.

**अर्थित्व** the condition of being needy, desire to possess, described as a cause of being entitled to do a thing. cf. Vāk. pad. II. 79.

**अर्धक** a fault in the utterance of a vowel of the kind of abridgment of a long utterance. अर्धह्रस्वम् explained as ह्रस्वस्यार्धम्-half the utterance of the short vowel; cf. तस्यादित उदात्तमर्धह्रस्वम् P. I. 2.32. cf. also तस्यादिरुच्चैस्तरामुदात्तादनन्तरो यावदर्थं ह्रस्वस्य Tai. Pr. I.44.

**अर्धचन्द्र** sign of Anunāsika, cf. अन्न ओं अप इत्यत्र अर्धचन्द्राकृतैर्वर्णस्य। Nyāsa on I.1.8.

**अर्धजरतीय** a queer combination of half the character of one and half of another, which is looked upon as a fault; cf. न चेदानीमर्धजरतीयं लभ्यं वृद्धिर्मे भविष्यति स्वरो नेति । तद्यथा । अर्ध जरत्याः

कामयते अर्ध नेति; M.Bh. on IV. 1.78; cf. also अर्ध जरत्याः पाकाय अर्ध च प्रसवाय । cf. इवार्थे समास इवार्थे प्रत्यय इति अर्धद्वय-निर्वाहाय जरतीशब्दोऽर्थान्तरे वर्तते । cf. also Śabdakaustubha, p. 2.

**अर्धमात्रा** half of a mātrā or 'mora', cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śekh. Pari. 122, signifying that not a single element of utterance in Pāṇini's grammar is superfluous. In other words, the wording of the Sūtras of Pāṇini is the briefest possible, not being capable of reduction by even half a mora.

**अर्धमात्रिक** taking for its utterance the time measured by the utterance of half a mātrā or mora; a consonant, as it requires for its utterance that time which is measured by half a mātrā (mātrā being the time required for the utterance of short अ); cf. R. Pr. I. 16; T. Pr. I.37; V. Pr. I. 59.

**अर्धर्चादि** a group of words given in P. II. 4.31 which are declined in both-the masculine and the neuter genders; e.g. अर्धर्चः, अर्धर्चम्; यूथः, यूथम्; गृहः, गृहम्, etc.; cf. अर्थर्चाः पुंसि च P. II. 4.31.

**अर्धविसर्ग** a term used for the Jihvāmūliya and Upadhmāniya into which a visarga is changed when followed by the letters क्, ख्, and the letters प्क्, respectively.

**अर्धह्रस्व** the half of a short vowel having half morae. According to P. 1.2.32 the initial part of Svarita is ardha-hrasva. In the contexts of long and prolonged (pluta) vowels, it is used in the same way i.e. their initial portion will have one morae; cf. also Vāk. pad. II. 308.

**अर्धह्रस्वोदात्त** the acute (उदात्त) accent which becomes specially उदात्त or

उदात्तर when the vowel, which possesses it, forms the first half of a स्वरित vowel.

अशौआदि a class of words which take the taddhita affix अच् (अ) in the sense of the affix मनुप् i.e. in the sense of possession; cf. अशौसि अस्य विद्यन्ते अशंसः । उरसः । आकृतिगणश्चायम् । यत्राभिनन्नरूपेण शब्देन तद्वतोभिधानं तत् सर्वमिह द्रष्टव्यम् Kāś. on P. V. 2.127.

अल् a प्रत्याहार or a short term signifying any letter in the alphabet of Pāṇini which consists of 9 vowels, 4 semi-vowels, 25 class-consonants, and 4 sibilants.

अलक्षण that which is not a proper लक्षण i.e. Sūtra; a Sūtra which does not teach definitely; a Sūtra which cannot be properly applied being ambiguous in sense. cf. व्याख्यानतो विशेष-प्रतिपत्तिर्नेहि संदेहादलक्षणम् Par. Śek. Pari. 1.

अलाक्षणिक (1) not used in a secondary sense; (2) not accomplished by the regular application of a grammar rule; cf. निपातनैः सह निर्देशादत्रापि किञ्चिदलाक्षणिकं कार्यमस्ति Kāś. on III. 2.59.

अलिङ्ग (1) not possessed of a definite gender; cf. अलिङ्गमसंख्यमव्ययसंज्ञं भवति M. Bh. on I. 1.38, II. 4.82; (2) अलिङ्गे शुष्मदसदी (Sid. Kau. on P. VII.2.90).

अलिङ्गवचन not possessed of a definite gender and number; a term generally used in connection with अव्ययस or indeclinables.

अलुक् absence of elision or omission.

अलुक्समास a compound in which the case-affixes are not dropped. The Aluk compounds are treated by Pāṇini in VI. 3.1 to VI. 3.24.

अलोन्त्यविधि an operation, which, on the strength of its being enjoined by means of the genitive case, applies

to the last letter of the wording put in the genitive; cf. नानर्थकेलोन्त्य-विधिरनभ्यासविकारे M. Bh. on I. 1.65; cf. अलोऽन्त्यस्य । पृथीनिर्दिष्टान्त्यस्याल आदेशः स्यात् S.K. on P. I. 1.52.

अलोप absence of elision of an affix etc. cf. सुपः अलोपः भवति वाक्ये । राज्ञः पुरुष इति । M. Bh. on II. 1.1.

अलौकिकविग्रह the dissolution of a compound not in the usual popular manner. e.g. राजपुरुषः dissolved as राजन् इस् पुरुष सु, as contrasted with the लौकिकविग्रह viz. राज्ञः पुरुषः । see also अधिहरि dissolved as हरि ङि in the अलौकिकविग्रह.

अल्यग्रहण (1) the word अल् actually used in Pāṇini's rule e.g. अपृक्त एकाल् प्रत्ययः P. I. 2.41. (2) the wording as अल्, or wording by mention of a single letter; e.g. अचि शुधातुभ्रुवां व्योः P. VI. 4.77.

अल्पतर feeble effort required in the production of sound or in the utterance of a letter cf. तैरोव्यञ्जनपाद-वृत्तयोरल्पतरः (प्रयत्नः) Tait. Pr. XX. 12.

अल्पप्रयोग not of frequent occurrence in the spoken language or literature; the term is used in connection with such words as are not frequently used; cf. सन्त्यल्पप्रयोगाः कृतोप्यैकपदिकाः । व्रततिदिन्नाः जाटय आद्वगारो जागरुको द्रविहोमीति Nīr. I. 14.

अल्पप्राण (1) non-aspirate letters; letters requiring little breath from the mouth for their utterance as opposed to mahāprāṇa; (2) non-aspiration; one of the external articulate efforts characterizing the utterance of non-aspirate letters.

अल्पात्तर having a smaller number of vowels in it; such a word is generally placed first in a Dvandva compound; cf. अल्पात्तरन्, P. II. 2.34. अल्पात्तरं पूर्वं भवति प्लक्षन्त्यग्रोधौ; अल्पात्तर is the same as अल्पाच् used in the

प्रक्रियाकौमुदी or अल्पस्वरतर in Kātantra (Kāt. II. 5.12).

**अल्पापेक्ष** an operation requiring a smaller number of causes, which merely on that account cannot be looked upon as अन्तरङ्ग. The antaraṅga operation has its causes occurring earlier than those of another operation which is termed बहिरङ्ग cf. बहिरङ्गान्तरङ्गशब्दाभ्यां बहुपेक्षस्वाल्पापेक्षत्वयोः शब्दमर्षादयाऽलाभाच्च । तथा सति असिद्धं बहुपेक्षमल्पापेक्ष इत्येव वदेत् ॥ Par. Śek. Parī. 50.

**अलोप** elision or omission of a single phonetic element or letter; cf. अलोपोऽनः P. VI. 4.134.

**अल्विधि** an operation prescribed with reference to one single letter; cf. स्थानिवदादेशोऽनल्विधौ P. I. 1.56.

**अवकाश** occasion; possibility of application; cf. इको गुणवृद्धी इत्यस्यावकाशः । चयनं चायकः लवनं लावक इति । इहोभयं प्राप्नोति । नेषति । माणति । M. Bh. on I. 1.3. Vārt. 6.

**अवगृह्य** split up into constituent parts, cf. Nyāsa on P. III. 1.119. cf. also अवगृह्यं पदं यस्या अवग्रहः क्रियते । Durga. on Kāt. IV. 2.27.

**अवग्रह** (1) separation of a compound word into its component elements as shown in the Pada-Pāṭha of the Vedic Samhitās. In the Pada-pāṭha, individual words are shown separately if they are combined by Samdhi rules or by the formation of a compound in the Samhitā-pāṭha; e.g. पुरोहितम् in the Samhitā-pāṭha is read as पुरःहितम्, अवगृह्यते विच्छिद्य पठ्यते इति अवग्रहः । In writing, there is observed the practice of placing the sign (S) between the two parts, about which nothing can be said as to when and how it originated. The Atharva-Prāti-

sākhya defines अवग्रह as the separation of two padas joined in Samhitā. (A. Pr. II. 3.25, II. 4.5). In the recital of the pada-pāṭha, when the word-elements are uttered separately, there is a momentary pause measuring one mātrā or the time required for the utterance of a short vowel. (See for details Vāj. Prāt. Adhāya 5). (2) The word अवग्रह is also used in the sense of the first out of the two words or members that are compounded together. See Kāśikā on P. VIII. 4.26; cf. also तस्य (इङ्गयस्य) पूर्वपदमवग्रहः यथा देवायत इति देव-यते. Tai. Pr. I. 49. The term अवग्रह is explained in the Mahābhāṣya as 'separation, or splitting up of a compound word into its constituent parts; cf. छन्दस्यानङ्गोऽवग्रहो दृश्यते पितामह इति । (M. Bh. on IV. 2.36); also cf. यथेवमवग्रहः प्राप्नोति । न लक्षणेन पदकारा अनुवर्त्याः । पदकारैर्नाम लक्षणमनुवर्त्यम् । यथालक्षणे पदं कर्तव्यम् (M. Bh. on III. 1.109) where the Bhāṣyakāra has definitely stated that the authors of the Pada-pāṭha have to split up a word according to the rules of Grammar. (3) In recent times, however, the word अवग्रह is used in the sense of the sign (S) showing the coalescence of अ (short or long) with the preceding अ (short or long) or with the preceding ए or ओ e.g. शिवोऽर्च्यः, अत्राऽऽगच्छ. (4) The word is also used in the sense of a pause, or an interval of time when the constituent elements of a compound word are shown separately; cf. समासेवग्रहो ह्रस्वसमकालः (V. Pr. V. 1). (5) The word is also used in the sense of the absence of Sandhi when the Sandhi is admissible.

**अवग्रहविराम** the interval or pause after the utterance of the first member of a compound word when the members are uttered separately. This interval is equal to two moras



according to Tait. Pr. while, it is equal to one mora according to the other Prātiśākyas.

अवङ् substitute [अव् for the final ओ of the word गो; cf. अवङ् स्तोत्रायनस्य, P. VI. 1.123, 124.

अवचन something which need not be specifically prescribed or stated, being already available or valid; cf. तृतीयासमासे अर्थग्रहणमनर्थकं अर्थगतिर्हि अवचनात् P. II. 1.30 V. 1.

अवचूरि a short gloss or commentary on a standard work.

अवच्छेद lit. limitation, specification, specific knowledge cp. Vāk. pad. III. 14.11, 297; अवच्छेदो विशेषणः (हेल)

अवधारण (1) restriction; limitation; cf. अवधारणमित्यापरिच्छेदः । यावदमत्रं ब्राह्मणानामन्त्रयस्व Kāś. on P. II. 1.8. (2) determination cp. Vāk. pad. II. 268; cp. also अवधारणं निर्णयः । Pūnya.

अवधि limit, which is either exclusive or inclusive of the particular rule or word which characterizes it; cf. सर्वत्र ह्येतं तमवधिं प्रति अन्त्यो भवति M. Bh. on I. 3.3.

अवधिमन् object of limit; cf. दूरे चेदवधिमन् अवधेर्भवति Kāś. on P. V. 3.37.

अवयव member or portion, as opposed to the total or collection (समुदाय) which is called अवयविन्; cf. अवयवप्रसिद्धेः समुदायप्रसिद्धिर्बलीयसी Par. Śek. Pari. 98. The conventional sense is more powerful than the derivative sense.

अवयवस्वर accent occurring in the case of a part of a compound word; accent for a compound word within a compound word. cp. Vāk. pad. III. 14. 57, 61.

अवयवपक्षी the genitive case signifying or showing a part; cf. बह्व्यत्यदेशप्रत्यय-योरित्यवयवपक्षी एव M. Bh. on I. 1.21.

अवयवाश्रया क्रिया activity residing individually separate in various parts. The word is equivalent to the maxim प्रत्येकं वाक्यपरिसमाप्तिः । and is in contrast with समुदाये वाक्यपरिसमाप्तिः । which can be stated as समुदायाश्रया क्रिया. cp. Vāk. pad. II. 372-75, 378.

अवर्ण the letter अ; the first letter of the Sanskrit alphabet, comprising all its varieties caused by grades, (ह्रस्व, दीर्घ, प्लुत) or accents or nasalization. The word वर्ण is used in the neuter gender in the Mahābhāṣya; cf. सर्वमुखस्थानमवर्णम् M. Bh. I. 1.9, मा कदाचिदवर्णं भूत् M. Bh. I. 1.48 Vārt. 1; cf. also M. Bh. on I. 1.50 Vārt. 18 and I. 1.51 Vārt. 2; cf. also ह्रस्वमवर्णं प्रयोगे संवृतम् Śiradeva Pari. 17.

अवशंगम name of a Samdhi when a class consonant, followed by any consonant is not changed, but retained as it is; cf. स्पर्शाः पूर्वे व्यञ्जनान्युत्तराणि आस्थापितानां अवशंगमे तत् R. Pr. IV. 1; e. g. ओरैक् पन्थाम् R. V. I. 113. 16, वपद् ते (R. V. VII. 99.7) अजानन् पुत्रः (R. V. X. 85.14).

अवशिष्टलिङ्ग (v. 1. अविशिष्टलिङ्ग) a term occurring in the Lingānuśāsana meaning 'possessed of such genders as have not been mentioned already either singly or by combination' i. e. possessed of all genders. Under अवशिष्टलिङ्ग are mentioned indeclinables, numerals ending in ए or न्, adjectives, words ending with कृत्या affixes i. e. potential passive participles, pronouns, words ending with the affix अन in the sense of an instrument or a location and the words कृति and दुष्मद्. (See पाणिनीय-लिङ्गानुशासन Sūtras 182-188).

अवश्यम् necessarily; the expression अवश्यं चैतदेवं विधेयम् is very frequently used in the Mahābhāṣya when the same statement is to be emphasized.

**अवसान** pause, cessation, termination ;  
cf. विरामोऽवसानम् । वर्णानामभावः अवसानसंज्ञः  
स्यात् S. K. on P. I. 4. 110.

**अवस्था** stage, condition ; stage in the  
formation of a word ; e.g. उपदेशावस्था,  
लावस्था, etc.

**अवस्थित** of a uniform nature ; cf. सिद्धं  
त्ववस्थिता वर्णाः, वक्तुश्चिराच्चिरवचनाद् वृत्तयो  
विशिष्यन्ते, M. Bh. I. 1.70 V. 5.

**अवाक्षर** deficient in one or more syllables. The word is mostly used in  
connection with a Vedic Mantra.

**अवाग्योगविद्** one who is not conversant  
with the proper use of language ;  
cf. अथ योऽवाग्योगविद् विज्ञानं तस्य शरणम् ;  
M. Bh. I. 1. 1.

**अविधातार्थ** meant for not preventing  
the application (of a particular  
term) to others where it should  
apply. The word is frequently used  
in the Kāśikā ; cf. अजायतष्टाप् । टकारः  
सामान्यग्रहणाविधातार्थः । Kāś. on P. IV.  
1.4, also see Kāś. on III. 1. 133 ;  
III. 2.67, 73 ; IV. 1.78.

**अविचालिन्** immutable. The term is used  
frequently in the Mahābhāṣya in  
connection with letters of the alpha-  
bet which are considered 'nitya'  
by Grammarians ; cf. नित्येषु च शब्देषु  
कूटस्थैरविचालिभिर्योर्भावितव्यमनपायोपजनविकारिभिः  
M. Bh. I. 1. Āhn 2 ; cf. also  
नित्यपर्यायवाची सिद्धशब्दः । यत्कूटस्थेष्वविचालिषु  
भावेषु वर्तते M. Bh. on I. 1.1.

**अविधि** non-application, non-prescrip-  
tion (अविधान) ; cf. अङ्गवृत्ते पुनर्द्वौ अविधि-  
निष्ठिनश्च M. Bh. on VII. 1. 30 ; Par.  
Śek. Pari. 92.

**अविभक्तिक** without the application of  
a case termination. The term is  
used frequently in connection with  
such words as are found used by  
Pāṇini without any case-affix in his  
Sūtras ; sometimes, such usage is  
explained by commentators as an

archaic usage ; cf. अविभक्तिको निर्देशः ।  
कृप उः रः लः । M. Bh. I. 1. Āhn. 2 ;  
also M. Bh. on I. 1.3 ; III. 1.36,  
VII. 1.3 etc.

**अविभाग** absence of division, equilibri-  
um cp. Vāk. pad. 1. 128.

**अविभागपक्ष** a view of grammarians  
according to which there are words  
which are looked upon as not suscep-  
tible to derivation. The terms  
अलण्डपक्ष and अव्युत्पन्नपक्ष are also used  
in the same sense.

**अविरविकन्याय** a maxim mentioned by  
Patañjali in connection with the  
word आविक where the taddhita affix  
ठक् (इक), although prescribed after  
the word अवि in the sense of 'flesh  
of sheep' (अवेः मांसम्), is actually  
put always after the base अविक  
and never after अवि. The maxim  
shows the actual application of an  
affix to something allied to, or  
similar to the base, and not to the  
actual base as is sometimes found  
in popular use. cf. द्वयोः शब्दयोः समानार्थे-  
योरेकेन 'विग्रहोऽपरस्मादुत्पत्तिर्भविष्यति अविर-  
विकन्यायेन । तद्यथा अवेर्मांसमिति विगृह्य अविक-  
शब्दादुत्पत्तिर्भवति आविकमिति । M. Bh.  
on IV. 1. 88 ; cf. also M. Bh. on  
IV. 1. 89 ; IV. 2. 60 ; IV. 3. 131,  
V. 1.7, 28 ; VI. 2.11.

**अविलम्बित** name of a fault in pronoun-  
cing a word where there is the abse-  
nce of a proper connection of the  
breath with the place of utterance ;  
'अविलम्बितः वर्णान्तरासंमिन्नः' Pradīpa on  
M. Bh. 1. 1. 1. There is the word  
अवलम्बित which is also used in the  
same sense ; cf. अस्तं निरस्तमवलम्बितं  
निर्हन्तम् M. Bh. on I. 1. 1.

**अविवक्षा** absence of keenness to state ;  
ignoring, disregard, cp. Vāk. pad.  
I. 137 and पुण्य. 'अविवक्षया शब्दोपात्तस्य  
नान्तरीयकमुपादानमिति न तस्योपयोगः ।

**अविवक्षित** (1) not taken technically  
into consideration, not meant ; cf.

अविवक्षिते कर्मणि षष्ठी भवति M. Bh. on II. 3. 52; (2) unnecessary; superfluous; the word is especially used in connection with a word in a Sūtra which could as well be read without that word. The word अतन्त्रं is sometimes used similarly.

अविशेष absence of specification; cf. गामादाग्रहणेष्वविशेषः M. Bh. I. 1.20 Vārt 1; Par. Śek. Pari. 106.

अविशेषित not specified, mentioned without any specific attribute; cf. एवमपि प्रदर्शनः अविशेषितः भवति M. Bh. on I. 1.9; cf. also Kātan. VI. 1.63.

अवृत्ति absence of, or prohibition of, a vṛtti or composite expression; non-formation of a composite expression; cf. समानाधिकरणानां सर्वत्रावृत्तिरयोगादेकेन M. Bh. on III. 1. 8.

अवृद्ध lit. not beginning with the vowel आ, ऐ or औ; a word which has got no आ or ऐ or औ as its first vowel, as for example ग्लुचुक, अहिचुम्बक etc. इरावती, नर्मदा यमुना etc; cf. प्राचामवृद्धात् किन् बहुलम् P. IV. 1. 160. also अवृद्धाभ्यो नदीमानुषीभ्यस्तन्नाभिकाभ्यः P. IV. 1.113.

अव्यक्त (1) indistinct; inarticulate; cf. अव्यक्तानुकरणस्यात इतौ P. VI. 1.98 also P. V. 4.57; अव्यक्तं अपरिरिक्तवर्णम् Kāś. on P. VI. 1.98; (2) a fault of pronunciation; cf. नातिव्यक्तं न चाव्यक्तमेवं वर्णानुदीरयेत् ।

अव्यपवर्ग absence of separation, complete mixture cp. Vāk. pad. III. 3.8.

अव्यपवृक्त unseparated, undivided, inseparable, mixed; cf. नाव्यपवृक्तरय अवयवे तद्विधिः यथा द्रव्येषु M. Bh. on Śiva-sūtra 4. V. 9 whereon Kaiyaṭa remarks व्यपवृक्तं भेदः । अव्यपवृक्तं अभिन्नबुद्धिविषयमेकत्वा लभन्तज्ञानग्राह्यं समुदायरूपम् ।

अव्यय (1) indeclinable, lit. invariable, not undergoing a change. Pāṇini has used the word as a technical

term and includes in it all such words as स्वर, अन्तर, प्रातर etc. or composite expressions like अव्ययीभावसमास, or such taddhitānta words as do not take any case affix as also kṛdanta words ending in स् or ए, ऐ, ओ, औ. He gives such words in a long list of Sūtras P. I. 1.37 to 41; cf. सदृशं त्रिषु लिङ्गेषु सर्वान् च विभक्तिषु । वचनेषु च सर्वेषु यत्र व्येति तदव्ययम् Kāś. on P. I. 1.37 and Gopatha Brāhmaṇa I. 1.26. (2) non-losing, remaining intact; an indeclinable which shows no variation of form by the application of any gender or case-affix; cp. Vāk. pad. III. 14.105.

अव्ययसंग्रह name of a treatise on indeclinable words attributed to Śākaṭāyana.

अव्ययार्थनिरूपण a work on the meanings of indeclinable words written in the sixteenth century A.D. by Viṭṭhala Śeṣa, grandson of Rāmacandra Śeṣa, the author of the Prakriyā Kaumudī.

अव्ययीभाव name of a compound so called on account of the words forming the compound, being similar to indeclinables; e.g. निर्मेक्षिकम्, अधिहरि, यथामति, यावज्जीवम् etc.; cf. अन्वययं अव्ययं भवतीत्यव्ययीभावः M. Bh. on II. 1.5. The peculiarity of the avyayibhāva compound is that the first member of the compound plays the role of the principal word; cf. पूर्वपदार्थप्रधानोऽव्ययीभावः M. Bh. on II. 1.6.

अव्ययवधान absence of intervention between two things by something dissimilar; close sequence; cf. अतज्जातीयकं हि लोके व्यवधायकं भवति M. Bh. on I. 1.7. Vārt. 8; cf. also येन नाव्ययवधानं तेन व्यवहितेति वचनप्रामाण्यात् M. Bh. on VII 3.44, VII. 3.54, VII. 4.1, VII. 4.93. The term अव्यवाय also is used in the same sense.

**अव्यवस्था** absence of proper disposal; absence of a proper method regarding the application of a rule; cf. पुनक्कच्छिभावः पुनराडिति चक्रकमव्यवस्था प्राप्नोति M.Bh. on I. 3.60 V. 5.

**अव्याप्ति** insufficient extension, as opposed to अतिव्याप्ति or over application; cf. सर्वोपाधिव्यभिचारार्थम् । अव्याप्यति-व्याप्य-संभवादिदोषपरिहारार्थम् । Padamañjari on II. 1.32.

**अव्याप्य** an intransitive root; a technical term in the Cāndra Vyākaraṇa (C. Vy. I. 4. 70) as also in Hemacandra's Śābdānuśāsana; cf. अव्याप्यस्य मुच्येर्गो वा । मुच्येत्कर्मकस्य सकारादौ सति परे मोक्ष इत्ययमादेशो वा स्यात् । न चास्य द्विः । मोक्षति मुमुक्षति चैव । मोक्षते मुमुक्षते वा वत्सः स्वयमेव Hem. IV. 1.19.

**अव्युत्पत्तिपक्ष** the view held generally by grammarians that all words are not necessarily susceptible to analysis or derivation, an alternative view opposed to the view of the etymologists or Nairuktas that every word is derivable; cf. पाणिनेस्त्वव्युत्पत्तिपक्ष एवेति शब्देन्दुशेखरे निरूपितम् Pari. Sekh. Pari. 22; वाचक उपादानः स्वरूपवानिति अव्युत्पत्तिपक्षे Vyāḍi's Sāṃgraha.

**अव्युत्पन्न** underived, unanalysable; cf. उणादयोऽव्युत्पन्नानि प्रातिपदिकानि M.Bh. I. 1.61 Vārt. 4; Par. Śek. Pari. 22.

**अव्युत्पन्नपक्ष** same as अव्युत्पत्तिपक्ष. See above the word अव्युत्पत्तिपक्ष.

**अश् (१)** Pratyāhāra or a short term standing for all vowels, semi-vowels, and the fifth, fourth and third of the class-consonants; all letters excepting the surds and sibilants; (2) substitute अ for the word इद्म् before affixes of cases beginning with the instrumental, and for एतद् before the tad. affixes त्र and तच्; see P. II. 4.32 and 33; (3) substitute अ for the gen. sing.

case-affix इद् after the words युष्मद् and अस्मद्; see P. VII. 1.27.

**अशक्ति** incapacity to pronounce words correctly; cf. अशक्त्या कयाचिद् ब्राह्मण्या ऋतक इति प्रयोक्तव्ये लृतक इति प्रयुक्तम् M.Bh. on Śiva-sūtra 2.

**अशिष्य** unnecessary to be prescribed or laid down.; cf. तदशिष्यं संज्ञाप्रमाणत्वात् P. I. 2.53; also लिङ्गं अशिष्यं लोकाश्रयत्वा-लिङ्गस्य M. Bh. on II. 1.36.

**अश्मादि** a class of words headed by the word अश्मन् to which the taddhita affix र is applied in the four senses specified in P. IV. 2.67 to 70; e.g. अश्मरः, ऊपरम्, नगरम्, पामरः, गहरम् etc. cf. P. IV. 2.80.

**अश्वघासादि** compounds like अश्वघास which cannot be strictly correct as चतुर्थी-समास, but can be षष्ठीसमास if the word तदर्थ in the rule चतुर्थी तदर्थार्थ-बलिहितसुखरक्षितैः be understood in the sense of 'meant for' a particular thing which is to be formed out of it; cf. विकृतिः प्रकृत्येति चेदश्वघासादीनामुपसंख्यानम् M.Bh. on II. 1.36.

**अश्वपत्यादि** a class of words headed by अश्वपति to which the taddhita affix अण् (अ) is added in the senses mentioned in rules before the rule तेन दीव्यति P. IV. 4.2. which are technically called the Prāḡdivya-tiya senses. e.g. आश्वपतम्, गाणपतम्, गार्हपतम् etc.

**अश्वत्थनारायण** a commentator who wrote a gloss on Pāṇini's Aṣṭādhyāyī in the Tamil language.

**अश्वादि (१)** a class of words headed by the word अश्वा to which the affix फञ् (आयन) is added in the sense of गोत्र (grand children etc.); e.g. आश्वायनः, जातायनः, औत्तायनः etc.; cf. P. IV. 1. 110; (2) a class of words headed by the word अश्वा to which the taddhita affix यत् is added in the sense of a cause of the type of a

meeting or an accidental circumstance; e.g. आश्विनम् आदिमकम् cf. तस्य निमित्तं संयोगोत्पत्तौ । P. V. 1.38.

**अष्टक** another name for the famous work of Pāṇini popularly called the Aṣṭādhyāyī; cf. अष्टावध्यायाः परिमाणस्य सप्तस्य अष्टकं पाणिनीयम् । दशकं वैयाघ्रदीयम् । त्रिकं काशकृष्णम् । Kāś on P.V. 1.58; (2) students of Pāṇini's grammar, e.g. अष्टकाः पाणिनीयाः cf. नृत्ताच्च कोषधातु । Kāś. on P.IV. 2.65.

**अष्टम** a term used by ancient grammarians for the vocative case.

**अष्टमहला** name of a commentary on the Kātantra Vyākaraṇa by Rāmakiśoraśakravartin.

**अष्टाध्यायी** name popularly given to the Sūtrapāṭha of Pāṇini consisting of eight books (adhyāyas) containing in all 3981 Sūtras, as found in the traditional recital, current at the time of the authors of the Kāśikā. Out of these 3981 Sūtras, seven are found given as Vārtikas in the Mahābhāṣya and two are found in Gaṇapāṭha. The author of the Mahābhāṣya has commented upon only 1228 of these 3981 Sūtras. Originally there were a very few differences of readings also, as observed by Patañjali (see Mbh on I. 4.1); but the text was fixed by Patañjali which, with a few additions made by the authors of the Kāśikā, as observed above, has traditionally come down to the present day. The Aṣṭādhyāyī is believed to be one of the six Vedāṅga works which are committed to memory by the reciters of R̥gveda. The text of the Aṣṭādhyāyī is recited without accents. The word अष्टाध्यायी was current in Patañjali's time; cf. शिक्षानार्थो अष्टाध्यायी M. Bh. on VI. 3.109.

**अष्टाक्षरा** a metre having eight syllables in a foot; cf. गायत्री सा चतुर्विंशत्यक्षरा । अष्टाक्षरास्त्रयः पादाः चत्वारो वा पृथक्क्षराः R. Pr. XVI. 9.

**अष्टि** name of a metre of four feet consisting of 64 syllables in all, 12 syllables in the odd feet and 20 in the even feet; e.g. विक्रद्वेगु महिपः etc. R. V. II. 22. 1.

**अष्टौ विकृतयः** Eight varieties of the recital of the vedic texts viz. त्रदा, माला, शिखा, रेखा, ध्वज, दण्ड, रथ and वन.

**अस्** (1) case affix of the nominative and accusative plural and the ablative and genitive singular (अस्, शस्, उस्ति and इस्); (2) taddhita affix अस् (अस्ति) added to पूर्ण, अपर and अवर, by P. V. 3.39; (3) compound ending अस् (अस्तिच्) applied to the words प्रजा and मेधा standing at the end of a Bahuvrihi compound (P. V. 4. 122); (4) Upādi affix अस् prescribed by the rule सर्वधातुभ्योऽस्तुन् and subsequent rules (628-678) to form words such as मन्त्रस्, सस्त्रस् etc. (5) ending syllable अस्, with or without sense, of words in connection with which special operations are given in grammar; cf. P. VI. 4.14; cf. also अनिन्स्मन्त्र्यणा-न्यर्थवत्ता चानर्थकेन च तदन्तविधिं प्रयोजयन्ति Par. Ś-k. Pari. 16.

**अस्** affix अस् mentioned in the Nirukta in the word अवस् (अस् + अस्) cf. अस्ते नामकरणः । तस्माद्वाद्गृह्णन्ति Nir I. 17.

**असंख्य** not possessing any notion of number; the word is used in connection with avyayas or indeclinables; यथैव हि अलिङ्गमव्ययमेवमसंख्यमपि M. Bh. on II. 4. 82.

**असंज्ञक** a term for the Cāndra Grammar, as no saṃjñās or technical terms are used therein; cf. चान्द्रं चासंज्ञकं स्मृतम्.

**असंज्ञा** not used as a technical term or name of a thing; cf. पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम् P. I. 1.34.

**असंनिकर्ष** (1) separatedness as in the case of two distinct words; (2) absence of co-alescence preventing the sandhi; cf. R. T. 68, 70.

**असंनिधान** the same as असंनिकर्ष; see above; e. g. भरा इन्द्र; तमु अभिप्रगायत.

**असंप्रत्यय** failure to understand the sense; cf. इतरथा असंप्रत्ययोऽकृत्रिमत्वाद्यथा लोके M. Bh. on I. 1.23 Vārt. 3.

**असंभवे** *Impossibility of occurrence* (used in connection with an operation); cf. नावश्यं द्विकार्ययोग एव विप्रतिषेधः । किं तर्हि । असंभवोपि । M. Bh. I. 1.12 Vārt. 3; (2) impossibility of a statement, mention, act etc. cf. असंभवः खल्वपि अथादेशनस्य M. Bh. on II. 1. 1.

**असंयोग** absence of the conjunction of consonants; cf. असंयोगाद्दिह कित् P. I. 2.5.

**असंविद्** absence of clear understanding, nescience, misconception; cf. Vāk. pad. II. 91.

**असंहिता** absence of juxta-position, absence of connectedness; cf. यदि तावत्संहितया निर्देशः क्रियते भ्वादय इति भवितव्यम् । अथासंहितया भू आदय इति भवितव्यम् M. Bh. on I. 3.1.

**असत्त्व** (1) absence of सत्त्व or entity; (2) other than a substance i. e. property, attribute, etc. cf. प्रादयः असत्त्ववचना निपातसंज्ञा भवन्ति M. Bh. I. 4. 59; cf. also सोऽसत्त्वप्रकृतिर्गुणः M. Bh. on IV. 1.44. cf. also चादयोऽसत्त्वे P. I. 4. 57.

**असमर्थ** (1) syntactically not connected, e. g. राज्ञः and पुरुषः in the sentence भार्या राज्ञः पुरुषो देवदत्तस्य । (2) unable to enter into a compound word, the term is used in connect-

ion with a word which cannot be compounded with another word, although related in sense to it, and connected with it by apposition or by a suitable case affix, the reason being that it is connected more closely with another word; cf. सापेक्ष-मसमर्थं भवति M. Bh. II. 1. 1.; e. g. the words वष्ट and श्रितः in the sentence महत् कष्टं श्रितः.

**असमर्थसमास** a compound of two words, which ordinarily is inadmissible, one of the two words being more closely connected with a third word, but which takes place on the authority of usage, there being no obstacle in the way of understanding the sense to be conveyed; e. g. देवदत्तस्य गुरुकुलम् । देवदत्तस्य दासभार्या । असूर्यपश्यति सुखानि, अश्राद्धभोजी ब्राह्मणः M. Bh. on II. 1. 1.

**असमस्त** not compounded, not entered into a compound with another word; cf. समासे असमस्तस्य Hem. II. 3.13.

**असमास** (1) absence of a compound. उपसर्गादसमासेपि णोपदेशस्य P. VIII. 4. 14; (2) an expression conveying the sense of a compound word although standing in the form of separate words; cf. चार्थे द्वन्द्ववचने असमासेपि चार्थसंप्रत्ययादिति प्राप्तोति । अहरहर्नयमानो गामश्वं पुरुषं पशुम् M. Bh. on II. 2.29.

**असरूप** not having the same outward form or appearance; e. g. the affixes अण्, अच्, ण, अज्, ज, and the like which are, in fact, सरूप as they have the same outward form viz. the affix अ, अण् and यत् are असरूप; cf. वास्तव्योऽस्त्रियाम् P. III. 1. 94.

**असर्वविभक्ति** not admitting all caseaffixes to be attached to it; cf. तद्धितश्चासर्व-विभक्तिः P. I. 1. 38; यस्मान्न सर्वविभक्त्यपत्तिः सोऽसर्वविभक्तिः । ततः यतः तत्र यत्र । Kāś. on I. 1.38.

**असामर्थ्य** absence of a syntactical connection ; cf. दध्ना पटुः । घृणेन पटुः । असामर्थ्यादत्र समासो न भविष्यति । कथमसामर्थ्यम् । सापेक्षमसमर्थं भवतीति । न हि दध्नाः पटुना सामर्थ्यम् । केन तर्हि । भुजिना । दध्ना भुङ्क्ते पटुरिति । M. Bh. on II. 1.30.

**असारूप्य** dissimilarity in apparent form (although the real wording in existence might be the same) e. g. डाप्, डाप्, चाप्; cf. नानुबन्धकृतमसारूप्यम् । Par. Śek. Pari. 8.

**असि** (1) Unādi affix असु; (2) tad. affix असु. See above the word असु.

**असिच्** samāsa-ending affix असु. See above the word असु.

**असिद्ध** invalid ; of suspended validity for the time being ; not functioning for the time being. The term is frequently used in Pāṇini's system of grammar in connection with rules or operations which are prevented, or held in suspense, in connection with their application in the process of the formation of a word. The term (असिद्ध) is also used in connection with rules that have applied or operations that have taken place, which are, in certain cases, made invalid or invisible as far as their effect is concerned and other rules are applied or other operations are allowed to take place, which ordinarily have been prevented by those rules which are made invalid had they not been invalidated. Pāṇini has laid down this invalidity on three different occasions (1) invalidity by the rule पूर्वत्रासिद्धम् VIII.2.1. which makes a rule or operation in the second, third and fourth quarters of the eighth chapter of the Aṣṭādhyāyī invalid when any preceding rule is to be applied, (2) invalidity by the rule असिद्धवदत्राभात्

which enjoins mutual invalidity in the case of operations prescribed in the Ābhiya section beginning with the rule असिद्धवदत्राभात् (VI. 4.22). and going on upto the end of the Pāda (VI 4.175), (3) invalidity of the single substitute for two letters, that has already taken place, when ए is to be substituted for स्, or the letter त् is to be prefixed, cf. षत्वतुकोरसिद्धः (VI. 1.86). Although Pāṇini laid down the general rule that a subsequent rule or operation, in case of conflict, supersedes the preceding rule, in many cases it became necessary for him to set that rule aside, which he did by means of the stratagem of invalidity given above. Subsequent grammarians found out a number of additional cases where it became necessary to supersede the subsequent rule which they did by laying down a dictum of invalidity similar to that of Pāṇini. The author of the Vārttikas, hence, laid down the doctrine that rules which are nitya or antaraṅga or apavāda, are stronger than, and hence supersede, the anitya, bahiraṅga and utsarga rules respectively. Later grammarians have laid down in general, the invalidity of the bahiraṅga rule when the antaraṅga rule occurs along with it or subsequent to it. For details see Vol. 7 of Vyākaraṇa Mahābhāṣya (D. E. Society's edition) pages 217-220. See also Pari. Śek. Pari. 50.

**असिद्धत्व** invalidity of a rule or operation on account of the various considerations sketched above. See असिद्ध.

**असिद्धपरिभाषा** the same as Antaraṅga Paribhāṣā or the doctrine of the invalidity of the bahiraṅga operation. See the word असिद्ध above.

For details see the Paribhāṣā "asiddham bahiraṅgam antaraṅge" Par. Śek. Pari. 50 and the discussion thereon. Some grammarians have given the name असिद्धपरिभाषा to the Paribhāṣā असिद्धं बहिरङ्गमन्तरङ्गे as contrasted with अन्तरङ्गं बहिरङ्गाद् बलीयः which they have named as बहिरङ्गपरिभाषा.

असिद्धस्वरित the circumflex accent prescribed by Pāṇini in the three Pādas 2, 3, 4 of adhyāya VIII called Tripadī or Asiddhakāṇḍa. This Svarita is not the original Svarita but enclitic or secondary. See also P. VIII. 4.66, 67.

असुक् the augment अस् seen in Vedic Literature added to the nom. pl. case-affix जस following a noun-base ending in अ; e.g. जनासः, देवासः etc. cf. आज्ञसेरसुक् P. VII. 1.50, 51.

असुङ् substitute अस् for the last letter of the word पुंस् before the सर्वनामस्थान affixes, i.e. before the first five case affixes e.g. पुमान् पुमांसौ etc.; cf. पुंसोऽसुङ् P. VII. 1.89.

असुन् Unādi affix अस् (असुन्) by सर्वधातुभ्योऽसुन् वक्तव्यः Uṇ. Sū. 628; cf. न वेत्तीति नवेदाः। वेत्तिरसुन्प्रत्ययान्तः Kāś. on P. VI. 3.75.

असे (1) कृत् affix in the sense of the infinitive (तुमर्थे) in Vedic Literature, e.g. जीवसे; cf. तुमर्थे सेसेनसे० P. III. 4.9. (2) असे as a loc. sing. is used in the sense of असुमासे in commentary works and in Gaṇapāṭha.

असेसृष्ट unblended, unmixed, just as the sense of one word with that of another according to the view of scholars who follow the पदवादपक्ष. cp. Vāk. pad. II. 248, 249.

अस्ताति tad. affix अस्तात् in the sense of the base itself, but called विभक्ति, prescribed after words in the sense

of 'direction', e.g. पुरस्तात्, अधस्तात् etc. cf. दिक्शब्देभ्यः सप्तमीपञ्चमीप्रथमाभ्यो दिग्देशकालेषु अस्तातिः P. V. 3.27.

अस्थ अ, आ, and आ 3. This term is used in Rk Tantra cf. अस्थनामिनी. सन्ध्यम् R.T. 94. अस्थ possibly means 'belonging to अ i. e. all the three grades ह्रस्व, दीर्घ and षुत of अ.'

अस्पष्ट less in contact with the vocal organ than the semi-vowels; the term occurs in Hemacandra's Grammar (Hem. I. 3.25) and is explained by the commentator as ईषत्स्पष्टतरो प्रत्यासत्तेर्यकारवकारौ. अस्पष्ट stands for the letters य and व which are substituted for the vowels ए ऐ and ओ औ when followed by a vowel; cf. also Śāk I. 1.154.

अस्पृष्ट not in contact with any vocal organ; the term is used in connection with the effort required for the utterance of vowels, अनुस्वार and sibilants when no specific contact with a vocal organ is necessary; cf. स्वरानुस्वारोष्मणामस्पृष्टं करणं स्थितम् R. Pr. XIII. 3.

अस्मद् first person; the term is used in the sense of the first person in the grammars of Hemacandra and Śākāṭyāyana. cf. व्रीणि व्रीण्यन्ययुग्मदसादे (Hem. III. 3.17),

अस्त्रपदविग्रह a term used for those compounds, the dissolution of which cannot be shown by the members of the compound; e.g. सुमुखी cf. भवति वै कश्चिदस्त्रपदविग्रहोपि बहुव्रीहिः। तद्यथा। शोभनं मुखमस्याः सुमुखीति। M.Bh. on V. 4.5.

अस्वयंदष्ट A term used for the perfect tense; cf. कृ चकारमस्वयंदष्टे (R.T. 191).

अस्व not homogeneous; asavarṇa. cf. इवणादेः अस्वे स्वरे यवरलम् Hem. I. 2.21, also अस्वे Śāk. I. 173.



अस्वरक untuned; a word without an accent, as different from a word which has an accent, but which is not uttered with that accent; cf. अक्रियमाणे ह्यपदेशिवद्भावे.. आन्तर्धत आदेशा अस्वरकाणामस्वरकाः स्युः M.Bh. on VII. 1.2, VII. 1.89.

आ

आ (1) the long form of the vowel अ called दीर्घ, consisting of two mātrās, in contrast with (1) the short अ which consists of one mātrā and the protracted आइ which consists of three mātrās; (2) substitute आ of two mātrās when prescribed by the word दीर्घ or वृद्धि for the short vowel अ; (3) upasarga आ (आइ) in the sense of limit e.g. आ कडारादेका संज्ञा (P. I. 4.1.) आकुमारं यशः पाणिनेः Kāś. on II. 1.13. आ उदकान्ताव (M.Bh. on I. 1.14); (4) indeclinable आ in the sense of remembrance e.g. आ एवं नु मन्यसे; cf. ईषदर्थे क्रियायोगे मर्यादाभिविधौ च यः। एतमातं दितं विषादाव्य-सरणथोरदित् M.Bh. on I. 1.14; (5) augment आ (आइ) as seen in चराचरं, वदवद etc. cf. M.Bh. VI. 1.12 Vārt. 6; (6) augment आ (आइ) prefixed to roots in the tenses लुङ्, लङ् and लृङ्; (7) substitute आ prescribed for the last letter of pronouns before the tad. affixes वृक्, दृश, दृक्ष and वृत्, as in नादृक्, तादृश etc. (8) feminine affix आ (दाप्, डाप् or चाप्) added to nouns ending in आ; (9) substitute आ (आ or आत्, or डा or आल्) for case affixes in Vedic literature उमा यन्तारौ, नामा शृण्व्या; etc.

आँ indeclinable आ pronounced nasa- lized, e.g. अन्न आँ अपः M.Bh. I.3.2.

आक् see above the word आ sense (5).

आकम् the substitute आवम् for साम् of the gen. pl. after the words युष्मद् and असम् e.g. युष्मार्क, अस्माकम्; cf. P. VII. 1.33.

आकर a word used in the sense of 'original source' or mine for Mahābhāṣya by commentators in phrases like स्पष्टमाकरे, आकरोक्तं संगच्छते।

आकर्षक (a word) attracting another word stated previously in the context e.g. the word च in the rules of Pāṇini.

आकर्षादि a class of words headed by the word आकर्ष to which the taddhita affix कन् (क) is applied in the sense of clever or expert; e. g. आकर्षकः, रसरुक्, शकुनिकः etc.; cf. आकर्षादिभ्यः कन् P. V. 2.64.

आकाङ्क्ष (or साकाङ्क्ष also) expectant of another word in the context, e. g. कूत्र and व्याहर in अङ्ग कूत्र ३, अङ्ग व्याहर ३ इदानीं ज्ञास्यसि जालम् Kāś. on अङ्गयुक्तं तिङाकाङ्क्षम् (P. VIII. 2.96).

आकाङ्क्षा expectancy with regard to sense-completion, generally in compounds such as साकाङ्क्ष, निराकाङ्क्ष etc. cf. अस्त्यस्मिन्नाकाङ्क्षा इत्यनः साकाङ्क्षम् M. Bh. on III. 2. 114.

आकाङ्क्ष्य a word for which there is expectancy of another word for the completion of sense.

आकार the letter आ; cf. अकारस्य विवृतोपदेश आकारग्रहणार्थः। M. Bh. I. 1 Āhn. 2

आकालक (i) a variant for अकालक, cp. Kāś. on Pā. II. 4.21 (ii) Extending to the Kālākavana near the confluence of Gangā and Yamunā.

आकिनिच् tad. aff. आकिन् affixed to the word एक in the sense of 'single', 'alone'; cf. एकादाकिनिचासहाये P. V. 3.52.

आकुस्मीय a group of 43 roots of the चुरादि class of roots beginning with the root चित् and ending with कुम् which are Ātmanepadin only.

आकृति lit. form; individual thing; cf. एकस्या आकृतेश्चरितः प्रयोगो द्वितीयस्यास्तृतीयस्याश्च

न भवति M. Bh. on III. 1.40 Vārt. 6. The word is derived as आक्रियते सा आकृतिः and explained as संस्थानम्; cf. आक्रियते व्यस्यते अनया इति आकृतिः संस्थानमुच्यते Nyāsa on IV. 1.63, (2) general form which, in a way, is equivalent to the generic notion or genus; cf. आकृत्युपदेशास्तिष्ठम् । अवर्णाकृतिरूपदिष्टा सर्वमवर्णकुलं ग्रहीष्यति M. Bh. I. 1. Āhn. 1; (3) notion of genus; cf. also यत्तर्हि तद् भिन्नेष्वभिन्ने छिन्नेष्वच्छिन्ने सामान्यभूतं स शब्दः । नेत्याह । आकृतिर्नाम सा. M. Bh. I. 1. Āhn. 1; (4) a metre consisting of 88 letters; cf. R. Prāt. XVI. 56, 57.

**आकृतिगण** a class or group of words in which some words are actually mentioned and room is left to include others which are found undergoing the same operations; cp. श्रेण्यादयः कृतादिभिः । श्रेण्यादयः पठन्ते कृतादिराकृतिगणः । M. Bhū. on II. 1.59. Haradatta defines the word as प्रयोगदर्शनेन आकृतिग्राह्यो गणः आकृतिगणः । Padamanjari on II. 1.59. Some of the Ganas mentioned by Pāṇini and in Uṇādi and Phit-sūtras also are Ākṛtiganas, e. g. अशादिगण, मूलविभुजादिगण, स्नातव्यादिगण, शिवादिगण, पचादिगण and others. The word Vrt which is put at the end of a Gaṇa to mark its close does not occur in those Gaṇas which are looked upon as Ākṛtiganas. cp. अवृत्करणादिराकृतिगणोऽयम् । Kā. on Pā II. 1.48. ; cp. आकृतिगणश्चायम् । तेन अपरिगणितशब्दसमूहः । य आकृत्या आकारेण लक्ष्यते स आकृतिगणः । Svo. on Gaṇaratnamahodadhi. cp. also 'सामीप्येऽथ व्यवस्थायां प्रकारेऽवश्यं तथा । चतुर्थेषु मेधावी आदिशब्दं तु लक्ष्येत्' । a Kārikā attributed to Āpiśālī.

**आक्षरसमाज्ञायिक** directly or expressly mentioned in the fourteen Pratyāhāra Sūtras of Pāṇini; a letter actually mentioned by Pāṇini in his alphabet 'अइउः', 'ऋलृक्' etc.

**आक्षिप्त** (1) taken as understood, being required to complete the sense; cf.

किञ्चिपि आक्षिप्तो भवति M. Bh. on III. 2. 178; (2) a term used for the circumflex accent or स्वरित as it is uttered by a zig-zag motion of the organ in the mouth caused by the air producing the sound; cf. आक्षेपो नाम तिर्यग्गमनं गात्राणां वायुनिमित्तं तेन य उच्यते स स्वरितः Uvvaṭa on R. Pr. III. 1.

**आक्षेप** a zig-zag motion of the organs producing sound caused by the air; see आक्षिप्त above.

**आख्या** designation, conventional name; cf. देवदत्तो मुण्ड्यपि जय्यपि स्वामाख्यां न जहाति M. Bh. on I. 1. 1. ; cf. also स्वमज्ञातिधनाख्यायाम् P. I. 1.35; cf. also वर्णः कारोत्तरो वर्णाख्या Tai. Prāt. I. 16.

**आख्यात** verbal form, verb; cf. भावप्रधानमाख्यातं सच्चप्रधानानि नामानि Nir. I. 1; चत्वारि पदजातानि नामाख्यातोपसर्गनिपाताश्च M. Bh. I. 1. Āhnika 1; also A. Prāt. XII. 5, आकार आख्याते पदादिश्च M. Bh. I. 2.37 Vārt. 2, आख्यातमाख्यातेन क्रियासातत्ये Sid. Kau. on II. 1. 72, क्रियावाचकमाख्यातं V. Pr. V. 1; cf. भारद्वाजकमाख्यातं भार्गवं नाम भाष्यते । भारद्वाजेन दृष्टवादाख्यातं भारद्वाजगोत्रम् V. Prāt. VIII. 52; cf. also Athar. Prāt. I. 1. 12, 18; 1. 3. 3. 6; II. 2. 5 where ākhyāta means verbal form. The word also meant in ancient days the root also, as differentiated from a verb or a verbal form as is shown by the lines तन्नाम येनाभिदधाति स्वरं, तदाख्यातं येन भावं स धातुः R. Pr. XII. 5 where 'आख्यात' and 'धातु' are used as synonyms. As the root form such as कृ, शृ etc. as distinct from the verbal form, is never found in actual use, it is immaterial whether the word means root or verb. In the passages quoted above from the Nirukta and the Mahābhāṣya referring to the four kinds of words, the word ākhyāta could be taken to mean root (धातु) or verb (क्रियापद). The ākhyāta or verb is chiefly concerned with the process of being

and becoming while nouns (नामानि) have sattva or essence, or static element as their meaning. Verbs and nouns are concerned not merely with the activities and things in this world but with every process and entity; cf. पूर्वापरीभूतं भावमाख्यातेना-चष्टे Nir. I.; अस्तिभवतिविषयीनामर्थः सत्ता । अनेककालस्थायिनीति कालगतपौर्वापर्येण क्रमवतीति तस्याः क्रियात्वम् । Laghumāñjūṣā. When a kṛt. affix is added to a root, the static element predominates and hence a word ending with a kṛt. affix in the sense of bhāva or verbal activity is treated as a noun and regularly declined; cf. कृदभिहितो भावो द्रव्यवद् भवति M. Bh. on II. 2. 19 and III. 1.67, where the words गति, व्रज्या, पाक and others are given as instances. Regarding indeclinable words ending with kṛt. affixes such as कर्तु, कृत्वा, and others, the modern grammarians hold that in their case the verbal activity is not shadowed by the static element and hence they can be, in a way, looked upon as ākhyātas; cf. अव्ययकृतो भावे Vaiyākaraṇabhūṣaṇa.

**आख्यातप्रक्रिया** a work dealing with verbs written by Anubhūtiśvarūpācārya on the Sārasvata Vyākaraṇa.

**आख्यातविवेक** a work dealing with verbs, and their activity by Kṛṣṇa-Shāstri Āraḍe, a great Nāyāyika of the 18th century.

**आख्यातव्याकरण** a treatise on verbs discussing verbal forms by Vaṅgasena.

**आगन्तुक** lit. adventitious, an additional wording generally at the end of roots to show distinctly their form e. g. वदि, पधि, सति etc.; cf. इन्धिभवतिभ्यां च P. I. 2. 6; cf. also भावलक्षणे स्वेणकृत्वश्चिचरिद्रुतमिजनिभ्यस्तोसुन् P. III. 4.16, सपिप्थोः कसुन् P. III. 4. 17 and a number of other sūtras where इ or ति is added to the root;

cf. इक्षितवौ धातुनिर्देशे, वर्णात्कारः, रादिकः P. III. 3.108 Vārt. 2.3. 4. where such appendages to be added to the roots or letters are given. The word आगन्तु is an old word used in the Nirukta, but the term आगन्तुक appears to be used for the first time for such forms by Haradatta; cf. हरेरिति हृ कौटिल्ये, आगन्तुकेकारे गुणेन निदेशः Padamāñjari on VII. 2. 31. In the traditional oral explanations the second part of a reduplicated word is termed आगन्तुक which is placed second i.e. after the original by virtue of the convention आगन्तुनामन्ते निवेशः, although, in fact, it is said to possess the sense of the root in contrast with the first which is called abhyāsa. A nice distinction can, however, be drawn between the four kinds of adventitious wordings found in grammar viz. आगन्तु, इत्, अभ्यास and आगम which can be briefly stated as follows: The former two do not form a regular part of the word and are not found in the actual use of the word; besides, they do not possess any sense, while the latter two are found in actual use and they are possessed of sense. Again the āgantu word is simply used for facility of understanding exactly and correctly the previous word which is really wanted; the इत् wording, besides serving this purpose, is of use in causing some grammatical operations. अभ्यास is the first part of the wording which is wholly repeated and it possesses no sense by itself, while, āgama which is added to the word either at the beginning or at the end or inserted in the middle, forms a part of the word and possesses the sense of the word.

**आगम** augment, accrement, a word element which is added to the primitive or basic word during the process

of the formation of a complete word or pada. The āgama is an adventitious word element and hence differs from ādeśa, the substitute which wholly takes the place of the original (or आदेशिन्). Out of the several āgamas mentioned by Pāṇini, those that are marked with mute द are prefixed, those, marked with क्, are affixed, while those, marked with म्, are placed immediately after the last vowel of the word. The augments become a part and parcel of the word to which they are added, and the characteristics of which they possess; cf. यदागमास्तदगुणीभूतास्तदग्रहणेन गृह्यन्ते, also आगमानां आगमिधर्मिवैशिष्ट्यम् Par. Śek. Pari. 11. Those grammarians, who hold the view that words are unproduced and eternal, explain the addition of an augment as only the substitution of a word with an augment in the place of a word without an augment; cf. आदेशास्तर्हीमे भविष्यन्ति अनागमकानां सागमकाः M. Bh. on I. 1.20; 1.1.46. The term āgama is defined as अन्यत्र विद्यमानस्तु यो वर्णः श्रूयतेषिकः । आगम्यमानतुल्यत्वात् आगम इति स्मृतः Com. on Tait. Prāt. I. 23. cf. तथा आपिशलीयश्लोकः । आगमोनुपधातेन विकारश्चोपमर्दनात् । आदेशस्तु प्रसङ्गेन लोपः सर्वापकर्षणात् । Durga on Kāt. I. 2.1; also Kāś. on P. VI. 3.109 which cites a similar verse; cf. also Durga on Kāt. II. 3.1 and Hela. on Vā-Pa. III. 14.564.

**आगमिन्** a base to which an augment is added; cf. एवमपि पञ्च आगमास्तस्य आगमिनः M. Bh. I. 1 Āhnika 2.

**आगर्वीय** a class of roots forming a subdivision of the Curādigaṇa or the tenth conjugation beginning with पद् and ending with गर्व् which are only ātmanepadin; e.g. पदयते, मृगयते, अर्धयते, गर्वयते.

**आगस्त्य** name of an ancient writer of Vedic grammar and Prātiśākhya works; cf. R. Pr. I. 2.

**आग्रायण** an ancient scholar of Nirukta quoted by Yāska; cf. अक्षि अष्टे । अनवतेरिति आग्रायणः Nir. I. 9.

**आह्** (i) the preposition आ. See the word आ above. (ii) substitute आ for a case-affix in Vedic literature.

**आङ्ग** an operation prescribed in the section, called āṅgādhikāra, in the Aṣṭādhyāyī of Pāṇini, made up of five Pādas consisting of the fourth quarter of the 6th adhyāya and all the four quarters of the seventh adhyāya. आङ्गात् पूर्वं विकरणा एषितव्याः M. Bh. on I. 3.60 Vārt. 5; cf. also वागीदाङ्गं वलीयो भवति Par. Śek. Pari. 55; also M. Bh. on III. 2.3.

**आच्** tad. affix आ applied to the word दक्षिणा and उत्तरा; cf. P. V. 3.36, 38. e.g. दक्षिणा वसति, उत्तरा रमणीयम् Kāś. on V. 3.36, 38.

**आचार** (1) customary usage of putting or employing words in rules; cf. आचार्याचारात्संज्ञासिद्धिः, P. I. 1.1, Vārt. 4. cf. also किमिदमाचारादिति । आचार्याणामुपचारात् । भेदेष्वाचार्या अचक्र्याणि कुर्वन्ति । M. Bhā. I. 1.1. (2) behaviour; cf. उपमानादाचारे P. III. 1.10; cf. also निवासत आचारतश्च M. Bh. on VI. 3.109.

**आचारकिन्** denom. affix किन् applied to any prātipadika or noun in the sense of behaviour; cf. सर्वप्रातिपदिकेभ्य आचारे किन् वक्तव्यः अश्नति गर्दभति इत्येवमर्थम् M. Bh. on III. 1.11; cf. हलन्तेभ्य आचारकिन्मावाच्च Par. Śek. on Pari. 52.

**आचार्य** preceptor, teacher; a designation usually given to Pāṇini by Patañjali in the Mahābhāṣya; cf. the usual expression तज्ज्ञापयति आचार्यः as also आचार्यप्रवृत्तिर्ज्ञापयति; also cf. नेदानीमाचार्याः सूत्राणि कृत्वा निवर्तयन्ति. cf. also the popular definition of आचार्य

given as “निश्चयं यद्विदं प्राज्ञा अविचार्यैव तत्क्षणम्। संभावयन्ति शिरसा तमाचार्यं प्रचक्षते।”

**आचार्यदेशीय** a partisan of the preceptor Pāṇini or the Sūtrakāra who is looked upon as having approximately the same authority as the Sūtrakāra; cf. आचार्यदेशीय आह—न वक्तव्य इति। Kaiyaṭa on I. 4.105, Vārt. 2.

**आचार्यसंपद** necessary qualification to teach the Veda with all its pāṭhas having the necessary knowledge of accents, mātrās and the like. Cf. पदक्रमविभागजो वर्णक्रमविचक्षणः। स्वरमात्राविशेषजो गच्छेदाचार्यसंपदम्॥ R. Prāt. I. 8.

**आचितादि** a class of words headed by the word आचित which do not have their final vowel accented acute by P. VI. 2.146 when they are preceded by the prepositions प्र, परा etc. although they are used as proper nouns. e.g. आचितम्, निरुक्तम्, प्रष्टिष्टम्; cf. Kāśikā on P. VI. 2.146.

**आक्षुल्ल** straightforward, easy to follow on account of being direct. cf. Vāk. pad. I. 12; आन्वसः लघुनोपायेन समधिगमनिमित्तम्। (४)

**आट्** (१) augment आ prefixed to roots beginning with a vowel in the imperfect, aorist and conditional, which is always accented (उदात्त); cf. P. VI. 4.72; (२) augment आ prefixed to the imperative first person terminations, e.g. करवाणि, करवै etc.; cf. P. III. 4.92; (३) augment आ to be prefixed to case-affixes which are डित् after nouns called nadī; e.g. कुमार्यै; cf. P. VII. 3.112.

**आटच्** tad. affix (आट्) in the sense of possession added to the word वाच्; e.g. वाचाटः cf. P. V. 2.125.

**आत्** (१) long आ as different from short or protracted अ prescribed by the word वृद्धि or दीर्घ in the case of अ, or

by the word आत् when substituted for another vowel, as for example in the rule आदेच उपदेशेऽशिति and the following; cf. P. VI. 1.45, 57; (२) substitute for the ablative affix डस् after words ending in अ; cf. P. VII. 1.12; (३) substitute आत् for a case affix in Vedic Literature, e.g. न ताद् ब्राह्मणाद् निन्दामि Kāś. on VII. 1.39.

**आताम्** Ātmanepada third person dual ending, technically substituted for कार by P. III. 4.78.

**आति** tad. affix आत् applied to उत्तर, अधर and दक्षिण by P. V. 3.34.

**आतिदेशिक** applied by extension or transfer of epithet as opposed to औपदेशिक. See the word अतिदेश; the term is often used in connection with rules or operations which do not apply or occur by the direct expression of the grammarian; cf. यदि आनिदेशिकेन किर्येन औपदेशिकं कित्त्वं बाध्येत. M. Bh. on I.2.1; cf. also आनिदेशिकमनित्यम् Par. Śek. Pari. 93.6.

**आतिशायिक** a tad-affix in the sense of excellence; a term applied to the affixes तम and श्च as also तर and ईयस् prescribed by Pāṇini by the rules अतिशायने तमविष्टनौ and द्विवचनविभक्त्योपपदे नरनीयवृत्तौ cf. P.V. 3.55, 57. This superlative affix is seen doubly applied sometimes in Vedic Lit. e.g. श्रेष्ठतमाय कर्मणे Yaj. Sam. I.1; cf. also तदन्ताच्च स्वार्थं छन्दसि दर्शनं श्रेष्ठतमायेति P.V. 3.55 Vārt. 3.

**आतिशायिकान्त** a word ending with an ātisāyika affix; cf. आतिशायिकान्तात्स्वार्थं छन्दसि आतिशायिको वृद्धयेत M.Bh. on V. 3.55.

**आत्त्व** the substitution of long आ prescribed by the term आत् as in आदेच उपदेशेऽशिति and the following cf. P. VI. 1.45 etc.

**आत्मतत्त्व** the innermost principle, the essence, in grammar the ultimate

word principle. cp. Vāk. pad. III. 1.21; III. 9.89.

आत्मन् agent or Karṭṛ as in the terms आत्मनेपद or आत्मनेभाष, cf. सुप् आत्मनः वयच् III. 1.8.

आत्मनेपद a technical term for the affixes called तच् (त, आताम् etc.) and the affix आन (शानच्, चानश्, कानच्), called so possibly because, the fruit of the activity is such as generally goes to the agent (आत्मने) when these affixes are used. Contrast this term (Ātmanepada) with the term Parasmaipada when the fruit is meant for another. For an explanation of the terms see P. VI. 3.7 and 8.

आत्मनेपदिन् a root which always takes the Ātmanepada affixes. (See above).

आत्मनेभाष a technical term used for such roots as speak for the agent himself; the term आत्मनेभाष means the same as the term आत्मनेपदिन्. The term आत्मनेभाष is not mentioned by Pāṇini; but the writer of the Vārtikas explains it, cf. आत्मनेभाष-परस्मैभाषयोरुपसंख्यानन् P. VI. 3.7 and 8 Vārt. 1; cf. also आत्मनेपदिनश्च धातवो वैयाकरणैरात्मनेभाषशब्देन व्यवहियन्ते, Kaiyaṭa on VI. 3.7. The term is found in the Atharva-Prātiśākhya. III. 4.7. It cannot be said whether the term came in use after Pāṇini or, although earlier, it belonged to some school other than that of Pāṇini or, Pāṇini put into use the terms Ātmanepada and Parasmaipada for the affixes as the ancient terms Ātmanebhāṣa and Parasmaibhāṣa were in use for the roots.

आत्वं the substitution of आ; e. g. तादृक्, भवादृक्, अन्यादृक् cf. आ सर्वनाम्नः P. VI. 3.90.

आत्वत् possessed of the vowel आ; containing the vowel आ; e.g. पाकः,

दायः etc. cf. कर्षात्त्वतो घञोन्त उदात्तः P. VI. 1.159.

आत्रेय name of an ancient grammarian who is quoted by Śabdakaustubha on P. I. 2.6. Ātreya is believed to have prepared the padapāṭha of Tattiriya Saṁhitā.

आदादिक belonging to the second conjugation or class of roots which begins with the root अद्; cf. दैवादिकस्यैव ग्रहणं भविष्यति नादादिकस्य Pur. Pari. 67.

आदि (1) commencement, initial; cf. अपूर्वलक्षण आदिः M. Bh. on I. 1.21 (2) of the kind of, similar; एवं प्रकारः.

आदिकर्मन् commencement of an action cf. आदिभूतः क्रियाक्षणः आदिकर्मे Kāś. on आदिकर्मणि क्तः कर्तुरे च P. III. 4.71.

आदित् possessed of the mute indicatory letter आ signifying the non-application of the augment इ (इद्) to the past-pass. part. term क्त. e.g. क्षिप्ण from the root क्षिप्वा; similarly क्षिन्न, भिन्न etc. cf. आदितश्च P. VII. 2.16.

आदिवृद्धि the Vṛddhi substitute prescribed for the first vowel of a word to which a tad-affix, marked with the mute letter ञ, ण, or क् is added; e.g. औपगव, दाक्षि etc.; cf. तद्धितेष्वचामादेः P. VII. 2. 117, 118.

आदिष्ट (1) prescribed for substitution; specified for an operation; cf. सिद्धं तु आदिष्टस्य युद्धवचनात् M. Bh. on VI. 1. 155; cf. also M. Bh. on VI. 1.158 Vārt. 3; M. Bh. on IV. 3.23 Vār. 5; cf. also आदिष्टाच्चैवाचः पूर्वः M. Bh. on I. 1.57; (2) indicated or stated; आदिष्टा इमे वर्णाः.

आदेश substitute as opposed to sthānin, the original. In Pāṇini's grammar there is a very general maxim, possessed of a number of exceptions, no doubt, that "the substitute

behaves like the original" (स्थानिवदादेशः अनन्विधौ P.I.1.56); the application of this maxim is called स्थानिवद्भावः for purposes of this स्थानिवद्भाव the elision (लोप) of a phonetic element is looked upon as a sort of substitute; cf. उपधालोपस्य स्थानिवत्त्वात् Kāś. on P.I. 1.58. Grammarians many times look upon a complete word or a word-base as a substitute for another one, although only a letter or a syllable in the word is changed into another, as also when a letter or syllable is added to or dropped in a word; cf. पचतु, पचन्तु...इमेप्यादेशाः। कथम्। आदिश्यते यः स आदेशः। इमे चाप्यादिश्यन्ते। M.Bh. on I. 1.55; cf. also सर्वे सर्वपदादेशा दाक्षीण्यस्य पाणिनेः M.Bh. on P. I. 1.20; cf. also अनागमकानां सागमका आदेशाः M.Bh. on I.1.20; (2) indication, assignment; cf. योयं स्वरादेशः अन्तोदात्तं, वधेराद्युदात्तत्वं, स्वः स्वरितमिति आदेशः R. Pr. I. 30-32; cf. also आदेशः उपदेशः com. on Tai.-Prāt. II. 20; cf. also अनादेशे अविकारः V. Pr. IV. 131, where Uvvaṭa remarks यत्र उदात्तादीनां स्वराणां सन्धौ आदेशो न क्रियते तत्र अविकारः प्रत्येत्यः। cf. also एकारो विभक्त्यादेशः छन्दसि A. Pr. II. 1.2, where ए is prescribed as a substitute for a case-affix and त्वे and अस्मे are cited as examples where the acute accent is also prescribed for the substitute ए.

भादेशिन् that for which a substitute is prescribed; the original, sthānin; cf. आदेशिनामादेशाः cf. also M.Bh. on P. I. 1.56.

आद्य (1) - premier; cf. इदमाद्ये पदस्थानं (व्याकरणनामकं) सिद्धिसोपानपर्वणाम् Vāk. pad. I.16; (2) preceding, as opposed to succeeding (उत्तर); cf. सहाद्ये व्यञ्जनैः V. Pr. I. 100; (3) original; cf. आद्यप्रकृतिः परमप्रकृतिः (original base). Bhāṣā Vṛtti. IV. 1.93; (4) first, preceding, आद्ये योगे न व्यवहारे तिष्ठः स्युः M.Bh. on III. 1-91.

आद्यन्तवत्त्व आद्यन्तवद्भाव, consideration of a single or solitary letter as the initial or the final one according to requirements for operations prescribed for the initial or for the final. Both these notions—the initial and the final—are relative notions, and because they require the presence of an additional letter or letters for the sake of being called initial or final it becomes necessary to prescribe आद्यन्तवद्भाव in the case of a single letter; cf. आद्यन्तवदेकस्मिन्। आदौ इव अन्त इव एकस्मिन्नपि कार्यं भवति। यथा कर्तव्यमित्यत्र प्रत्ययाद्युदात्तत्वं भवति एवमौपगवमित्यत्रापि यथा स्यात्। Kāś. on P. I. 1.21; cf. also आद्यन्तवच्च। अपृक्तस्य आदिवदन्तवच्च कार्यं भवति। T. Pr. 1.55. This आद्यन्तवद्भाव of Pāṇini is, in fact, a specific application of the general maxim known as vyapadeśivadbhāva by virtue of which "an operation which affects something on account of some special designation, which for certain reasons attaches to the letter, affects likewise that which stands alone." cf. Pari. Śek. Pari. 30.

आद्यपद the initial word of a sentence which according to some constitutes sentence (वाक्य); cp. सकलविशेषणखचितश्च प्रथमतरमेवोपक्रान्तः संसृष्ट एवार्थो वाक्यार्थः। (पुण्य. on Vāk. pad II. 17)

आद्युदात्त a word beginning with an acute-accent i.e. which has got the first vowel accented acute; words in the vocative case and words formed with an affix marked with a mute व् or न् are ādyudātta; cf. P. VI. 1.197, 198; for illustrations in detail see P. VI. 1.189-216.

आद्युदात्तनिपातन specific mention of a word with the accent udātta or acute on the first syllable; cf. आद्युदात्तनिपातनं करिष्यते M. Bh. on I.1.56, VI. 1.12.

**आधार** receptacle or abode of an action; cf. आधियन्ते अस्मिन् क्रियाः इत्याधारः Kāś. on P. I. 4.45 also M. Bh. on III. 3.121; the Prakriyā Kaumudī mentions four kinds of ādhāras; cf. औपदेशिकः सामीपिको विषयो व्याप्त इत्याधारश्चतुर्धा Prak. Kau. on II. 3.36.

**आधारनियम** restriction of the verbal activity with respect to the object on which it rests. cp. Vāk. pad. II. 463; इन्धनाधारा करणशक्तिः स्थाल्याधारैवाधि-करणशक्तिः । (पुण्य.)

**आधारशक्ति** power of supporting things as is possessed by आकाश which supports everything. cp. Vāk. pad. III. 7-151.

**आधाराधेयभाव** a non-differential relation (अभेदसंसर्ग) between the personal endings तिप् तस् etc. and the noun in the nominative case which is the subject of the verbal activity; relation of a thing and its substratum; cf. निपातानिर्वृत्तनामार्धधात्वर्थयोर्भेदान्वयस्य अन्युत्पन्नत्वात्.

**आधिक्य** superfluity, superiority, notion of surplus; cf. यदत्राधिक्यं वाक्यार्थः सः M. Bh. on II. 3.46, II. 3.50.

**आष्टमीय** a sub-division of roots belonging to the चुरादिगण or tenth conjugation beginning with युञ् and ending with धृप् which take the Vikaraṇa णिच् optionally i.e. which are also conjugated like roots of the first conjugation; e.g. योजयति, योजयते, योजति; साहयति-ते, सहति.

**आधेय** a thing placed in another or depending upon another, as opposed to ādhāra or the container; cf. आधेयश्चाक्रियाजश्च सौसत्त्वप्रकृतिगुणः M. Bh. on P. IV. 1.44.

**आन** (1) kṛt. affix (आनच्, or चानश्च) substituted for the lakāra लट् and applied to ātmanepadi roots form-

ing the present participle; (2) kṛt. affix आनच् applied to ātmanepadi roots in the sense of past time forming the perfect participle; cf. लिट्: आनञ्वा P. III. 2.106.

**आनङ्** substitute आन् in the place of the last letter (ऋ) of the first member of dvandva compounds of words meaning deities or of words showing blood-relationship which end with the vowel ऋ; e.g. होतापोतारौ, मातापितरौ cf. P. VI. 3.25, 26.

**आनन्तर्य** (1) close proximity; absence of any intermediary element generally of the same nature; अनन्तरस्य भावः आनन्तर्यम्; cf. नाजानन्तर्यं वहिष्प्रवृत्त्यतिः M. Bh. I.4.2. Vārt. 21; Par. Śek. Pari. 51. This close proximity of one letter or syllable or so, with another, is actually i.e. phonetically required and generally so found out also, but sometimes such proximity is theoretically not existing as the letter required for proximity is technically not present there by the rule पूर्वत्रासिद्धम्. In such cases, a technical absence is not looked upon as a fault. cf. कचिच्च संनिपातकृतमानन्तर्यं शास्त्रकृतमनानन्तर्यं यथा ष्टुत्वे, कचिच्च नैव संनिपातकृतं नापि शास्त्रकृतं यथा जस्तुवे । यत्र कुतश्चिदेवानन्तर्यं तदाश्रयिध्यामः M. Bh. on VIII. 3.13. cp. also यस्य येनार्धसंवन्यो दूरस्थस्यापि तस्य तत् । अर्धतोऽस्यसमर्थानामानन्तर्यमकारणम् । Uvaṭa on Vāj. Prā. VI. 14. (2) close connection by mention together at a common place etc.; cf. सर्वाधानन्तर्यं कार्यार्थम् M. Bh. on I. 1.27.

**आनन्ददत्त** name of a Buddhist grammarian, the author of the work named Cāndra-Vyākaraṇa Pad-dhati.

**आनर्थक्य** absence of any utility; superfluity; absence of any object or purpose; cf. स्थानिवद्वचनार्थक्यं शास्त्रासिद्धत्वात् M. Bh. on P. VI. 1.86 Vārt. 5 cf. also P. VI. 1.158 Vārt. 4; VI.



1.161 Vārt. 1, VI. 1.166 Vārt. 1, VI. 1.167 Vārt. 3.

आनि imp. 1st per. sing. affix नि with the augment आ prefixed, which has got its न् changed into ण् by P. VIII. 4.16.

आनुक् the augment आन्, added to the words इन्द्र, वरुण, भव and others before the fem. affix ई; e.g. इन्द्राणी, वरुणानी cf. इन्द्रवरुणभवशर्वरुद्र...आनुक् P. IV. 1.49.

आनुनासिक्य nasalization; utterance through the nose, an additional property possessed by vowels and the fifth letters of the 5 classes (इ, ऋ, ए, न्, म्) cf. आनुनासिक्यं नैषामधिको गुणः M. Bh. on I. 1.9.

आनुपूर्वी serial order, successive order of grammatical operations or the rules prescribing them as they occur; cf. आनुपूर्व्या सिद्धमेतन् M. Bh. on V. 3.5; cf. also यथैव चानुपूर्व्या अर्थानां प्रादुर्भावस्तथैव शब्दानामपि । तदन्तः कार्यैरपि भवितव्यम् M. Bh. on P. I. 1.57.

आनुपूर्व्यं successive order, as prescribed by tradition or by the writer; cf. ऋतुनक्षत्राणामानुपूर्व्येण समानाक्षराणां पूर्वनिपातः । शिशिरवसन्तौ उदगयनस्थौ । कृत्तिकारोहिण्यः । M. Bh. II. 2.34 Vārt. 3; also वर्णानामानुपूर्व्येण । ब्राह्मणक्षत्रियविद्वद्व्राह्मणः । M. Bh. on II. 2.34 Vārt. 6; cf. पदानुपूर्व्येण प्रसिष्टान् संधीन् कुर्यात् । इन्द्र आ इहि । आदौ इन्द्र आ इत्येतयोः; न तु आ इहि इत्येतयोः R. Pr. II. 2; cf. also आनुपूर्व्यान् सिद्धम् Sira. Pari. 6.

आनुपूर्व्यसंहिता the samhitā-pāṭha or recital of the running Vedic text in accordance with the constituent words; e.g. शुनः श्रेष्ठं चित् निदितम् or नरा शंसं वा पूषणम्, as opposed to the अनानुपूर्व्यसंहिता which is actually found in the traditional recital e.g. शुनश्चिच्छ्रेष्ठं निदितम् Rk samh. V. 2.7 or नरा वा शंसं पूषणम् Rk samh. X. 64.3. See R. Prāt. II. 43.

आनुमानिक obtained or made out by inference such as Paribhāṣā rules as opposed to Śrauta rules such as the Sūtras of Pāṇini; cf. आनुमानिकं स्थानित्वमवयवयोः Kāś. on VI. 1.85; also cf. आनुमानिकस्थान्यादेशभावकरणेपि श्रौतस्थान्यादेशभावस्य न त्यागः Par. Śek. on Pari. 11; cf. also किं च पूर्वश्रेष्ठस्य प्रत्यक्षत्वेन आनुमानिक्या अस्या बाध एवोचितः Pari. Śek. on Pari. 50.

आन्तरतम्य closest affinity; cf. अष्टनृजनादिपथिमध्यातवेषु आन्तरतम्यादनुनासिकप्रसङ्गः M. Bh. on VII. 2.84, as also आन्तरतम्याच्च मिडम् M. Bh. on VII. 1.96 Vārt. 6.

आन्तर्य proximity; close affinity; close relationship. There are four kinds of such proximity as far as words in grammar are concerned: Re: the organs of speech (रयानतः) as in दण्डाग्रम्, regarding the meaning (अर्थतः) as in वातण्ड्ययुवतिः, regarding the quality (गुण) as in पाकः रागः, and regarding the prosodial value (प्रमाण) as in अमुष्मै, अमृभ्याम्; cf. अनेकविधं आन्तर्यं स्थानार्थगुणप्रमाणकृतम् Par. Śek. Pari. 13. cf. also Kāś. on I. 1.50.

आन्पद् word ending with आन् which has the consonant dropped and the preceding आ nasalized; e.g. सर्गा इव सृजतम् Rk. Samh. VIII. 35.20, महौ इन्द्रः Rk Samh. VI. 19.1; cf. दीर्घादिति समानपादे, आतोऽति नित्यम् P. VIII. 3.9, VIII. 3.3; cf. also हन्त देवो इति चैता आन्पदाः पदवृत्तयः R. Pr. IV. 26, 27.

आन्यभाव्य being different, difference. अन्यस्य भावः अन्यभावः । ततः स्वार्थे ष्यञ् । अथवा अन्यो भाव्यः अन्यदस्तु तस्य भाव इति भावे ष्यञ् । Kaiyaṭa on P. V. 1.124. भावशब्दः कर्तृसाधनः प्रतिप्रयोगमकारस्यान्यत्वम् । Nāgeśa. The word is freely used in M. Bh. e.g. I. 1.62. Vā 11, V. 2.59, Vā. 4.

आप् (1) common term for the fem. endings दाप्, ङाप् and चाप् given by

Pāṇini in Adhy. IV, Pāda 1; cf. अव्ययादासुपः P. II. 4.82. P. IV. 1.1; P. VI. 1.68; cf. also P. VI. 3.63. P. VII. 3.44; P. VII. 3.106, 116; P. VII. 4.15. etc.; (2) a brief term for case-affixes beginning with the inst. sing and ending with the loc. pl. cf. अनाप्यकः P. VII. 2.112.

आपत्ति (1) production; resulting of something into another; change; cf. दन्त्यस्य मूर्धन्यापत्तिः नतिः मूर्धन्यापत्तिः मूर्धन्यभावः V. Prāt. I. 142 and Uvaṭa's com. thereon; cf. also यमापत्ति explained as यमभावं R. Pr. VI. 9. (2) modification; cf. आपद्यते स्वास्ततां नादतां वा R. Pr. XIII. 1; (3) contingency, undesired result.

आपत्य patronymic affix such as अण् and others. The term आपत्य, which is the same as the usual term अपत्य in तस्यापत्यम् P. IV. I, is found sometimes used in the Vārttikas and in the Mahābhāṣya; cf. आपत्याज्जीवद्वंद्वयात्स्वायें द्वितीयो युवसंज्ञः P. IV. 1.163 Vārt 6.

आपदेव son of अनन्तदेव, the author of Sphoṭanirūpaṇa (17th cent. A. D.).

आपिशल (1) a work of आपिशलि, possibly his grammar; cf. आपिशलमधीते M. Bh. on IV. 1.14; (2) a student of Āpiśali's grammar; आपिशलमधीते आपिशला ब्राह्मणी M. Bh. on IV 1.14; आपिशलपाणितीयस्याज्जीयगौतमीया; M. Bh. on VI. 2.36; cf. तथा चापिशलाः पाणिनीयाः पठन्ति—आगमोनुपधातेन विकारश्चोपमर्दनात्। आदेशस्तु प्रसङ्गेन लोपः सर्वोपकर्षणात् ॥

आपिशलि an ancient grammarian mentioned by Pāṇini and his commentators like Patañjali, Helārāja and others; cf. वा सुप्यापिशलेः P. IV. 3.98; तथा चापिशलेर्दधिः M. Bh. on IV. 2.45. for various references to this great and reputed grammarian see Ujjv. on Uṇādisūtra I. 18; Mahābhāṣya-dīpikā, p. 49; Nyāsa on Pā 1.3. 22;

Śab. Kau. on I. 3.22; Kās. on VII. 3.95; Kaiy. on II. 3.17; Durg. on Kāt. I. 2.1 etc.

आपिशलिशिक्षा an important Śikṣā work composed before the ninth century A. D. and attributed to Āpiśali, a grammarian earlier than and referred to by Pāṇini.

आपुक् augment अप् added to the words सत्य, अर्थ and वेद before the affix णिच्; cf. M. Bh. on III. 1.25 and Vārt. 1 and 2 thereon; e. g. सत्यापयति, अर्थापयति, वेदापयति.

आपुट् augment (आप्) suggested in the place of आपुक् by Patañjali to be prefixed to the affix णिच्; cf. M. Bh. on III. 1. 25.

आपेक्षिकी depending upon another cp. Vāk. pad. II. 168 संभवे वाभिधानस्य लक्षणं तु न कल्प्यते। आपेक्षिकयो हि संसर्गे नियताः शब्दशक्तयः ॥

आप्य to be obtained by an activity; (the same as vyāpya). The term is used in connection with the object of a verb which is to be obtained by the verbal activity. The word आप्य is found used in the sense of Karman or object in the grammars of Jainendra, Śākaṭāyana, Cāndra and Hemacandra; cf. Cāndra II 1. 43; Jainendra I. 2. 119; Śāk. IV. 3. 120; Hem. III. 3. 31. Hence, the term साप्य is used for a transitive root in these grammars.

आवन्त ending with the fem. affix आ (टाप्, डाप् or चाप्); cf. वावन्तः P. II. 4. 30 Vārt. 3.

आवाध (1) similarity of one phonetic element, for instance, in the case of ऐ with आ resulting from Saṁdhi; e. g. प्रजाया अरातिं निरुत्त्या अकः where प्रजाया and निरुत्त्या stand for प्रजायै and

निर्गतैः; cf. ऐकारान्तानि आकारानाधे *Āth.* Pr. II. 1.4; (2) Similarity of accent of words in the *Saṁhitāpāṭha* and *Padapāṭha*; (3) followed by cf. *A.* Pr. II. 1.14; (4) distress; cf. आवाधे च, P. VIII. 1.10. आवाधनमावाधः पीडा प्रयोक्तृधर्मः। *Kāśikā.* (5) आवाधो नाम यत्रैतत् शब्दार्थतस्तुत्या संहिता भवति। *Ath.* Prāti. I. 1.3.

**आभाच्छास्त्र** a rule given in the section called आभीयप्रकरण extending from P. VI. 4. 22 to VI. 4. 175, wherein one rule or operation is looked upon as invalid to another one; cf. असिद्धवदन्नाभात् P. VI. 4. 22 and M. Bh. thereon; cf. also यावता अनदितां हलः इत्यपि आभाच्छास्त्रम् *Vyādi Pari.* 38.

**आभीक्ष्ण्य** repetition of an action; cf. पौनःपुन्यं आभीक्ष्ण्यम् *Kāś.* on III. 4.22; cf. M. Bh. III. 4.24; VIII. 1.4; VIII. 1.12.

**आभीयकार्यं** an operation prescribed by a rule in the section called आभीयप्रकरण. See आभाच्छास्त्र above.

**आभीयप्रकरण** a section of Pāṇini's grammar from VI. 4. 22 to VI. 4. 129, called आभीय, as it extends to the rule अस्य VI. 4. 129, including it; but as the governing rule अस्य is valid in every rule upto the end of the Pāda, the आभीयप्रकरण also extends upto the end of the Pāda. See आभाच्छास्त्र above.

**आभीयासिद्धत्व** invalidity or supposed invisibility of one rule with respect to another, in the section called आभीयप्रकरण. See आभाच्छास्त्र above.

**आभ्यन्तरप्रयत्न** internal effort made in producing a sound, as contrasted with the external one called बाह्यप्रयत्न. There are four kinds of internal efforts described in the *Kāśikāvṛtti*; cf. चत्वार आभ्यन्तरप्रयत्नाः सवर्णसंज्ञायामाश्रीयन्ते—स्पृष्टता, ईषत्स्पृष्टता, संबृत्ता, विवृत्ता चेति।

*Kāś.* on P. I. 1. 9. See also यत्नो द्विधा। आभ्यन्तरो बाह्यश्च etc. *Si. Kau.* on I. 1.9.

**आभ्यास** changes prescribed in connection with the अभ्यास or reduplicative syllable; cf. अभ्यासविकार आभ्यासः M. Bh. on III. 1.6.

**आम्** (1) augment आ prescribed in connection with the words चतुर्, and अनङ्गु before the case-affixes called सर्वनामस्थान; cf. चतुर्नङ्गुराङ्गु उदात्तः P. VII. 1. 98; (2) the affix आम् added before लिट् or a perfect termination by rules कारप्रत्ययादाम् अमन्त्रे लिटि and the following (P. III. 1. 35-39), as for instance, in कालाचक्रे, ऊहाचक्रे, दयाचक्रे, जगताचकार, विभयाचकार etc.; (3) gen. pl. case-affix अम् as in दृषदाम्, शरदाम्, with न् prefixed in रामाणाम् etc., and with स prefixed in सर्वेषाम् etc.; (4) loc. sing. case-affix आम् substituted for इ (ङि); cf. देराम् नद्याम्-नीभ्यः P. VI. 4. 116.

**आमन्त्रण** (1) calling out from a distance; (2) an invitation which may or may not be accepted; cf. विधि-निमन्त्रणामन्त्रणाधीष्टसंप्रश्नार्थनेषु लिट् P. III. 3. 161 whereon M. Bh. remarks अथ निमन्त्रणामन्त्रणयोः को विशेषः। अथ संनिहितेन निमन्त्रणं भवति असंनिहितेन आमन्त्रणम्। नैषोस्ति विशेषः। असंनिहितेनापि निमन्त्रणं भवति संनिहितेनापि आमन्त्रणम्। एवं तर्हि यन्निर्द्योगतः कर्तव्यं तन्निमन्त्रणम्। आमन्त्रणे कामचारः। M. Bh. on P. III. 3.161.

**आमन्त्रित** (1) a word in the vocative sing. cf. सामन्त्रितम् P. II. 3.48; a tech. term in Pāṇini's grammar, the peculiar features of which are पराङ्गवद्भावा (cf. P. II. 1.2), अविद्यमानवद्भावा (cf. P. VIII. 1.72), द्विव (cf. P. VIII. 1.8), आधुदात्तत्वं (cf. P. VI. 1.198), सर्वानुदात्तत्वं (cf. P. VIII. 1.19), splitting of ए into आ and इ, e. g. अग्रे into अग्रा इ इ (cf. P. VIII. 2. 107 Vārt. 3); (2) Vocative case, cf. ओकार आमन्त्रितजः प्रवृष्टः *Rk. Prāt.* 1.28; *Vāj. Pr.* III. 139; II. 17; II. 24 VI. 1.

**आमन्त्रितकारक** a word connected with the verbal activity possessed by आमन्त्रित e. g. कुण्डेन in कुण्डेनाटन्; cf. आमन्त्रिते या धातुवाच्या क्रिया तस्याः कारकम् Kaiyaṭa on P. II. 1.2.

**आमन्त्र्य** a word in the vocative case; lit. a word possessed of the sense of invocation; cf. आमन्त्र्यमाणेयं वर्तमानः शब्द आमन्त्र्यः Śāk. I. 3.88; cf. also आमन्त्र्यते यत्तदामन्त्र्यम् com. on Hem. II. 1.25.

**आमिनच्** tad. affix आमिन् in the sense of possession, applied to the word स्व; cf. स्वामिन्नेश्वर्ये P. V. 2. 126.

**आमिश्र** completely mixed; cf. आमिश्रस्यायमादेश उच्यते स नैव पूर्वग्रहणेन गृह्यते, नापि परग्रहणेन । तद्यथा । क्षीरोदके संपृक्ते आमिश्रवान्नैव क्षीरग्रहणेन गृह्यते नाप्युदकग्रहणेन M. Bh. on VI. 1.85; similarly आमिश्रत्व, आमिश्रीभूत etc.

**आसु** tad. affix (अम्) added to the affixes घ i. e. तर and तम which are placed after indeclinables; e. g. कितराम् पचतितराम् etc. cf. P. V. 4.11.

**आत्रेडित** (1) iterative; a repeated word, defined as द्विरुक्तं पदम् cf. द्विरुक्तमात्रेडितं पदम् e. g. यज्ञायज्ञा वो अग्नये Vāj. Prāt. I. 146; (2) the second or latter portion, of a repeated word according to Pāṇini; cf. तस्य (द्विरुक्तस्य) परमात्रेडितम् P. VIII.1.2. The Āmreḍita word gets the grave accent and has its last vowel protracted when it implies censure; cf. P. VIII.1.3 and VIII. 2.95. Haradatta has tried to explain how the term आत्रेडित means the first member; cf. ननु आत्रेडितशब्दो निघण्टुषु प्रसिद्धः आत्रेडितं द्विखिरुक्तमिति । सत्यमर्थे प्रसिद्धः इह तु शब्दे परिभाष्यते । महासंज्ञाकरणं पूर्वाचार्यानुरोधेन Padamañj. on VIII. 1.2.

**आत्रेडितसमास** an iterative compound; cf. आत्रेडितसमासे तु । A. Prāt. III. 1.5.

**आय्** the substitute आय् for ऐ before a vowel; e. g. चायकः for चै+अकः cf. एचोयवायावः P. VI. 1.78.

**आय (1)** the affix आय applied to the roots रुप, धूप and others ending with which they are looked upon as roots; cf. P. III. 1.28; P. III. 1.32. The affix is applied optionally when an ārdhahātuka affix is to follow. e.g. गोपायिता, गोप्ता; cf. P. III. 1.31; (2) augment; cf. असतो वर्णस्य उपजनः R. Prāt. XIV. 1 Uvāṭa.

**आयाम** tension of the limbs or organs producing sound, which is noticed in the utterance of a vowel which is accented acute (उदात्त) आयामो गात्राणां दैर्घ्यमाकर्षणं वा; com. on Tait. Prāt. XXII. 9; cf. ऊर्ध्वगमनं गात्राणाम् वायुनिमित्तं Uv. on R. Prāt. III. 1; cf. also ऊर्ध्वगमनं शरीरस्य com. on Vāj. Prāt. I.31; cf. also आयामो दास्यमणुता खस्येत्युच्चैःकराणि शब्दस्य M.Bh. on P. I. 2.29.

**आय्य** krt. affix आय्य before which णि (causal इ) is changed into अय्; cf. अय् आमन्तात्वायेत्स्विष्णुषु P. VI. 4.55. e.g. स्पृहयाय्यः.

**आर** substitute आर for ऋ in the words पितृ and मातृ; e.g. पितरामातरा; cf. P. VI. 3.33.

**आरक्** tad. affix (आर) applied to the word गोधा in the sense of offspring according to the Northern Grammarians; e.g. गौधारः. (optional forms 'गौषेय and गौषेर acc. to others); cf. P. IV. 1.129, 130.

**आरकन्** tad. affix applied to the words शृङ्ग and घृन्द, e.g. शृङ्गारकः, घृन्दारकः; cf. P. शृङ्गघृन्दाभ्यामारकम् P.V.2.122 Vārt. 3.

**आरडे** KRISHNASHASTRI a reputed Nāiyāyika of Banaras of the nineteenth century, who wrote, besides many treatises on Nyāya,

a short gloss on the Sūtras of Pāṇini, called Pāṇini-sūtra-vṛtti. He also wrote Ākhyāta-viveka and Kāraṇavāda.

आराच्छन्द the word आरत् which is stated to have two opposite senses 'near' and 'distant' cp. Vāk-pad. III. 14.276.

आरि tad. affix applied to the word पूर्वतर when the whole word refers to a year, e.g. पारि in the last year; cf. B.V. 3.22 Vārt. 2.

आरु kṛt. affix applied to the roots शृ and वन्द in the sense of habituated etc. e.g. शरारुः, वन्दारुः. cf. P. III. 2.173.

आरोप attribution or imputation of properties which leads to the secondary sense of a word; cf. अप्रसिद्धश्च संज्ञादिरपि तदगुणारोपादेवमुच्यते Par. Śek. on Pari. 15.

आरोपणीय same as अभिनिधान; see above अभिनिधान.

आर्थ resultant from sense; made up of sense; अर्थस्य अवयव आर्थः; cf. तदादित्-दन्तत्वमार्थसमाजग्रन्थम् Par. Śek. on Pari. 37.

आर्थसंज्ञा combination of the meanings (of the base and affix); see the word आर्थ above.

आर्धधातुक a term used in contrast to the term सार्वधातुक for such verbal and kṛt affixes, as are not personal endings of verbs nor marked with the mute letter घ, cf. लिङ्गित् सार्वधातुकम्। आर्धधातुकं शेषः। P. III. 4. 113 and 114. The personal endings of verbs in the perfect tense and the benedictive mood are termed ārdhadhātuka, cf. P. III. 4. 115, 116; while both the terms are promiscuously found utilised in the Vedic Literature; cf. P. III.

4.117. The main utility of the ārdhadhātuka term is the augment इ (इद्) to be prefixed to the ārdhadhātuka affixes. The term आर्धधातुका was in use in works of the old Vāyākaraṇas; cf. अवयव आर्धधातुकान् इति वक्ष्यामि कासु आर्धधातुकान् ! उक्तिषु युक्तिषु रुद्धिषु प्रतीतिषु छतिषु संज्ञासु M. Bh. on II. 4.35. It cannot be said how the term ārdhadhātuka originated. Probably such affixes or pratyayas, like the kṛt affixes generally as could be placed after certain roots only were called ārdhadhātuka, as contrasted with the verbal and the present participle affixes which were termed sāravadhātuka on account of their being found in use after every root.

आर्धधातुका old term for आर्धधातुक; see आर्धधातुक.

आर्धधातुकाधिकार the topic or section in Pāṇini's grammar where operations, caused by the presence of an ārdhadhātuka affix ahead, are enumerated, beginning with the rule आर्धधातुके VI. 4.46 and ending with न ह्यपि VI. 4.69. Such operations are summed up in the stanza अतो लोपो यलोपश्च गिलोपश्च प्रयोजनम्। आलोपश्चमेत्वं च विष्वदभावश्च सीयुदि; M. Bh. as also Kāś. on VI. 4.46.

आर्ष derived from the holy sages; founded on sacred tradition, such as the Vedāṅgas; cf. कृत्स्नं च वेदाङ्गमन्यमार्षम् R. Prāt. XIV 30. The word is explained as स्वयंपाठ by the com. on Vāj Prāt. IX. 21, and as Vaidika saṁdhi on X. 13. Patanjali has looked upon the pada-pāṭha or Pada-text of the Saṁhitās of the Vedas, as anārṣa, as contrasted with the saṁhitā text which is ārṣa; cf. आर्षान् in the sense संहितायान् R. Prāt. II. 27; cf. also पदकारैर्नाम लक्षणमनुवर्त्यम् M. Bh. on III. 1. 109.

आर्होय tad-affixes ठक्, ठञ् etc. as also the senses in which the affixes are applied, given in the section of Pāṇini's grammar P.V 1. 19-71.

आल् case affix in Vedic literature e.g. वसन्ता यजेत Kāś. on VII. 1.39.

आलच् tad-affix (आल) applied to the word वाच् in the sense of 'talkative' e.g. वाचालः cf. P. V. 2.124.

आलु tad. affix in the sense 'तद्ग सहने' e.g. शीतालः, उष्णालुः; P.V. 2.122.

आलुच् krt. affix (आलु) applied to the roots स्प्हृ, गृह् १त् etc. e.g. स्प्हृयालुः. गृह्यालुः, निद्रालुः etc. cf. P. III.2.158.

आवचन incomplete pronunciation, cf. ईषद् वचनम् M.Bh. on I. 1.8.

आवत् tad-affix applied to the word सम, cf. समावद् वसति M.Bh. on V. 4.30.

आवश्यक necessary notion or thing; cf. ओरावश्यके । अवश्यभाव आवश्यकम् Kāś. on III. 3.170.

आवापोद्धारिक lit. based upon the insertion and extortion of the sense in the various parts of a word. cf. Vāk. pad. II. 79. cp. द्विधा शब्दस्याधिकारः शास्त्रीयलौकिकयोरेन । तत्र शास्त्रीय आवापोद्धारिकः । लौकिकरत्नखण्डः । (पुण्य.)

आविर्भाव manifestation, appearance; cf. Vāk. pad. III. 8.26; III 13.17; III 14.323. cf. also सत्कार्यनये पदार्थानामाविर्भावोभिव्यक्तिरेवेत्यपत्तिः ।—पु.

आविष्टलिङ्ग having a fixed gender as opposed to अनाविष्टलिङ्ग possessed of all genders; cf. आविष्टलिङ्गा जातिः । यद्विज्ञानपादाय प्रवर्तते न तद्विज्ञानं जहाति M.Bh. on I. 2.52; e.g. the word प्रमाण in प्रमाणं वेदाः.

आविष्टसङ्ख्य characterised by a definite number, e.g. the word एक which denotes a definite singular number. cf. Vāk. pad III 14.288.

आवृत्ति repetition, e.g. पदावृत्तिः; see com. on Vāj. Prāt. IV. 21; cf. also आवृत्तितः सप्तदशत्वं भवति M.Bh. I. 1. Āhn. 2.

आशिस् the benedictive mood; cf. किदाशिषि P. III. 4. 104, called regularly as आशीलिङ्.

आशुबोध (1) name of a work on grammar written by Tārānātha called Tarka-vācaspati, a reputed Sanskrit scholar of Bengal of the 17th century A.D. who compiled the great Sanskrit Dictionary named वाचस्पत्यकोश and wrote commentaries on many Sanskrit Shastraic and classical works. The grammar called आशुबोध is very useful for beginners; (2) name of an elementary grammar in aphorisms written by रामकिन्नरसरस्वती, which is based on the Mugdhabodha of Bopadeva. There is a gloss on this grammar named Śuddhāśubodhasūtrārthavyākaraṇa by Rāmeśvara.

आश्रय (1) relation of dependence; cf. आश्रयात्तिष्ठत्वं भविष्यति M. Bh. I. 1.12 Vārt. 4; (2) substratum, place of residence; cf. गुणवचनानां शब्दानामाश्रयतो लिङ्गवचनानि भवन्ति । शुद्धं वक्ष्यम् । शुद्धा शादी । शुद्धः कम्बलः । M. Bh. II. 2.29.

आश्वलायनप्रातिशाख्य an authoritative Prātiśākhya work attributed to Śaunaka, the teacher of Āśvalāyana, belonging prominently to the Śākala and the Bāṣkala Śākhās of the R̥gveda. It is widely known by the name R̥k-Prātiśākhya. It is a metrical composition divided into 18 chapters called Paṭalas, giving special directions for the proper pronunciation, recitation and preservation of the R̥ksamhitā by laying down general rules on accents and euphonic combinations and mentioning phonetic and metrical peculiarities. It has got a masterly commentary written by Uvvaṭa.

आसन्न nearest, most proximate; cf. विकारी यथासन्नम् V. Pr. I. 142; cf. also the sūtra आसन्नः Śāk. I. 1-7, explained as स्थानगुणप्रमाणादिभिर्धयास्त्वमासन्नः ; cf. also आसन्नः Hem. VII. 4.120. cf. Vāk. pad. I. 11; cf. also आसन्नं साक्षादुपकारी । उपकारविशेषकृता ह्यासन्तिः समाख्याता । वृ.

आसन्ति close proximity of a word with another; cf. गौ इत्यस्य आसत्तिवशात् कृते एव संबन्धः । Pari. Bhāskar Pari. 97.

आस्तारपङ्क्ति a variety of पङ्क्ति metre of 40 letters with 8 letters in the first and second quarters or pādas and 12 letters in the third and fourth quarters; cf. आस्तारपङ्क्तिरादितः R. Pr. XVI. 40. For instances of आस्तारपङ्क्ति see Rgveda sūkta 2, Maṇḍala X.

आस्थापित (1) placed after, following, which follow: cf. आस्थापितानामनन्तसेवतानाम् Uvvaṭa on R. Pr. IV. 1. (2) properly placed at the end e.g. सिध्यद् इति सिध्यदे. (3) another name for अभिनिघात, cf. Ath. Prā. I. 48.

आस्य (1) place of articulation, the mouth, cf. अस्यन्त्यनेन वर्णान् इति आस्यम् M. Bh. on I. 1.9; (2) found in the place of articulation; e.g. the effort made for the utterance of words; cf. आस्ये भवमास्यम् M. Bh. on I. 1.9, also स्पृष्टादिप्रयत्नपञ्चकमारयम् Laghuvṛtti on Śāk. I. 1.6.

आस्यदीय a sub-division of the चुरादि (Xth conj.) roots, beginning with the root अस् and ending with the root स्वर, which take the Vikaraṇa णिच् i.e. which are conjugated like roots of the tenth conjugation, only if they are transitive in sense.

आह् tad-affix (आह) in the general Śāiṣika senses, e.g. belonging to, produced in, etc., added to the word उत्तर, e.g. औत्तराह cf. उत्तरादाह्व वृत्तव्यः 1; M. Bh. on IV. 2.104.

आहि tad-affix added to the word दक्षिण in the general sense of direction but when distance is specially meant; e.g. दक्षिणाहि वसति, दक्षिणाहि रमणीयम्. See Kāś. on आहि च दूरे P. V. 3.37.

आहिक name of Pāṇini. cf. पाणिनिश्चाहिको दाक्षीपुत्रः.

आहितान्यादि a class of compound words headed by the word आहिताग्नि in which the past pass. part. is optionally placed first. e.g. आहिताग्निः, अग्न्यादिः; जातपुत्रः, पुत्रजातः. The class आहितान्यादि is stated to be आहूनिगण, cf. Kāś. on P. II. 2.37.

इ

इ (1) the vowel इ, representing all its eighteen forms viz. short, long, protracted, acute, grave, circumflex, pure and nasalised; e.g. इ in यस्येति च P. VI. 4.128; (2) Unādi affix इ; (3) tad-affix इच् (इ) applied to Bahuvrīhi compounds in the sense of exchange of action or as seen in words like द्विदण्डि e.g. केशाकेशि, दण्डादण्डि, द्विमुसलि etc. cf. इच् कर्मव्यतिहारे P. V. 4.127, also V. 4.128; (4) krt. affix कि (इ) cf. उपसर्गे योः किः P. III. 3.92; (5) augment इद् (इ) : see इद्; (6) conjugational affix इद् of the 1st pers. sing. Ātm.

इक् (1) short wording (प्रत्याहार) for the vowels इ, उ, क and ल; cf. इको यणचि P. VI. 1.77; एच इग्रस्वादेशे P. I. 1.48; इको गुणवृद्धि P. I. 1.3; इग्यणः संप्रसारणम् P. I. 1.45, इकोऽसवर्णं शाकल्यस्य ह्रस्वश्च P. VI. 1.127, इको ह्रस्वोऽड्यो गालवस्य P. VI. 3.61; (2) krt. affix इक् (इ) applied to the root form to cite a root e.g. वदि, जनि etc. cf. इकृत्तपौ धातुनिर्देशे P. III. 3.108 Vārt. 2; (3) krt. affix इक् applied to the roots कृन् and others in the sense of verbal activity e.g. कृषिः, किरिः, गिरिः cf. इक् कृष्यादिभ्यः P. III. 3.108 Vārt. 8.

इन्परिभाषा the Paribhāṣā rule इको गुणवृद्धी P. I. 1.3; cf. गुणवृद्ध्या इन्परिभाषोपस्थानात् इक एव स्थाने गुणो यथा स्यात् Siradeva. Pari. 93.

इक (1) substitute for the affix ठ given as ठक्, ठल् or जिठ by Pāṇini; cf. ठत्येकः P. VII. 3.50; (2) taddhita affix इक्, इक्न्, णिक्न् mentioned in the Vārtikas on P. IV. 2.60; (3) कृत्. affix इक applied to स्तन् e.g. आखनिकः cf. इको वक्तव्यः P. III. 3.125 Vārt. 3.

इक्न् the same affix as ठक् mentioned by the वार्तिककार in the Vārtikas on P. IV. 2.60.

इक्न् tad. affix इक applied to compound words with पद् as the latter member e.g. पूर्वपदिकः; cf. इक्न्पदोत्तरपदात् P. IV. 2.60 Vārt.

इकवक् कृत्. affix applied to यन् e.g. आखनिकवक् cf. इकवक्को वक्तव्यः P. III. 3.125 Vārt. 4.

इकार the letter इ with all its 18 varieties (इ + कार).

इक्पदोपस्थिति the presence of the word इक् (vowels इ, उ, ऋ and ॠ) in a rule, where the operations गुण and वृद्धि are prescribed by putting the words गुण and वृद्धि; e.g. सिचि वृद्धिः परस्मैपदेषु P. VII. 2.1; cf. इको गुणवृद्धी P. I. 1.3.

इङ्लक्षणवृद्धि the substitution of the vowel called वृद्धि i.e. the vowel आ, ऐ or औ prescribed specifically for the vowels called इक् i.e. इ, उ ऋ and ॠ, e.g. तस्मादिङ्लक्षणा वृद्धिः P. I. 1.3. Vārt. 11; cf. also इङ्लक्षणवृद्धिप्रतिषेधस्तावत् Siradeva Pari. 2.

इङ्ग the same as इङ्गय. See below. The word इङ्ग is used for इङ्गय in the Atharva Prātiśākhya cf. नीहारादिष्वनिङ्गेषूत्तरपदे दीर्घ इङ्गेषु च A. Pr. III. 3.12.

इङ्गन (or वेष्टन) is 'binding' e.g. in पुरोहितमिति पुरः हितम्, here पुरोहितं with

इति is इङ्गन. The term is an old one cf. Rk. Prāti. 1.35. प्रयन्तश्चद्रमुत्तरम् । Uvaṣa explains the term इङ्ग as सावग्रह. The term वेष्टन came to be used later on. cf. स्थितोपस्थितशब्देन वेष्टनोऽभिधीयते । The whole phrase is also called इङ्गय, वेष्टक.

इङ्गय a separable word as opposed to अनिङ्गय; part of a compound word which is separated or may be separated from the remaining part when the word is split up into its constituent parts. Generally the word is applied to the first part of a compound word when it is split up in the recital of the padapāṭha. The 'īngya' word is shown by a pause or avagraha after it, which is shown in writing by the sign (s): cf. इङ्गयते विभागेन चात्यते इति इङ्गयम् । इङ्गयमिति विभागपदस्य संज्ञा com. on Tait. Prāt. 1. 48. सावग्रहं पदमिङ्गयम् Com. on T. Pr. I. 48.

इञ् (1) short wording or pratyāhāra for vowels except अ. cf. इजादेश्च गुरुम-तोऽञ्चः P. III. 1.36; cf. also VI. I. 104, VI. 3.68. VIII. 4.31, 32; (2) Samāsānta affix इ after Bahuvrīhi compounds showing a mutual exchange of actions. e. g. केशाकेशि, दण्डादण्डि; cf. इच् कर्मव्यतिहारः P. V. 4. 127 also 128.

इञ् (1) कृत्. affix (इ), in the sense of verbal activity applied to any root, the word so formed being used in the fem. gender and in connection with narration or in interrogation; e. g. कां एवं कारिमकार्षीः । त्वां कारिमकार्षम् । cf. Pāṇini III. 3. 110; (2) कृत्. affix in the sense of verbal activity applied to the roots वप् and others e. g. वापिः, वासिः etc. cf. P. III. 3. 108 Vārt. 7; (3) tad-affix इ in the sense of offspring applied to a noun ending in अ; e. g. दाक्षिः cf. P. IV. 1. 95-7, 153.



इद् (1) augment इ prefixed, in general, in the case of all roots barring a few roots ending in vowels except ऊ and ए and roots इत्, एत्, etc., to such affixes of non-conjugational tenses and moods as begin with any consonant except ह् and य्; cf. आध-धातुकस्येद् वलादेः P. VII. 2.35 to 78 and its exceptions P. VII. 2.8 to 34; (2) personal ending of the third person sing. Ātm.

इण् (1) short wording or pratyāhāra for all vowels except अ and the consonants ह्, य्, व्, र्, ल्; cf. इणः षः P. VIII. 3.39, also P. VIII. 3.57, 78 (2) कृत्. affix इ applied to roots such as अञ् अत् etc. in the sense of verbal activity. e. g. आजिः, जातिः, आदि; cf. इणजादिभ्यः P. III. 3, 108, Vārt. 6.

इत् (1) 'a letter or a group of letters attached to a word which is not seen in actual use in the spoken language; cf. अपयोगी इत्, Śāk. I. 1.5, Hem. I. 1.37. The इत् letters are applied to a word before it, or after it, and they have got each of them a purpose in grammar viz. causing or preventing certain grammatical operations in the formation of the complete word. Pāṇini has not given any definition of the word इत्, but he has mentioned when and where the vowels and consonants attached to words are to be understood as इत्; (cf. उपदेशेजनुनासिक इत्, हलन्त्यन् । etc. P. I. 3.2 to 8) and stated that these letters are to be dropped in actual use; cf. P. I. 3.9. It appears that grammarians before Pāṇini had also employed such इत् letters, as is clear from some passages in the Mahābhāṣya as also from their use in other systems of grammar as also in the Uṇādi list of affixes, for purposes similar to those found served in Pāṇini's grammar. Almost all vowels and consonants are used as

इत् for different purposes and the इत् letters are applied to roots in the Dhātupāṭha, nouns in the Gaṇapāṭha, as also to affixes, augments and substitutes prescribed in grammar. Only at a few places they are attached to give facility of pronunciation. Sometimes the इत् letters, especially vowels, which are said to be इत्, when uttered as nasalized by Pāṇini, are recognised only by convention; cf. प्रतिज्ञानुनासिक्याः पाणिनीयाः (S. K. on P. I. 3.2). The word इत्, which literally means going away or disappearing, can be explained as a mute indicatory letter. अनञ्-चिह्नम् । अनवयवभूतं यत् चिह्नं तदसद्वेदितव्यम् । एति इति इत् गच्छति न तिष्ठति लुप्यते इत्यर्थः । In Pāṇini's grammar, the mute vowel अ applied to roots indicates the placing of the Ātmanepada affixes after them, if it be uttered as anudātta and of affixes of both the padas if uttered svarita; cf. P. I. 3.12, 72. The mute vowel आ signifies the prevention of इदगम before the past part. affixes; cf. P. VII. 2.16. Similarly, the mute vowel इ signifies the augment न् after the last vowel of the root; cf. P. VII. 1.58; ई signifies the prevention of the augment इ before the past part. affixes cf. P. VII. 2.14; उ signifies the inclusion of cognate letters; cf. P. I. 1.69, and the optional addition of the augment इ before त्वा; cf. P. VII. 2.56; ऊ signifies the optional application of the augment इद्; cf. P. VII. 2.44; ऋ signifies the prevention of ह्रस्व to the vowel of a root before the causal affix, cf. VII. 4.2; ॠ signifies the Vikaṇa अङ् in the Aorist cf. P. III. 1.55; ए signifies the prevention of Vrddhi in the Aorist, cf. P. VII. 2.55; ओ signifies the substitution of न् for त् of the past part. cf. P. VIII. 2.45; ऋ signifies the prevention of गुण and वृद्धि, cf. P. I.

1.5 ; ख् signifies the addition of the augment मुम् (म्) and the shortening of the preceding vowel ; cf. P. VI. 3. 65-66 ; ग् signifies the prevention of गुण and वृद्धि, cf. P. I. 1.5 ; घ् signifies कुस्व, cf. P. VII. 3.62 ; झ्, applied to affixes, signifies the prevention of गुण and वृद्धि ; cf. P. I. 1.5 ; it causes संप्रसारणादेश in the case of certain roots, cf. P. VI. 1.16 and signifies आत्मनेपद if applied to roots ; cf. P. I. 3.12, and their substitution for the last letter if applied to substitutes. cf. P. I. 1.53. च् signifies the acute accent of the last vowel ; cf. P. VI. 1. 159 ; ज् signifies उभयपद i. e. the placing of the affixes of both the padas after the root to which it has been affixed ; cf. P. I. 3.72 ; द् in the case of an augment signifies its application to the word at the beginning ; cf. P. I. 1.64, while applied to a nominal base or an affix shows the addition of the fem. affix ई ( डीप् ), cf. P. IV. 1. 15 ; इ signifies the elision of the last syllable ; cf. P. VI. 4.142 ; ण् signifies वृद्धि, cf. P. VII. 2. 115 ; त् signifies स्वरित accent, cf. VI. 1. 181, as also that variety of the vowel ( ह्रस्व, दीर्घ or प्लुत ) to which it has been applied cf. P. I. 1.70 ; न् signifies आधुदात्त, cf. P. VI. 1. 193 ; प् signifies अनुदात्त accent cf. अनुदात्तौ वृषितौ P. III. 1.4. as also उदात्त for the vowel before the affix marked with प् cf. P. VI. 1.192 ; म् signifies in the case of an augment its addition after the final vowel. cf. P. I. 1.47, while in the case of a root, the shortening of its vowel before the causal affix णि, cf. P. VI. 4.92 ; र् signifies the acute accent for the penultimate vowel cf. P. VI. 1.217 ; ल् signifies the acute accent for the vowel preceding the affix marked with ल् ; cf. P. VI. 1.193 ; श् implies in the case of an affix its सार्वधातुकत्व ; cf. P. III. 4. 113, while in the case of substitutes, their

substitution for the whole स्थानिन् cf. P. I. 1.55 ; ण् signifies the addition of the fem. affix ई ( डीप् ) cf. P. IV. 1.41 ; ख् in the case of affixes signifies पदसंज्ञा to the base before them, cf. P. I. 4.16. Sometimes even without the actual addition of the mute letter, affixes are directed to be looked upon as possessed of that mute letter for the sake of a grammatical operation e. g. सार्वधातुकमपित् P. I. 2.4 ; असंयोगाद्द्वि कित् P. I. 2.5 ; गोतो णित् P. VII. 1.90 etc. (2) the short vowel इ as a substitute ; cf. ज्ञास इददहलोः P. VI. 4. 34.

इत्तच् tad. affix इत्त in the sense of 'found' or 'produced in', which is affixed to words तारका, पुष्प, मुकुल and others ; e.g. तारकित, मुकुलित, सुखित, दुःखित etc. ; cf. तदस्य संजातं तारकादिभ्य इत्तच् P. V. 2.36.

इतरेतर possessed of interdependence ; depending upon each other ; cf. इतरेतरं कार्यमसद्वत् Cāndra Pari. 54. Grammatical operations are of no avail if the rules stating them are mutually depending on each other. The word इतरेतर has the sense of इतरेतराश्रय here.

इतरेतरयोग mutual relationship with each other. Out of the four senses of the indeclinable च viz. समुच्चय, अन्वाचय, इतरेतरयोग and समाहार, the Dvandva compound is formed of words connected in the last two ways and not in the first two ways. The instances of इन्द्र in the sense of इतरेतरयोग are धवस्रदिरपलाशाः, पृक्षन्वग्रोधौ etc. ; cf. Kāś. on P. II. 2.29 ; cf. also पृक्षश्च न्यग्रोधश्चैत्युक्ते गम्यत एतत्पृक्षोपि न्यग्रोध-सहायो न्यग्रोधोपि पृक्षतहाय इति M. Bh. on II. 2.29 ; cf. also इतरेतरयोगः स यदा उद्विक्तावयवभेदो भवति Siradeva Pari. 16.

इतरेतराश्रय depending upon each other ; cf. इतरेतराश्रयाणि च कार्याणि न प्रकल्पन्ते तद्यथा । नौर्नावि वद्धा नेतरेतराश्रयाय भवति । M. Bh. on I. 1.1. See इतरेतर above.

**इत्कार्य** a grammatical operation caused by इत् i.e. by a mute letter which is purely indicatory; cf. एवं तर्हि इत्कार्य-भावादत्र इत्संज्ञा न भविष्यति M. Bh. I. 3.2. See इत् above.

**इत्** the substitution of short इ by स्वाध्वोरिच्च P. I. 2.17, शास इदददलोः P. VI. 4.34, etc.

**इत्थंभूतलक्षण** characterization; indication by a mark; e.g. जटाभिस्तापसः cf. इत्थंभूतलक्षणे च (वृत्तौ) P. II. 3.21.

**इत्तु** कृत् affix mentioned by Pāṇini in VI. 4.55 as causing the substitution of अय् for णि before it; e.g. गदयितुः, स्तनयितुः M. Bh. on VI. 4.55.

**इत्त** कृत् affix, added to the roots क, ल, घृ etc. in the sense of instrument; cf. अतिलघुसंखनसहचर इत्त P. III. 2.184-6. e.g. अरित्रम्, लवित्रम् खनित्रम् etc. The words ending in इत्त have got the acute accent on the last syllable; cf. P. VI. 2.144.

**इत्संज्ञक** a letter which is termed इत्; see इत् above.

**इत्सिंग** a Chinese scholar-pilgrim (634-713 A.D.) spent many years in India and travelled in the country in many parts. During 691-692 A.D. he wrote his Record of Buddhist Practices sent home from the Southern Sea', He has given a detailed account of the Sanskrit grammarians.

**इत्थुक्** augment इत्, e.g. यावत्तिथः, नावत्तिथः; cf. वतोरिथुक् P. V. 2.53.

**इदिच्** possessed of the mute indicatory letter इ; e.g. the roots नदि, विदि and the like, in whose case the augment नुम् (च्) is affixed to the last vowel; cf. इदितो नुम् यातोः P. VII. 1.58.

**इन्** (1) कृत् affix इ applied to the roots कृ, दृ, ऋ, and शृ when they are preceded by certain words like स्तन्व etc. in certain senses; e.g. स्तन्वकरिः, फलेग्रहिः,

मात्संभरिः; cf. P. III. 2.24-7; (2) कृत् affix इन् (णिनि) prescribed by P. III. 3.170 e.g. अवश्यंकारी, शतंदायी.

**इन्** (1) substitute for the inst. case ending in आ (टा) after bases ending in अ; cf. टाटसिद्धसामिनात्स्याः P. VII. 1.12; (2) tad. aff. इन् affixed to पूर्व e.g. पथिभिः पूर्वैः; cf. P. IV. 4.133.

**इन्ङ्** substitute इन् for the last vowel of the words कल्याणी, सुभगा, दुर्भगा and others before the affix इ i.e. एय prescribed after these words in the sense of offspring e.g. कल्याणिन्यः, सुभाणिन्यः, कौलटिन्यः etc. cf. कल्याण्यादीनामिन्ङ् P. IV. 1.126, 127.

**इन्च्** tad. affix इन् in the sense of possession applied to the word नि which is changed into चिक, e.g. चिकिन्; cf. इन्च् पिटच् चिकचि च P. V. 2.33.

**इनि** (1) कृत् affix इन् applied to the roots क्री with वि, लु with प्र and the roots जि, दृ, क्षि and others, e.g. सोम-चिकयी, प्रजवी, जयी etc. cf. P. III. 2.93 and III. 2.156-157; (2) tad. affix इन् affixed to the word पाण्डुकम्बल in the sense of 'covered with' (cf. P. IV. 2.11, ), in the sense of collection to the word खल e.g. खलिनी cf. P. IV. 2.51, to the word अनुवाङ्मण in sense 'student of' e.g. अनुवाङ्मणी cf. P. IV. 2.62, to the words कर्मन्द् and कृशात् cf. P. IV. 3.111, to the word चूर्ण cf. P. IV. 4.23 and to the word श्राद्ध cf. P. V. 2.85 and साक्षात् cf. P. V. 2.91 in specified senses and in the general sense of possession to words ending in अ, cf. P. V. 2.115-117 and to certain other words cf. P. V. 2.128-37.

**इनुण्** कृत् affix इन् by III. 3.44 followed invariably by the tad. affix अण् by P. V. 4.15, e.g. साराविणम्, सांकुटिनम्.

**इन्दिरापति** author of 'परीक्षा', a commentary on the Paribhāṣendu-Śekhara of Nagesabhaṭṭa.

**इन्दुमित्र** Author of Anunṛyāsa, a commentary on Nyāsa on Kāśikā, by Jinendrabuddhi. Many quotations from Anunṛyāsa are found in Paribhāṣāvṛtti of Śiradeva. The word Indu is often used for Indumitra, cp. एतस्मिन्नाक्ये इन्दुमैत्रेययोः शाब्दतिको विरोधः । Pari. Vṛ. of Śiradeva Pa. 36. He is also quoted by Viṭṭhala in his commentary Prasāda on Prakriyākāumudī where quotations are given from a gloss named Indumati written probably by Indumitra on the Aṣṭādhyāyī. cp. also Ujval-datta on Uṇādisū. II. 81.

**इन्दुप्रकाश** author of a commentary on the Paribhāṣenduśekhara. -

**इन्द्र** name of a great grammarian who is believed to have written an exhaustive treatise on grammar before Pāṇini; cf. the famous verse of Bopadeva at the commencement of his Dhātupāṭha इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः । पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः ॥ The division of words into Prakṛti and Pratyaya is attributed to Indra. cp. Rktaṇtra Vyākaraṇa I. 4; cp. also जरायाडस इन्द्रस्य अचि । Śāk. Sū. I. 2.37. Indragomin is same as Indra. No work of Indra is available at present. He is nowhere quoted by Pāṇini. Many quotations believed to have been taken from his work are found scattered in grammar works, from which it appears that there was an ancient system prevalent in the eastern part of India at the time of Pāṇini which could be named इन्द्रव्याकरणपद्धति, to which Pāṇini possibly refers by the word प्राच्यम्. From references, it appears that the grammar was of the type of प्रक्रिया, discussing various topics of grammar such as alphabet, coalescence, declension, context, compounds, derivatives from nouns and roots, conjugation, and changes

in the base. The treatment was later on followed by Śākaṭāyana and writers of the Kātantra school. For details see Mahābhāṣya ed. by D. E. Society, Poona, Vol. VII pages 124-127.

**इन्द्रदत्त** author of Gūḍbaphakkikāprākāśa, a gloss on the difficult passages in Siddhāntakaumudī. He also wrote Saṁvādacintāmaṇi, a small treatise on roots and their meanings and a commentary called Kaushtubhagūṇa on Śabdakaustubha.

**इष्** a technical term of Jainendra grammar for Pāṇini's द्वितीया cf. तात्पर्यामृतचिह्नम् च । Jain Sū. 1.2.158. This Sūtra also speaks of technical terms ईप्, का, ता, भा, वा. of Jainendra for Pāṇini's सप्तमी, पञ्चमी, पष्ठी, तृतीया and प्रथमा resp.

**ईप्** a technical term in the Jainendra Vyākaraṇa for सप्तमी (the locative case).

**इफ** ted. affix applied to र (letter र) in the sense of the consonant र; e.g. रेफः; cf. रादिफः P. III. 3. 108 Vārt. 4.

**इम्** augment इ added to the base वृणह, after the last vowel, e. g. वृणेदि; cf. वृणह इम् P. VII. 3. 92.

**इमन्** or इमनिच् tad. affix इमन् applied to the words पृथु, वृद्ध, महत्, लघु, उरु, words showing colour and words such as वृद्ध, परिपृष्ट, मृष्ट, शीत, उष्ण etc. in the sense of 'quality' or attribute; cf. Pāṇ. V. 1.122, 123. For changes in the base before the affix इमन् see P. VI. 4.154-163.

**इमप्** kṛt. affix इम applied to words showing भाव or verbal activity; e.g. पाकिमम्, त्यागिमम्; cf. भावप्रत्ययान्तादि-मन्वक्तव्यः; Kāś. on P. IV. 4.20.

**ह्य** tad affix (वन्) in the sense of 'pity'; e.g. देवियः, यज्ञियः; cf. P. V. 3.79.

इयङ् substitute for the last इ before a vowel generally in the case of monosyllabic roots ending in इ and the word स्त्री; e.g. चिक्षियुः, नियौ नियः, स्त्रियौ स्त्रितः, cf. अचि श्रुधातुभ्रवां खोरियडुवडौ P. VI. 4. 77-80.

इया case-ending for inst. sing. in Vedic Literature; e. g. उर्विया, दाविया; cf. P. VII. 1.39. and Vārt. 1 thereon.

इर् mute indicatory ending of roots, signifying the application of the aorist sign अ (अङ्) optionally; e.g. जमिदत् or अभैत्सीत् from the root मिद् (मिदिर् in Dhātupāṭha), cf. also अच्छिदत्, अच्यैत्सीत् from छिद् (छिदिर्); cf. P. III. 1.57.

इरच् tad. affix (इर) in the sense of possession applied in Vedic Literature; to र्य making the word अन्तोदात्त e.g. रधिरः; cf. P. V. 2. 109 Vārt. 3.

इरन् tad. affix (इर) in the sense of possession applied in Vedic Literature to मेधा making the word आधुदात्त e.g. cf. P. मेधिरः V. 2.109 Vārt. 3.

इरित् a root ending with mute indicatory ending इर्. See इर्.

इरे (इरेच्) substitute for the perfect 3rd pers. pl. Ātm. affix इः; e.g. चक्रिरे; ऊचिरे etc.; cf. P. III. 4.81.

इल् tad. affix applied to the words काश, अश्वत्थ, पलाश and others in the four senses prescribed in P. IV. 2.67-70; e.g. काशिलः, अश्वत्थिलः, पलाशिलः; cf. P. IV. 2.80.

इलच् (1) tad. affix इल् (इलच्) in the sense of pity; e.g. देवियः, यज्ञिलः cf. P. V. 3.79. The tad. affix वन् making the word आधुदात्त is also affixed in the same sense. See इय. (2) tad. affix इल् (इलच्) making the word अन्तोदात्त in the sense of possession, prescribed after the words फेन, लोमन्,

कपि, सिकता, शर्करा, तुन्द, उदर, घट, यव etc. e.g. फेनिल, लोमिल, कपिल, सिकतिल, तुन्दिल etc. cf. P.V. 2.99, 100, 105, 117.

इश् substitute for इद् before an affix called 'vibhakti'; e.g. इह; cf. P. V. 3.3.

इष्ट a word frequently used in the Vārttikas and the Mahābhāṣya and other treatises in the senses of (1) a desired object (2) a desired purpose, (3) a desired statement, (4) a desired form i.e. the correct form; cf. इष्टान्वाख्यानं खल्वपि भवति: M.Bh. I.1. Āhn. 1. योगविभागादिष्टसिद्धिः Pari. Śek. Pari. 114.

इष्टतन्त्रव्याकरण a short treatise on grammar ascribed to Jayadeva.

इष्टादि a class of words headed by the word इष्ट to which the taddhita affix इन् (इनि) is added in the sense of अनेन i.e. 'by him' i.e. by the agent of the activity denoted by the past pass. participles इष्ट and others; cf. इष्टी यष्टे, पूर्ती आष्टे etc. Kāś. on P. V. 2.88.

इष्टि a word generally used in the statements made in the Mahābhāṣya, similar to those of the Sūtrakāra and the Vārttikakāras, which are 'desired ones' with a view to arrive at the correct forms of words; cf. प्राप्तज्ञो देवानां प्रियो न विष्टज्ञः, इत्यत एतद् रूपमिति M.Bh. on II. 4.56.

इष्ट the superlative tad. affix इष्टन् in the sense of अतिशायन or अतिशय (excellence). The commentators however, say that the taddhita affixes तम and इष्ट, like all the taddhita affixes showing case-relations, are applied without any specific sense of themselves, the affixes showing the sense of the base itself (स्वार्थे); e.g. गुरुतमः, गरिष्ठः पटुतमः,

पटिष्ठः; पचतितमाम्, कर्तुतमः, करिष्ठः etc.; cf. P. V.3. 56-64. The affixes ईयस् and इष्ट are applied only to such substantives which denote quality; cf. P. V. 3. 58.

इष्टन् the same as इष्ट. See इष्ट.

इष्टवद्भाव possession of the same properties for causing grammatical operations as the tad. affix इष्टन् possesses, as for instance, the elision of the syllable beginning with the last vowel (टिलोप), substitution of the masc. base for the fem. base (पुंवद्भाव) etc., before the denom. affix णिच्; e. g. एतयति in the sense of एनी आच्चे; similarly प्रथयति पटयति, दवयति; cf. M. Bh. on. P. VI 4. 155 Vārt. 1.

इष्णु kṛt affix इष्णुच् applied, in the sense of 'possessed of habitual behaviour, action, or splendid accomplishment.' to the roots अलंकृ, निराकृ, प्रजन्, उत्पत्, etc. e.g. अलंकरिष्णुः, उत्पतिष्णुः, सहिष्णुः, चरिष्णुः etc.; cf. P. III 2.136-138.

इष्ट्यै kṛt affix in Vedic Literature in the sense of the infinitive, e.g. गेहिष्ट्यै, अव्ययिष्ट्यै; cf P. III. 4.10.

इस् (1) substitute इस् for the vowel of the roots, भी, मा दा, धा, रम्, षन् etc. before the desiderative, affix सन्; e. g. भित्सति, दित्सति, आरित्सते etc. cf. P. VII. 4.54; (2) unādi affix इस् e. g. सर्पिस्.

इस्तुच् alternative affix mentioned in the Mahābhāṣya in the place of इष्णुच्; cf. M.Bh. on III, 2.57. See इष्णुच्.

इ

ई the long vowel ई which is technically included in the vowel इ in Pāṇini's alphabet being the long

tone of that vowel; (2) substitute ई for the vowel आ of the roots प्रा and घ्रा before the frequentative sign दृश् as for example in जेघ्रीयते, देघ्रीयते, cf. P. VII. 4.31; (3) substitute ई for the vowel अ before the affixes च्वि and क्यच् as, for instance, in शुद्धीभवति पुत्रीयति etc.; cf. P. VII. 4.32, 33; (4), substitute ई for the vowel आ at the end of reduplicated bases as also for the vowel आ of bases ending in the conjugational sign ना, e. g. मिमीध्वे, लुनीतः etc.; cf. P. VI. 4. 113; (5) substitute ई for the lac. case affix इ (ङि) in Vedic Literature, e. g. सरसी for सरसि in दृति न शुष्कं सरसी शयानम्; cf. Kāś. on P. VII. 1.39; (6) tad. affix ई in the sense of possession in Vedic Literature as for instance in रथी; सुमङ्गली; cf. Kāś on. P. V. 2. 109; (7) the fem. affix ई (ङीप्, ङीप् or ङीन्); cf. P. IV 1.58, 39, IV 1.40-65, IV. 1.13.

ईक tad. affix ईकक् added to दात्ति and यष्टि, e. g. दात्तीकः fem. दात्तीकी; याहीकः; cf. P. IV 4.59; (2) tad. affix ईक् added to कर्क and लोहित in the sense of comparison, e.g. कार्काकः लोहितीकः (स्फटिकः), cf. Kāś on P. V. 3.110; (3) tad. affix ईकक् added to बहिस, e. g. बाहीकः; cf. बहिषटिलोपश्च ईकश्च P. IV, 1.85 Vārt. 5.6; (4) tad. affix ईक् in Vedic Literature added to बहिस, e.g. बाहीकः; cf. Kāś. on P. IV 1.85, Vārt. 7; (5) tad. affix ईक् added to खामी e.g. दिखारीकम्; cf. P. V. 1.33.

ईट् augment ई prefixed to a Sārva-dhātuka (strong) affix beginning with a consonant after the root: ब्रू, रु, स्तु, and others e.g. अववीत रोरवीति, स्तवीति, अकावीत्, अवादीत् etc. cf. P. VII. 3.93-98.

ईन् long vowel ई as different from इ o ई इ prescribed as a substitute; cf. P. VI. 3.27, VI. 3.97.

इदिव् (a root) possessed of long ई as a mute indicatory ending meant for prohibiting the addition of the augment इ to the past part. terminations त and तवत्; e.g. लभः, दीप्तः etc.; cf. P. VII. 2. 14.

ईप्सित a desired object, which, in connection with transitive roots, gets the designation कर्मे, when the agent has a keen desire for it; cf. कर्तुरीप्सिततमे कर्मे P. I. 4. 49.

ईमसच् tad. affix ईमस् added to the word मल in sense of possession; e. g. मलीमस; cf. P. V. 2. 114.

ईय substitute for the tad. affix छ; e. g. शालीयः, मालीयः etc; cf. P. VII. 1. 2 and IV. 2. 114.

ईयङ् affix ईय added to the root कृत्, इ showing the application of the Ātmanepada affixes; e. g. कृतीयने; cf. P. III. 1. 29.

ईयस् tad-affix ईयन्, showing superiority or excellence of one individual over another in respect of a quality, added to a substantive expressive of quality; when the substantive ends in the affix च्, that affix च् is removed; e. g. पटीयान्, लघीयान्, गरीयान्, दोढीयसी (पेनुः); cf. P. V. 3. 57-64.

ईयमुन् the same as ईयस् which see above.

ईयच् tad-affix added to the word अण्ड in the sense of possession; e. g. अण्डीरः; cf. काण्डाण्डीरजीरञौ P. V. 2. 111.

ईश् substitute ई for इद् before the tad-affixes इक् इश् and वतु; e.g. ईदृक्, ईदृशः also ईदृशः; cf. P. VI. 3. 90.

ईश्वरकान्त author of 'Dhātumālā', a short metrical treatise on roots.

ईश्वरानन्द author of (1) a gloss on Kaiyaṭa's Mahābhāṣya-pradīpa, and (2) an independent treatise Śābdabodh-

ataranginī. He is believed to have been a pupil of सत्यानन्द and lived in the latter part of the 16th century A. D.

ईषच्चास an external effort (वाक्प्रयत्न) in the production of sound characterized by the emission of breath, when the cavity made by the cords of the throat is kept wide apart, as found in the utterance of the consonants श्, ए, and स.

ईषत्स्पृष्ट an external effort (वाक्प्रयत्न) in the production of sound characterized by only a slight contact of the cords of the throat, made in the utterance of semi-vowels; cf. ईषत्स्पृष्ट-मन्तःस्थानाम् S. K. on P. I. 1. 9.

ईषदसमाप्ति stage of the quality of a thing or of an undertaking which is almost complete, to show which, the tad-affixes कृत्, देश्य and देशीय are applied to a word; e. g. पटुकृत्पः, पटु-देश्यः, पटुदेशीयः, पचत्तिकल्पम्, जल्पनिकल्पम्; cf. P. V. 3. 67.

ईषन्नाद an external effort characterized by slight resonance or sounding of throat cords when they slightly touch one another.

ईहा effort made for the production of sound; cf. आपद्यते श्वास्तौ नादतां वा वक्त्री-हाया उभयं वान्तरोमौ। ईहायाम् चेष्टायाम् R. Pr. XIII. 1.

उ

उ (1) labial vowel standing for the long ऊ and protracted ऊइ in Pāṇini's grammar unless the consonant त् is affixed to it, उत् standing for the short उ only; (2) Vikaraṇa affix उ of the 8th conjugation (तनादिगण) and the roots धिन् and कृष; cf. P. III. 1. 79-80; (3) substitute (उ) for the vowel अ of कृ, e. g. कुर्वतः, कुर्वन्ति before weak Sārvadhātuka affixes, cf. P. VI

4.110; (4) kṛt. affix उ added to bases ending in सन् and the roots आशंस, भिक्ष, विद, इप् as also to bases ending in वयच् in the Vedic Literature, e.g. विक्रीपुः भिक्षुः, विन्दुः, इच्छुः, सुन्नयुः; cf. P. III. 2. 168-170; (5) Uṇādi affix उ (उण्) e.g. कारुः, वायुः, साधुः, etc.; cf. Uṇādi I. 1; (6) mute vowel उ added to the first letters of a class of consonants in Pāṇini's grammar to show the whole class of the five letters; e.g. कु, चु, टु, तु, पु which stand for the Guttural, the palatal the lingual, the dental and the labial classes respectively; cf. also हुना हुः P. VIII. 4.41; (7) उ added to न् showing the consonant न् as nasalized n; cf. तुः V. Pr. III. 133.

उक् short term (प्रत्याहार) for the vowels उ, ऋ and ॠ; e.g. उगिदचां सर्वनामस्थानेऽधातोः P. VII. 1.70, also श्रुक् किति P. VII. 2. 11, इषुवृत्तान्तात् कः P. VII. 3. 51.

उक (1) the kṛt. affix उक् applied to the roots लप्, पत्, पद and others, e.g. लापुकः, कामुकः etc. with udātta accent on the first syllable; cf. P. III. 2. 154; (2) tad. affix उक (उक्) added to the word कर्मन् e.g. कर्मुकं धत्तुः; cf. Kāś. on P. V. I. 103.

उक् the same as उक्. See उक्.

उक्त prescribed, taught, lit. said (already). उक्तं वा is a familiar expression in the Mahābhāṣya and the Vārttikas referring usually to something already expressed. Sometimes this expression in the Mahābhāṣya, referring to something which is not already expressed, but which could be found subsequently expressed, leads to the conclusion that the Mahābhāṣyakāra had something like a 'Laghubhāṣya' before him at the time of teaching the Mahābhāṣya. See Kielhorn's Kātyāyana and Patañjali, also Mahābhāṣya D. E. S. Ed. Vol. VII, pages 71, 72.

उक्तपुस्क a word with its meaning (in the neuter gender) unchanged when used in the masculine gender; generally an adjectival word; cf. Cāndra Vyāk. I. 4.30.

उक्तार्थ a word or expression whose sense has been already expressed. The expression उक्तार्थानामप्रयोगः is frequently used in the Mahābhāṣya and the Vārttikas and cited as a Paribhāṣā or a salutary conventional maxim against repetition of words in the Paribhāṣāpāṭhas of Vyādi (Par. 51), Candragomin (Par. 28) and Kātantra (Par. 46) and Kālāpa (Par. 46) grammars.

उक्ताप्रयोग see उक्तार्थ.

उक्तिपद, उक्तिपदानि a short anonymous treatise on case-relations, compounds etc. written mostly in Gujarāṭi.

उक्तिरत्नाकर a short grammar work, written by साधुसुन्दर, explaining declension, cases and their meanings, compounds, etc. and giving a list of Prākṛta words with their Sanskrit equivalents.

उक्थादि a class of words headed by the word उक्थ to which the tadddhita affix इक (उक्) is applied in the sense of 'one who studies and understands'; cf. उक्थमधीते वेदं वा औन्धिकः, similarly लौकायतिकः Kāś. on P. IV. 2.60.

उख्य a writer on Vedic phonetics and euphony quoted in the Taittirīya Prātiśākhya; cf. उख्यस्य सपूर्वः Tai. Prā. VIII. 22.

उगित् characterized by the mute indicatory letter उ, ऋ or ॠ; see उक्.

उग्रभूति or उग्राचार्य writer of a gloss on the Nirukta, called 'Niruktabhāṣya', believed to have lived in the 18th century A. D.; writer also of a



grammatical work Śiṣyāhitāvṛtti or Śiṣyāhitānyāsa, a gloss on Durgavṛtti of Durgasimha, which was sent to Kāshmir and made popular with a large sum of money spent upon it, by his pupil Ānandapāla.

उङ् a technical term for उपधा, the penultimate letter in the Jainendra Vyākaraṇa; cf. उदुङ्: Jain. V. 4.28. and उपान्द्यालुङ् I. 1.66.

उच्च the higher tone also called उदात्त or acute; cf. नीचमुच्चाद् R. T. 55, also एते स्वराः प्रकम्पन्ते यत्रोच्चस्वरितोदयाः R. Pr. III. 19; cf. also the terms उच्चश्रुति R. T. 61, यत्रोच्च R. T. 62, आलुच्च, अन्तोच्चक. etc.

उच्चैः उच्च or acute; see उच्च above; cf. उच्चैस्तरां वा वदद्कारः P. I. 2.35.

उच्चरित pronounced or uttered; the phrase उच्चरितप्रध्वंसिनः is used in connection with the mute indicatory letters termed इत् in Pāṇini's grammar, as these letters are not actually found in use in the language and are therefore supposed to vanish immediately after their purpose has been served. The phrase 'उच्चरितप्रध्वंसिनोऽनुवधाः' has been given as a Paribhāṣā by Vyāḍi (Pari. 11), in the Cāndra Vyākaraṇa (Par. 14), in the Kātantra Vyākaraṇa (Pari. 54) and also in the Kālāpa Vyākaraṇa (Par. 71). Patañjali has used the expression, उच्चरितप्रध्वंसिनः in connection with ordinary letters of a word, which have existence for a moment and which also vanish immediately after they have been uttered; cf. उच्चरितप्रध्वंसिनः खल्वपि वर्णाः...न वर्णो वर्णस्य सहायः M. Bh. on I. 4. 109.

उच्चरितप्रध्वंसिन् vanishing immediately after utterance. See उच्चरित.

उच्चारण pronunciation, enunciation (in the Śāstra). The phrase उच्चारणसामर्थ्यात् is often found used in the Mahābhā-

ṣya and elsewhere in connection with the words of Pāṇini, everyone of which is believed to have a purpose or use in the Śāstra, which purpose, if not clearly manifest, is assigned to it on the strength (सामर्थ्य) of its utterance; cf. उच्चारणसामर्थ्यात् (हिन्वोः) उक्त्वं न भविष्यति M. Bh. on III. 4.89 V. 2; cf. also M. Bh. on IV 4.59, VI. 4. 163, VII. 1.12, 50, VII. 2.84. In a few cases, a letter is found used by Pāṇini which cannot be assigned any purpose but which has been put there for facility of the use of other letters. Such letters are said to be उच्चारणार्थः; cf. जग्धिः। इकार उच्चारणार्थः। नानु-बन्धः। Kāś. on II 4.36. च्लि लुडि। इकार उच्चारणार्थः; चकारः स्वार्थः। Kāś. on III. 1. 43. The expressions मुखमुखार्थः and श्रवणार्थः in the Mahābhāṣya mean the same as उच्चारणार्थः.

उच्चावच diverse; cf. उच्चावचेष्वर्थेषु भवन्ति निपाताः Nir. I. 3.4.

उच्चैस्तरां specially accented; उदात्ततरः; cf. उच्चैस्तरां वा वदद्कारः; P. I. 2.35.

उज् a technical term of Jainendra which corresponds to Pāṇini's झ. cp. Jain. Sū. उज्जुसु। I. 1. 62.

उज्ज्वलदत्त the famous commentator on the Uṇādi sūtras. His work is called Uṇādisūtravṛtti, which is a scholarly commentary on the Uṇādisūtrapāṭha, consisting of five Pādas. Ujjvaladatta is believed to have lived in the 15th century A. D. He quotes Vṛttinyāsa, Anunyaśa, Bhāgavṛtti etc. He is also known by the name Jājali. He mentions Cāndralinga sūtra and is quoted by Padmanābhadata.

उञ् (१) short term (प्रत्याहार) for vowels excepting अ and इ, semivowels, nasal consonants and the consonants ह, झ, and ञ्; cf. मय उञो वो वा P. VIII. 3. 33; (२) the particle उ; cf. उनि च पदे P. VIII. 3.21, also उजः P. I. I. 17.

**उच्छादि** a class of words headed by the word उच्छ which have their final vowel accented acute (उदात्त); cf. उच्छः स्लेच्छः, जल्पः । एते घनन्ता इति निस्स्वरः प्राप्तः । Kāś. on P. VI. 1. 160.

**उट्** augment उ affixed to the roots वृ and तृ before the कृत् affix रु; cf. तरु-तरुवृवरुवृवरुवृरिति तरतेवृउवृत्रोश्च तृचि उट् कट् इत्येतावागमौ निपात्येते Kāś. on P. VII. 2.34.

**उण्** the affix उण्, causing वृद्धि on account of the mute letter ण, prescribed after the roots कृ, वा, पा, जि, मि, स्वद, साध् and अश् by the rule कृवापाजिमिस्वदिसाध्यश्च उण् which is the first rule (or Sūtra) of a series of rules prescribing various affixes which are called unādi affixes, the affix उण् being the first of them. e. g. कारुः, वायुः, स्वादु, साधु etc.; cf. Unādi I, 1.

**उणादि** affixes headed by the affix उण्, which are similar to कृत् affixes of Pāṇini, giving derivation mostly of such words as are not derived by rules of Pāṇini. No particular sense such as agent, object etc. is mentioned in connection with these affixes but, as Pāṇini has stated in “ताभ्यामन्यत्रोणादयः” P. III. 4.75, the various Unādi affixes are applied to the various roots as prescribed in any Kāraka sense, except the संप्रदान and the अपादान; in other words, any one of the senses, agent, object, instrument and abode, is assigned to the Unādi affix as suits the meaning of the word. Although some scholars believe that the Unādi affixes are given by a grammarian later than Pāṇini as there are words like ताम्बूल, दीनार and others included in the list of Unādi words and that there are many interpolated Sūtras, still the Unādi collection must be looked upon as an old one which is definitely mentioned by Pāṇini in two

different rules; cf. Pāṇini उणादयो बहुलम् P. III. 3.1 and ताभ्यामन्यत्रोणादयः III. 4. 75. Patañjali apparently ascribing the collection to Śākaṭyana, as seen from an interesting passage of M.Bhā. on उणादयो बहुलम् । has given a very interesting discussion about these Unādi affixes and stated on the strength of the Vārttika, तत्रोणादिप्रतिषेधः, that these affixes and the words given in the Unādi collection should not be considered as genuinely derived. The derivation is not a very systematic and logically correct one and therefore for practical purposes, the words derived by the application of the affixes उण् and others should be looked upon as underived; cf. उणादयोऽव्युत्पन्नानि प्रतिपादिकानि. M. Bh. on. P. I. 1.16, III. 4. 77, IV. 1. 1, VI. 1. 62, VII. 1. 2, VII. 2. 8 etc. There is a counterstatement also seen in the Mahābhāṣya उणादयो व्युत्पन्नानि, representing the other view prevailing at the time; cf. M. Bh. on III. 1. 133; but not much importance seems to be attached to it. The different systems of grammar have different collections of such words which are also known by the term Unādi. Out of the collections belonging to Pāṇini's system, three collections are available at present, the collection into five pādas given in the printed edition of the Siddhānta Kaumudī, the collection into ten Pādas given in the printed edition of the Prakriyā-Kaumudī and the collection in the Sarasvatīkaṇṭhābharaṇa of Bhoja forming Pādas 1, 2 and 3 of the second Adhyāya of the work.

**उणादिकोश** a metrical work explaining the उणादि words referred to above, with meanings assigned to them. There are two such compositions

one by Rāmatar-kavāgīśa or Rāma-śarmā and the other by Rāmacandra Dīkṣita; a third one is by Rāmatar-kavāgīśa to Mugdhabodha; and by Padmanābhādatta on Saupadmaun-ādisūtravṛtti.

**उणादिप्रातिपदिक** word form or crude base, ending with an affix of the *uṇ* class, which is looked upon as practically underived, the affixes *uṇ* and others not being looked upon as standard affixes applied with regular meanings attached to them and capable of causing operations to the preceding base as prescribed by rules of grammar; cf. उणादयोऽव्युत्पन्नानि प्रातिपदिकानि । व्युत्पन्नानीति शाकटायनरीत्या । पाणिनेस्त्वव्युत्पत्तिपक्ष एवेति शब्देन्दुशेखरे निरूपितम्. *Pari. Śek. on Paribhāṣā 22.*

**उणादिवृत्ति** OR **उणादिसूत्रवृत्ति** is a commentary on *Uṇādisūtras* by Śvetavanavāsin, son of Āryabhaṭṭa.

**उणादिसूत्र**, **उणादिसूत्रपाठ** a collection of *Sūtras* which begins with the *Sūtra* prescribing the affix *उण्*, after the roots कृ, वा, पा, जि स्वद्, साध् and अश्; cp. उणादि सूत्र I. i. For the different versions of the text see उणादि. Similar *sūtras* in *Kātantra*, *Āpīśali*, *Cāndra*, *Śākaṭāyana*, *Haima*, *Goyicandra*, and *Padmanābha* systems of grammar are also called *Uṇādisūtras*. Some scholars ascribe the authorship of *Uṇādisūtras* to Pāṇini. The technical terms ह्रस्व, दीर्घ, प्लुत, उदात्त, उपधा, लोप, संप्रसारण, and अभ्यास are used in the same sense as in Pāṇini. The *anubandhas* are similar. *Kātyāyana* shows that particular rules of Pāṇini viz VIII. 3.50; VII. 4.15; VII. 2.78; VIII. 3.59, do not apply to *Uṇādi*. *Uṇādi* IV. 226 goes against Pāṇini. *Vimalasarasvatī* (14th. century) and *Durga* ascribe *Uṇādisūtras* to *Vararuci* *Kātyāyana*. *Māgha* ascribes *Uṇādi* to Pāṇini cp. *Śis. XIX.*

75. Modern scholars ascribe it to Śākaṭāyana. *Uṇādi sūtras* are found in the works of Bhaṭṭoji (Siddhānta Kaumudī), Śvetavanavāsin (Com. on *Uṇādisūtras*), Nārāyaṇabhaṭṭa (*Uṇādi khaṇḍa* in *Prakriyāsarvasva*), Perusūri (*Auṇādikapadārṇava*), Viṭṭhala (*Prasāda*) and soon.

**उणादिसूत्रदशपादी** the text of the *Uṇādi Sūtras* divided into ten chapters believed to have been written by शाकटायन. It is printed at the end of the *Prakriyā Kaumudī* and separately also, and is also available in manuscripts with a few differences. Patañjali in his *Bhāṣya* on P. III. 3.1, seems to have mentioned Śākaṭāyana as the author of the *Uṇādi Sūtras* although it cannot be stated definitely whether there was at that time, a version of the *sūtras* in five chapters or in ten chapters or one, completely different from these, as scholars believe that there are many interpolations and changes in the versions of *Uṇādi sūtras* available at present.

**उणादिसूत्रपञ्चपादी** the text of the *Uṇādi Sūtras* divided into five chapters which is possessed of a scholarly commentary written by Ujjvaladatta. There is a commentary on it by Bhaṭṭoji Dīkṣita also.

**उणादिसूत्रवृत्ति** a gloss on the *Uṇādi Sūtras* in the different versions. Out of the several glosses on the *Uṇādi Sūtras*, the important ones are those written by Ujjvaladatta, Govardhana, Puruṣottamadeva, Rāmacandra Dīkṣita and Haridatta. There is also a gloss called *Uṇādisūtrodghāṭana* by Miśra. There is a gloss by Durgasimha on the *Kātantra* version of the *Uṇādi Sūtras*.

**उत् (1)** Short vowel उ in Pāṇini's terminology; cf. P. I. 1.70, I, 2.12.

IV. I.44, V. I. III; (2) tad-affix उत् applied to पूर्व and पूर्वतर for which पर is substituted; e. g. परद्. cp. P. V. 3.22 Vārt.

उत्तरादि a class of words headed by the word उत्तर, to which the taddhita affix छ is added in the four senses, the affix being popularly known as चातुरधिक; cf. उत्तरीयम्, शफरीयम् etc.; Kāś. on P. IV. 2.90.

उत्क्रम a variety of the Krama described in the Prātiśākhya works.

उत्तम (1) the best, the highest, the last; (2) the last letter of the consonant classes, the nasal; cf. A. Pr. II. 4.14; R. Pr. IV. 3; cf. also अनुत्तम meaning non-nasal; (3) the उत्तमपुरुष or the premier or the first person constituting the affixes मि, वस्, and मस् and their substitutes, cf. P. I. 4. 107.

उत्तर (1) following, subsequent, e. g. उत्तरपद, the latter part of a compound word; (2) end of a word, पदान्त; cf. उत्तरे पदान्ते वचमानः Com. on T. Pr. III. 1.

उत्तरकालम् subsequently, then, afterwards; cf. तत् उत्तरकालमिदं दृष्टम् M. Bh. on I. I. 1.

उत्तरत्र in subsequent rules; cf. उत्तरत्रानुवर्तिष्यते M. Bh. on I. 1.23.

उत्तरपद the latter member or portion of a compound word as contrasted with पूर्वपद; cf. पतिरुत्तरपदमाद्युदात्तम् A. Pr. II. 3. 11; cf. also अनुत्तरपदे, P. VI. 3. 1.

उत्तररूप ulterior form.

उत्तरार्थे serving a purpose in subsequent rules; of use in a subsequent rule; cf. योगविभाग उत्तरार्थः, क्त्वाग्रहणमुत्तरार्थम् M. Bh. on I. 2.22.

उत्थान elevation of tone.

उत्पत्ति (1) production; cf. वर्णोत्पत्तिः production of a phonetic element T. Pr. 23.1; (2) production of a grammatical element such as the application of an affix or addition of an augment or substitution of a letter or letters during the process of word-formation; cf. गतिकारकोपपदानां कुङ्किः सह समावचनं प्राक् सुवृत्ते: Pari. Śek. Par. 75; M. Bh. II. 2.19. Vārt. 4.

उत्पद् to be produced, to be placed after; to be annexed; (caus.) to produce, to get annexed, to add; cf. धेनुरनञि कमुत्पादयति Āpīśali's Vārt. quoted in M. Bh. on P. IV. 2.45.

उत्पल author of a commentary on Pāṇini's Liṅgānuśāsana. It is doubtful whether he was the same as उत्पलमट्ट or मट्टोत्पल, the famous astrologer of the tenth century.

उत्पत् possessed of short उ; cf. नोत्पद्वधे-वित्वात् P. IV. 3.151.

उत्सर्ग a general rule as contrasted with a special rule which is called अपवाद or exception; cf. उत्सर्गपवादयोरपवादो बलीयान् Hema. Pari. 56; प्रकृत्य वापवाद-विषयं तत् उत्सर्गोभिनिविशते Par. Śek. Pari. 63, Sira. Pari. 97; cf. also उत्सर्गसमान-देशा अपवादाः. For the वाध्यवाधकभाव relation between उत्सर्ग and अपवाद and its details see Nāgeśa's Paribhaṣendu-śekhara on Paribhāṣās 57 to 65; cf. also न्यायैर्मिश्रान् अपवादान्प्रतीयात् explained by the commentator as न्याया उत्सर्गं महाविषया विषयः अपवादा अल्पविषया विषयः । तान् उत्सर्गेण मिश्रानेकीकृतान् जानीयात् । अपवाद-विषयं युक्त्वा उत्सर्गः प्रवर्तन्ते इत्यर्थः R. Pr. I. 23.

उत्सर्गवाक्य a sentence making a general statement as contrasted with a sentence making a specific statement (विशेषवाक्य) which generally forms an exception and hence is called the अपवादवाक्य. cp. Vāk. pad. II. 347 and उत्सर्गवाक्यं सामान्यलक्षणम् । (Pun).

**उत्सूत्र** not consistent with what is taught in rules of a Śāstra; cf. अनुत्सूत्रपदन्यासा सद्वृत्तिः सन्निवन्धना । शब्दविधेय नो भाति राजनीतिरपरस्पशा Śiṣupālavadha II.

**उत्सङ्गादि** a class of words headed by the word उत्सङ्ग, to which the taddhita affix इक् (ट) is added in the sense of तेन हरति (takes away by means of); cf. हरतिदशान्तरप्रापणे वर्तेते । उत्सङ्गेन हरति औत्सङ्गिकः । औडुपिकः । Kās. on P. IV. 4.15.

**उत्सादि** a class of words headed by the word उत्स to which the taddhita affix अन्, instead of the usual affixes अण् and others, is added in the sense of an offspring; cf. औत्सः, औदपानः etc. Kās. on P. IV. 1.86.

**उदय** that which follows; a term frequently used in the Prātiśākhya works in the sense of 'following' or पर; cf. उदयस्त्वरदिसस्थानो हकार एकेषाम् explained by the commentator as आत्मन उपरिस्वरादिसस्थानः T. Pr. II. 47; cf. also ऋकार उदये कण्ठ्यौ explained by the commentator as ऋकारे उदये परभूते सति R. Pr. II. 11; cf. also नोदात्तस्वरितोदयं P. VIII. 4.67.

**उदयचन्द्र** writer of an extensive gloss (Nyāsa) on Haimabrhadvṛtti. His pupil Devendrasūri wrote Haimalaghunyāsa and is an abridgement of Udayacandra's work.

**उदयंकर** surnamed Pāṭhaka who wrote a commentary on the Laghuśabdenūṣekhara named Jyotsnā and a very critical work on Paribhāṣās similar to Śīradēva's Paribhāṣāvṛtti; the work is incomplete.

**उदयकीर्ति** author of a treatise giving rules for the determination of the pada or padas of roots; the treatise is named पदव्यवस्थासूत्रकारिकाटीका. He was a Jain grammarian, and one of the pupils of Sādhusundara.

**उदयन** author of Mitavṛttyarthasamgraha, a gloss on Pāṇini's sūtras, who added a commentary to it. He lived in the seventeenth century. He belonged to Gujarat.

**उदयसीमाय** author of Dhunḍhikā on Haimabrhadvṛtti (Prākṛta portion only)

**उदात्त** the acute accent defined by Pāṇini in the words उच्चैः उदात्तः P. I. 2. 29. The word उच्चैः is explained by Patañjali in the words 'आयामो दाहण्यं अणुता खस्य इति उच्चैः कराणि शब्दस्य' where आयाम (गात्रनिग्रह restriction of the organs), दाहण्य (रुक्षता rudeness) and खस्य अणुता (कण्ठस्य संवृतता closure of the glottis) are given as specific characteristics of the acute accent. The acute is the prominent accent in a word—a simple word as also a compound word—and when a vowel in a word is possessed of the acute accent, the remaining vowels have the अनुदात्त or the grave accent. Accent is a property of vowels and consonants do not possess any independent accent. They possess the accent of the adjoining vowel connected with it. The acute accent corresponds to what is termed 'accent' in English and other languages.

**उदात्तर** raised acute, a tone slightly higher than the acute tone which is mentioned in connection with the first half of a circumflex vowel; cf. तस्योदात्तरोदात्तादर्धमात्रार्धमेव वा R.P. III. 2.

**उदात्तनिर्देश** conventional understanding about a particular vowel in the wording of a sūtra being marked acute or udātta, when ordinarily it should not have been so, to imply that a Paribhāṣā is to be applied for the interpretation of that Sūtra; cf. उदात्तनिर्देशास्तिष्ठन् P. VI. 1.13 Vārt. 14, also Śīra. Pari. 112.

**उदात्तत्वम्** an accent made up of Udātta, i. e. an accent which is a reduced udātta. It is called also प्रचय. It is mentioned in connection with an acute vowel following इति in the Padapāṭha, according to Kāṇva's view ; cf. उदात्तमयोन्यत्र नीच एव अन्तोदात्तमध्योदात्तयोः पर्वणोरन्यत्र इति कारणात् परो नीच उदात्तमय एव भवति प्रक्षिप्त एव भवतीत्यर्थः com. on V. Pr. I. 150.

**उदात्तश्रुति** the same as एकश्रुति, accentless tone, mentioned in connection with the latter half of a circumflex vowel as also with a grave vowel or vowels, if not followed by another acute or circumflex vowel ; cf. नोदात्तस्वरितोदयं P. VIII. 4.67.

**उदात्तसम** similar to udātta although not exactly acute, which characterizes the latter half of the circumflex vowel ; cf. उदात्तसमश्चेषः ; T. Pr. I. 42.

**उदाहरण** a grammatical example in explanation of an interpretation ; cf. त्वमुदाहरणमस्तवर्णप्रद्वयं प्रयोजयति P. VI. 1.11.

**उदिन्** characterized by short उ as a mute indicative vowel (१) By virtue of this mute उ added to it the word कु, for instance, signifies along with क् its cognate consonants ख, ग, घ, and ङ also ; cf. अनुदित्सवर्णस्य चाप्रत्ययः P. I. 1. 69. (2) Roots marked with उ as mute get the augment इ optionally added before the कृत् affix क्त्वा ; e. g. शमित्वा and शान्त्वा from the root शन् (शमु) by virtue of the rule उदितो वा P. VII. 2.56.

**उदुपधत्त्व** possession of short उ as the penultimate letter, e. g. उदुपधत्त्व चाप्रत्ययस्य P. VII. 3.41.

**उद्गन्नादि** a class of words headed by the word उद्गात् to which the taddhita affix जन् is added in the sense of 'nature' or 'profession' ; cf. उद्गातु-

र्भादः कर्त्तुं वा औद्गातम् । Similarly औद्गातम् Kās. on P. V. 1.120.

**उद्ग्रह** alleviation, ease, relief ; name given to a Samdhi in the Prātiśākhya works when a visarga and a short vowel अ preceding it are changed into short अ, (e. g. यः + इन्द्रः = य इन्द्रः), as also when the vowel ए or ओ is changed into अ being followed by a dissimilar vowel ; e. g. असे + इन्द्रः = अस्त इन्द्रः cf. R. Pr. II. 10.

**उद्ग्राहपदवृत्ति** name given in the Rk. Prātiśākhya to the Udgrāhasamdhi where the vowel अ is followed by a long vowel ; e. g., कः ईषने = क ईषने R. Pr. II. 10.

**उद्ग्राहवत्** name given to a samdhi in the Rk. Prātiśākhya when the vowel अ or आ is changed into अ e. g. प्र क्रमुभ्यः = प्रक्रमुभ्यः also मधुना + क्रतस्व = मधुन क्रतस्व cf. R. Pr. II. 11.

**उद्घात** elevation ; named also उच्चीभाव.

**उद्धार** (१) elision, a term used in the sense of 'lopa' in the ancient grammar works ; (2) name of a commentary by Jayānanda on the Haima-lingānuśāsana.

**उद्देश** description ; mention of qualities ; cf. गुणैः प्रापणम् M. Bh. on I. 3.2 ; the word is used in contrast with उपदेश or direct mention ; cf. कः पुनरुद्देशोपदेशयोर्विशेषः । प्रत्यक्षमाख्यानमुपदेशो गुणैः प्रापणमुद्देशः । प्रत्यक्षं तावदाख्यानमुपदेशः तद्यथा । अगोत्राय कश्चिद्वां सवयन्ति कर्णे वा गृहीत्वोपदिशति । अयं गौरिति । स प्रत्यक्षमाख्यातमाह । उपदिष्टो मे गौरिति । गुणैः प्रापणमुद्देशः । तद्यथा । कश्चित्कन्दिदाह । देवदत्तं मे भवानुद्दिशतु इति । स इदंस्थः पाटलिपुत्रस्थं देवदत्तमुद्दिशति । अद्गदी कुण्डली निनीदी...इदं गो देवदत्त इति । स गुणैः प्राप्यमाणमाह । उद्दिष्टो मे देवदत्त इति । M. Bh. on I. 3.2 ; (2) spot, place, passage of occurrence ; उद्देश उपदेशदेशः ; cf. यथोद्देशं संज्ञापयिष्यामि Pari. Śek. Pari. 2.

उद्देश्य referred to; pointed out, subject, as contrasted with the predicate मानान्तरप्राप्तमुद्देश्यन्; cf. उद्देश्यप्रतिनिदिश्यमानयोरैक्यमापादयत् सर्वनाम पर्यायेण तत्तल्लिङ्भाद् । तद्यथा । शैत्यं हि यस्मा प्रकृतिर्जलस्य, शैत्यं हि यत्तत्प्रकृतिर्जलस्य वा । उद्देश्य in grammar refers to the subjectpart of a sentence as opposed to the predicate-part. In the sentence इदिरादिच् the case is strikingly an opposite one and the explanation given by Patañjali is very interesting; cf. तदेतदेकं मङ्गलार्थं आचार्यस्य मृष्यताम् । मङ्गलिक आचार्यः महतः शास्त्रौघस्य मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते M. Bh. on I. 1. 1.

उद्देश्यविधेयभाव relationship between the subject and the predicate where generally the subject is placed first in a sentence; cf. उद्देश्यवचनं पूर्वं विधेयत्वं ततः परम् । cf. also नादात्म्यसंसर्गकस्थले विशेष्यत्वमेव उद्देश्यं विशेषणत्वमेव विधेयम् Padavākhyaratnākara.

उद्द्योत the word always refers in grammar to the famous commentary by Nāgeśabhaṭṭa written in the first decade of the 18th century A. D. on the Mahābhāṣyapradīpa of Kaiyaṭa. The Uddyota appears to be one of the earlier works of Nāgeśa. It is also called Vivaraṇa. The commentary is a scholarly one and is looked upon as a final word re: the exposition of the Mahābhāṣya. It is believed that Nāgeśa wrote 12 Uddyotas and 12 Śekharaś which form some authoritative commentaries on prominent works in the different Śāstras.

उद्द्योतनप्रभा name of a commentary on the 'Tantrapradīpa' of Maitreya Rakṣita, which latter is a commentary on Jinendrabuddhi's Nyāsa which itself is a commentary on Jayāditya's Kāśikā.

उन्मीलन appearance of an object; coming into existence. According to

Vāk. pad. III. 9-56. Time has two powers by which it brings about the emergence or disappearance of objects. The power that makes objects visible is called permission (अभ्यनुज्ञा).

उप् a technical term in the Jainendra Grammar for the terms उप् and उद्; cf. अन्तरङ्गानपि विधीन् वहिर्ह्युप वाधते. Jñ. Pari. 85, प्रकृतिग्रहणे यदुवन्तस्यापि ग्रहणम् Jain. Pari. 20.

उपकादि a class of words headed by the word उपक after which the taddhita affix, added in the sense of गोत्र (grand-children etc.) is optionally elided, provided the word is to be used in the plural number; cf. उपकलमकाः भ्रष्टककपिष्ठलाः; also उपकाः, औपकायनाः; लमकाः, लामकायनाः, भ्रष्टकाः भ्राष्टकयः । Kāś. on P. II. 4.69.

उपकार help given in respect of sense to a word by another word connected with it. cp. Vāk. pad. III. 7.13, 14, 149. उपकार उपयोगः (हेल.)

उपगीत a fault in the pronunciation of letters, noticed sometimes in the utterance of a letter adjoining such a letter as is coloured with a musical tone on account of the proximity of the adjacent letter which is uttered in a musical note and which therefore is called 'प्रगीत'; cf. प्रगीतः सामवदुच्चारितः । उपगीतः समीपवर्णान्तरगीत्यानुक्तः । Kaiyaṭa's Pradīpa on M. Bh. I Āhnika 1.

उपग्रह a term used by the ancient grammarians in the sense of the Parasmaipada and the Ātmanepada affixes. Helārāja observes " आत्मनेपदपरस्मैपद-व्यङ्ग्यः वक्त्रंभिप्रायतदितरादिरूपो विशेषो यः क्रियायाः साधनस्य स उपग्रह इति पूर्वाचार्यैरुपगतः । on Vāk. Pad. III. 12.1. The word is not found in Pāṇini's Aṣṭādhyāyī. The Vārttikakāra has used the word in his Vārttika उपग्रहप्रतिषेधश्च on

P. III. 2.127 evidently in the sense of Pada affixes referring to the Ātmanepada as explained by Kaiyaṭa in the words उपग्रहस्य आत्मनेपदसंज्ञाया इत्यर्थः । The word occurs in the Śloka-vārttika सुसिद्धपग्रहलिङ्गनराणां quoted by Patañjali in his Mahābhāṣya on व्यत्ययो बहुलम् P. III. 1.85, where Nāgeśa writes लादेशव्यङ्ग्यं स्वार्थत्वादि । इह तत्प्रतीतिनिमित्ते परस्मैपदात्मनेपदे उपग्रहशब्देन लक्षणयोच्येते । The word is found in the sense of Pada in the Mahābhāṣya on P. III. 1.40. The commentator on Puṣpasūtra explains the word as उपगृह्यते समीपे पठ्यते इति उपग्रहः. The author of the Kāśikā on P. VI. 2.134 has cited the reading चूर्णादीन्यप्राण्युपग्रहात् instead of चूर्णादीन्यप्राणिषष्ठ्याः and made the remark तत्रोपग्रह इति षष्ठ्यन्तमेव पूर्वाचार्योपचारेण गृह्यते. This remark shows that in ancient times उपग्रह meant षष्ठ्यन्त i.e. a word in the genitive case. This sense gave rise to, or was based upon, an allied sense, viz the meaning of 'षष्ठी' i.e. possession. Possibly the sense 'possession' further developed into the further sense 'possession of the fruit or result for self or others' referring to the तिङ् affixes which possessed that sense. The old sense 'षष्ठ्यन्त' of the word 'उपग्रह' having gone out of use, and the sense 'पद' having come in vogue, the word 'षष्ठी' must have been substituted for the word 'उपग्रह' by some grammarians before the time of the Kāśikākāras. As Patañjali has dropped the Sūtra (VI. 2.134), it cannot be said definitely whether the change of reading took place before Patañjali or after him.

उपग्रहसमुद्देश name of section twelve of the third kāṇḍa of Vākyapadīya of Bhartṛhari.

उपग्राहिन् cause of acceptance; inducing acceptance. cp. Vāk. pad. III. 14. 114.

उपघात lit. an injury; destruction, error. The word is used as उपघातपरवाक्य, उपघातजं ज्ञानम्. The former means an instructing sentence e.g. when a boy is asked to protect curds from crows, he certainly protects it also from dogs and the like. cp. Vāk. pad. II. 312.

उपचार (1) taking a secondary sense; implication; lit. moving for a sense which is near about; the same as लक्षणा. The word आचार is explained as उपचार, employment or current usage, by Patañjali; cf. आचारात् । आचार्याणामुपचारात् । M. Bh. I. 1.1. Vārt. 4; (2) substitution of the letter स् for विसर्ग; cf. प्रत्ययग्रहणोपचारेण च, P. IV. 1.1 Vārt. 7. cp. also विसर्जनीयस्मान्निकयोः सकारश्चकारयोः उपचार इत्येषा संज्ञा विहिता । Nyāsa on P. VIII. 3.48; cp. also उच्चापकारः सकारो वा कतपरः उपचारसंज्ञकः । Upalekhasūtra V. 6.

उपज्ञा known by oneself, by one's knowledge (उपज्ञान) without any direct instruction from another; cp. विनोपदेशेन ज्ञानमुपज्ञानम् । cp. also उपज्ञायत इति उपज्ञो...पाणिन्युपज्ञं व्याकरणम् । पाणिनेरुपज्ञानेन प्रथमं प्रणीतम् । Kāśikā on P. II. 4.21.

उपजन lit. origin; one that originates, augment, उपजायते असौ उपजनः । The word is used in the sense of 'additional phonetic element'; cf. उपजन आगमः M. Bh. on Śivasūtra 5; cf. also वर्णव्यत्ययापायोपजनविकारेष्वर्थदर्शनात् । Śiva Sūtra 5 Vārt. 15. The Rk Prātiśākhya gives स् in पुरुश्चन्द्र as an instance of उपजन. cf. R. Pr. IV. 37. In the Nirukta उपजन is given as the sense of the prefix 'उप'; cf. उपेत्युपजनम्. The com. on the Nirukta explains the word उपजन as आधिक्य.

उपजीव्य a term used by later grammarians in connection with such a rule on which another rule depends



cf. उपजीव्यादन्तरङ्गाच्च प्रधानं प्रबलम् Pari. Śekh. on Pari. 97, as also M. Bh. on हेतुमति च P. III. 1.26. The relationship known as उपजीव्योपजीवकभाव occurs several times in grammar which states the inferiority of the dependent as noticed in the world.

**उपदेश** instruction; original enunciation; first or original precepts or teaching; cf. उपदेश आचोचारणम् S. K. on the rule उपदेशेननुनासिक इत् P. I. 3.2. cf. वर्णानामुपदेशः कर्तव्यः; M. Bh. on Āhn. 1. Vārt. 15. For difference between उपदेश and उद्देश see उद्देश; cf. also उपदिश्यतेनेनेरुपदेशः । शास्त्रवाक्यानि, सूत्रपाठः खिलपाठश्च Kāśikā on P. I. 3.2; cf. also Vyūḍi. Pari. 5; (2) employment (of a word) for others cf. उपदेशः परार्थः प्रयोगः । स्वयमेव तु बुद्ध्या यदा परामृशति तदा नारस्त्युपदेशः Kāś. on अश्वोपदेशे P. I. 4.70.

**उपदेशिन्** such a word as is found in the original instruction.

**उपदेशिवज्ज्ञाव** occurrence in the original statement before the application of any affixes etc., cf. एवमप्युपदेशिवज्ज्ञावो वचनं; M. Bh. on P. I. 1.56, Vārt. 23.

**उपदेशिवद्बचन** statement to the effect that a word should be looked upon as occurring in the original instruction although it is not there. See उपदेश. cf. तुष्टिपावुपदेशिवद्बचनं प्रत्ययविधयेन P. VII. 1.58. Vārt. 1.

**उपद्रुत** name of a sandhi which is described as उद्ग्राहवत् in R. Pr.; e.g. न क्ते See उद्ग्रह.

**उपधा** Penultimate letter, as defined in the rule अलोन्त्यान्तुर्व उपधा P. I. 1.65, e.g. see हस्तेष्वध, दीर्घेष्वध, लघ्वेष्वध, अकारेष्वध etc.; lit. उपधीयते निधीयते सा that which is placed near the last letter.

**उपधालोपिन्** a word or a noun which has got the penultimate letter omitted cf. अन उपधालोपिनेत्यन्तरस्यान् P. IV. 1.28.

**उपध्वानीय** a letter or a phonetic element substituted for a visarga followed by the first or the second letter of the labial class. Visarga is simply letting the breath out of the mouth. Where the visarga is followed by the first or the second letter of the labial class, its pronunciation is coloured by labial utterance. This coloured utterance cannot be made independently; hence this utterance called 'उपध्वानीय' (similar to a sound blown from the mouth) is not put in, as an independent letter, in the वर्णसमाधाय attributed to महेश्वर. Patañjali, however, has referred to such dependent utterances by the term अयोगवाहवर्ण. See अयोगवाह; cf. २६ इति जिह्वाम्लीयः । जिह्वामूलेन जन्मत्वात् । २७ इत्युपध्वानीयः । उपध्वानेन जन्मत्वात् । अयोगवाह is also called अर्धविसर्ग. See अर्धविसर्ग.

**उपन्यास** proposition, statement. The remark 'विषम उपन्यासः' is of frequent occurrence in the Vyākaraṇa Mahābhāṣya in connection with statements that are defective and have to be refuted or corrected; cf. M. Bh. on P. I. 1.21, 46, 50; I. 2.5 etc.

**उपपद** lit. a word placed near; an adjoining word. In Pāṇini's grammar, the term उपपद is applied to such words as are put in the locative case by Pāṇini in his rules prescribing kṛt affixes in rules from III. 1.90 to III. 4 end; cf. तत्रोपपदं तत्तन्नीत्यम् P. III. 1.92; e.g. कर्मेणि ॥ कर्मेण्यम् P. III. 2.1. The word is also used in the sense of an adjoining word connected in sense. e.g. युष्मदुपपदे as also प्रशंसि च मन्थोपपदे P. I. 4.105, 106; cf. also क्रियाधीयां क्रियायामुपपदे धातोर्धेत्विति मन्थे तमुन्त्युन्थी अयतः Kāś. on P. III. 3.10; cf. also इन्द्रेणाम्बोर्धोपपदात् P. I. 3.10, क्रियोपपदात् हृत्तोभ्यामे P. I. 3.71, as also उपपदमतिर P. II. 2.19; and नृतेभ्यस्तेरपदास्त्य P. VI. 2.139. Kaiyata on P.

III. 1.92 Vārt. 2 explains the word उपपद as उपोच्चारि or उपोच्चारितं पदं उपपदम्. The word उपपद is found used in the Prātiśākhya literature where it means a word standing near and effecting some change; cf. च वा ह अह एव एतानि चप्रभृतीनि चान्युपपदानि उक्तानि आख्यातस्य विकारीणि० Uvāṭa on V. Pr. VI. 23.

**उपपदविधि** a grammatical operation caused by a word which is near; cf. उपपदविधौ भयाख्यादिग्रहणं P. I. 1.72 Vārt 9, also अतिप्रसङ्ग उपपदविधौ P. IV. 1.1. Vārt. 8 where rules such as 'कर्मण्यण्' and the following are referred to as उपपदविधि, the words कर्मणि, स्तन्व, कर्णे, etc. being called उपपद by the rule तशेषपदं सप्तमीस्थम्; P. III. 1.92.

**उपपदविभक्ति** a case termination added to a word on account of the presence of another word requiring the addition; cf. the well-known Paribhāṣā उपपदविभक्तेः कारकविभक्तिर्वलीयसी. Par. Śek. Pari. 94; and M. Bh. on I. 4.96 stating the possession of greater force in the case of a kārakavibhakti than in the case of an upapada-vibhakti.

**उपपदसमास** the compound of a word, technically termed as उपपद by Pāṇini according to his definition of the word in III. 1.92, with another word which is a verbal derivative; cf. कुम्भकारः, नगरकारः. Here technically the compound of the words कुम्भ, नगर etc. which are upapadas is formed with कार, before a case-termination is added to the nominal base कार; cf. गतिकारकोपपदानां कृद्धिः सह समासवचनं प्राक् सुबुत्पत्तेः Par. Śek. Pari. 75.

**उपप्लव** misconception, erroneous knowledge. cp. Vāk. pad III. 3.57 उपप्लवः अपगमनादिभ्रान्तिरूपः। also cp. उपप्लवः याज्ञवल्क्यप्रावण्यमुदकस्येव सरजस्कृतम्। (देखा.)

**उपपदन्त्य** a technical term used in the Prātiśākhya works in the sense of words which proceed from a rule to the following rules upto a particular stated limit; cf. उपपदन्त्यस्तु देशाव नित्यम् T. Pr. I. 59 explained by the commentator as उपपदन्त्ये इति उपपदन्त्यः। एतस्मिन्नित्यधिकरणरूपः संख्यानविषयः प्रदेशश्च उपपदन्त्य उच्यते। उपपदन्त्ये यदुक्तं तदन्त्यत्र न भवतीति तुष्टादर्थः।

**उपपदिमत्** the fourth out of the seven stages or places in the production of articulate speech, upāṁśu being the first stage; cf. सशब्दमुपपदिमत् Tait. Pr. 23.9 explained by the commentator as : सशब्दं परश्राव्यशब्दसहितम्। यत्र प्रयुज्यमानः शब्दः परैरक्षरव्यञ्जनविवेकवर्जं श्रूयते तदुपपदिमत्संज्ञं भवति।

**उपलेखसूत्रम्** a short work in sūtra style ascribed to Bhāradvāja Bṛhaspati, one of the three ancient teachers of Vedic recital. Vyāḍi in his Vikṛtivallī refers to him as his teacher. He may be taken to be a contemporary of Pāṇini. The work discusses क्रम, one of the eight varieties of the Vedic recital. The work लेखा or लेख may be understood as क्रम. The work, along with वेदपदपाठवर्चा is edited and translated by Prof. K. V. Abhyankar, Poona 1974.

**उपसन्तु** (1) the famous commentator on the grammatical verses attributed to Nandikeśvara which are known by the name नन्दिकेश्वरकारिका and which form a kind of a commentary on the sūtras of Maheśvara; (2) a comparatively modern grammarian possibly belonging to the nineteenth century who is also named Upamanyu and who has written a commentary named Tattvavimarśinī on the famous Kāśikāvṛtti by Jayāditya and Vāmana. Some believe that Upa-

manyu was an ancient sage who wrote a nirukta or etymological work and whose pupil came to be known as औपमन्यव.

उपमा a well-known term in Rhetorics meaning the figure of speech 'simile' or 'comparison'. The word is often found in the Nirukta in the same sense; cf. अथात उपमाः । 'यत् अतः नरसदृशम्' इति गार्ग्यः । Nir III. 13. Generally an inferior thing is compared to another that is superior in quality.

उपमान standard of comparison. The word is found in the Pāṇinisūtra उपमानानि सामान्यवचनैः P. II. 1.55 where the Kāśikāvṛtti explains it as उपमीयतेऽनेनेत्युपमानम् ।

उपमित an object which is compared. The word is found in Pāṇinisūtra उपमितं व्याघ्रादिभिः P. II. 1.56, where the Kāśikā paraphrases it by the word उपमेय and illustrates it by the word पुरुष in पुरुषव्याघ्र.

उपमेय an object which is to be compared. See उपमित.

उपलक्षण implication, indication; a thing indicatory of another thing. It is defined as स्वप्रतिपादकत्वे सति स्वैतर-प्रतिपादकत्वम् । The term is very frequently found in commentary works in connection with a word which signifies something beyond it which is similar to it; the indication is generally inclusive; cf. Kāśikā on श्रीरम्योर्द्विषये P. I. 3.68 अवग्रहणमुपलक्षणार्थं विसर्गोपि तत् एव । as also मन्त्रग्रहणं तु पञ्चदश उपलक्षणार्थम् Kāś. on II. 4.80. The verbal forms of लक्ष् and उपलक्ष् as also the words लक्षयितुम्, लक्षणीय, लक्षित etc. possess the sense of 'expressing the meaning not primarily, but secondarily by indication or implication'.

उपलिङ्गिन् a substituted word element; cf. शेषः इति ह्युक्तनाम । लिङ्गित्वेः वक्तारः नाम-

करणः अन्तर्यामिनोपलिङ्गी विनापित्तम् । शिन् Nir. X. 17.

उपवर्ष an ancient grammarian and Mīmāṃsaka believed to have been the brother of Varṣa and the preceptor of Pāṇini. He is referred to, many times as an ancient writer of some Vṛttigranthas.

उपव्यञ्जन implication of something by means of a mark or sign; significant object or mark. cp. Vāk. Pad. II.18; III. 14, 85. उपव्यञ्जनमभिव्यञ्जन्म् । Helā-raja.

उपश्लेष immediate contact, as for instance, of one word with another; cf. शब्दस्य च शब्देन कोन्योभिसंवन्धो भवितुमर्हति अन्यदत उपश्लेषात् । M. Bh. on VI. 1.72. The word उपश्लेष is also found in the Mahābhāṣya in the same context.

उपसंख्यान mention, generally of the type of the annexation of some words to words already given, or of some limiting conditions or additions to what has been already stated. The word is often found at the end of the statements made by the Vārttikakāra on the sūtras of Pāṇini; cf. P. I. 1.29 Vārt. 1; I. 1.36 Vārt. 3 etc. The words वाच्य and वक्तव्य are also similarly used. The word is found similarly used in the Mahābhāṣya also very frequently.

उपसंग्रह inclusion of something, which is not directly mentioned; cf. प्रसिद्धमुपसंग्रहार्थमेतत् Kāś. on P. I. 3.48, also इतिकरणं एव विधानामव्यन्येषामुपसंग्रहार्थम् Kāś. on P. VII. 4.65.

उपसंयोग (r) union; cf. नामाख्यातयोरेतु कर्णोपसंयोगोक्तका भवन्ति prepositions are signs to show that such a union with another sense has occurred in the case of the noun or verb to which they are prefixed; Nir. I. 3;

(2) addition; cf. अक्रियमाणे हि संज्ञाग्रहणे गतीयानुपसंयोगः कर्तव्यः स्यात् M. Bh. on P. IV. 2.21. Vārt. 2.

उपसंहृत drawn close; cf. ओष्ठौ तूपसंहृततरौ T. Pr. II. 14. The root उपसंहृ is used in the sense of finishing in the Mahābhāṣya; cf. येनैव यत्नेनैको वर्ण उच्चार्यते विच्छिन्ने वर्ण उपसंहृत्य तमन्यमुपादाय द्वितीयः प्रयुज्यते तथा तृतीयस्तथा चतुर्थः। M. Bh. on P. I. 4. 109 Vārt. 6.

उपसमस्त compounded together, joined together by special grammatical connection called समस्त; cf. न केवलः पविशद्दः स्त्रियां वर्तते। उपसमस्तस्तर्हि वर्तते। M. Bh. on VII. 1.1. Vārt. 18.

उपसर्ग preposition, prefix. The word उपसर्ग originally meant only 'a prefixed word'; cf. सोपसर्गेषु नामानु R. Pr. XVI. 38. The word became technically applied by ancient Sanskrit Grammarians to the words प्र, परा, अ, सम् etc. which are always used along with a verb or a verbal derivative or a noun showing a verbal activity; cf. उपसर्गः क्रियायोगे P. I. 4.59. These prefixes are necessarily compounded with the following word unless the latter is a verbal form; cf. वृत्तिप्रादयः P. II. 2.18. Although they are not compounded with a verbal form, these prepositions are used in juxtaposition with it; sometimes they are found detached from the verbal form even with the intervention of one word or more. The prefixes are instrumental in changing the meaning of the root. cp. उपसर्गेण धात्वर्थो बलादन्यत्र नीयते (अन्यः प्रनीयते। V.L.)। गङ्गासलिल-माधुर्यं नागरेण यथाग्रमा॥ Some scholars like Śākaṭyāna hold the view that separated from the roots, prefixes do not express any specific sense as ordinary words express, while scholars like Gārgya hold the view that prefixes do express a sense e.g.

प्र means beginning or प्रारम्भ; cf. न निर्वद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनः। नामाख्यातयोस्तु कर्मोपसंयोगोक्तका भवन्ति। उच्चावचाः पदार्था भवन्तीति गार्ग्यः। तद्य एषु पदार्थः प्राहुरिमं तं नामाख्यातयोरर्थविवरणम् Nir. I.8. It is doubtful, however, which view Pāṇini himself held. In his Ātmanepada topic, he has mentioned some specific roots as possessing some specific senses when preceded by some specific prefixes, (sec P. I. 3.20, 24, 2540, 41, 46, 52, 56, etc.), which implies possibly that roots themselves possess various senses, while prefixes are simply instrumental in indicating or showing them. On the other hand, in the topic of the Karmapravacanīyas, the same words प्र, परा etc. which, however, are not termed Upasargas for the time being, although they are called Nipātas, are actually assigned some specific senses by Pāṇini. The Vārttikakāra has defined उपसर्गः as क्रियाविशेषक उपसर्गः P. I. 3.1. Vārt. 7, leaving it doubtful whether the उपसर्ग or prefix possesses an independent sense which modifies the sense of the root, or without possessing any independent sense, it shows only the modified sense of the root which also is possessed by the root. Bhartṛhari, Kaiyaṭa and their followers including Nāgeśa have emphatically given the view that not only prefixes but Nipātas, which include प्र, परा and others as Upasargas as well as Karmapravacanīyas, do not denote any sense, but they indicate it; they are in fact बोधक and not वाचक. For details see Nir. I. 3, Vākyapadīya II. 190, Mahābhāṣya on I. 3.1. Vārt. 7 and Pradīpa and Uddyota thereon. The Rk Prāṭisākhya has discussed the question in XII. 6-9 where, as explained by the commentator, it is

stated that prefixes express a sense along with roots or nouns to which they are attached. It is not clear whether they convey the sense by denotation or indication, the words वाचक in stanza 6 and विशेषकृत् in stanza 8 being in favour of the former and the latter views respectively; cf. उपसर्गं विशतिरर्थवाचकाः सहेतराभ्यामितरे निपाताः; क्रियावाचकमाख्यातमुपसर्गो विशेषकृत्, सत्त्वाभिधायकं नाम निपातः पादपूर्णः R. Pr. XII. st. 6 and 8. For the list of upasargas see R. Pr. XII. 6, T. Pr. I. 15, V. Pr. VI. 24, and S. K. on P. I. 4.60.

**उपसर्गोद्योत्यता** the view or doctrine that prefixes, by themselves, do not possess any sense, but they indicate the sense of the verb or noun with which they are connected. For details see Vākyapadīya II. 165-206; also vol. VII. pages 370-372 of Vyākaraṇa Mahābhāṣya ed. by the D. E. Society, Poona.

**उपसर्गयोग** connection with a. prefix; joining of the prefix. Some scholars of grammar hold the view that the Upasarga is prefixed to the root and then the verbal form is arrived at by placing the desired terminations after the root, while others hold the opposite view; cf. पूर्वं धातुः साधनेनोपयुज्यते पश्चादुपसर्गेण । अन्ये तु पूर्वं धातुरुपसर्गेण युज्यते पश्चात्साधनेनेत्याहुः Sira-deva's Paribhāṣāvṛtti Pari. 131, 132; cf. also vol. VII. Mahābhāṣya, edited by the D.E. Society, Poona, pages 371-372.

**उपसर्गवाद** a treatise on upasargas, by Harikṛṣṇa.

**उपसर्गविचार** a treatise on upasargas by Gadādhara Cākṛavartin.

**उपसर्गविवरण** a short anonymous work on the nature of upasargas or pre-

positions explaining their meanings with illustrations.

**उपसर्गवृत्ति** a treatise on upasargas by Bharatamalla in the Sixteenth Century A. D.

**उपसर्जन** (1) adjective, subordinate member which does not get the treatment of the principal member, e.g. गोत्रियोरुपसर्जनस्य P. I. 2.48, अनुपसर्जनात् P. IV. 1.14 संज्ञोपसर्जनीभूतास्तु न सर्वादयः S. K. on P. I. 1.29, also P. I. 1.27 Vārt. 2; (2) a word referred to by the word which is put in the nominative case in rules of Pāṇini prescribing compounds, e.g. कष्ट (in the compound कष्टश्रितः) which is referred to by the word द्वितीया in the rule द्वितीया श्रितातीतः P. II. 1.24 which prescribes the Acc. Tatpuruṣa compound. These words are given the first place in a compound; cf. प्रथमानिर्दिष्टं समास उपसर्जनम् P. I. 2.43, उपसर्जनं पूर्वम् P. II. 2.30; (3) a word which has one and the same case when a compound in the different cases is shown as dissolved, e.g. the word कौशाम्बी in the compound निष्कौशाम्बिः which keeps its ablative case when the compounds निष्कौशाम्बिम्, निष्कौशाम्बिना, निष्कौशाम्बये etc. are dissolved; cf. एकविभक्ति चापूर्वंनिपाते P. I. 2.44.

**उपसृष्ट** attended with a prefix, generally used in connection with roots; e.g. कुधद्रुहोरुपसृष्टयोः कर्म P. I. 4.38 where the Kāśikā has explained the word as उपसर्गसंबद्ध.

**उपस्कार** introduction of the necessary changes in the wording of the base, such as elision, or addition or substitution of a letter or letters as caused by the addition of suffixes. cp. यद्यपि सोपस्कारेषु यत्रेषु वृत्तिकारा भिन्नान् क्रियाशब्दानुच्चारयन्ति । Svo. on Vāk. pad. II. 349.

**उपस्थान** occurrence; presence by virtue of anuvṛtti i.e. recurrence or continuation of a word in the rules that follow; cf. शब्देन चाप्यधिकृतेन कोन्यो व्यापारः शनयोवगन्तुमन्यदतो योगे योग उपस्थानात् M. Bh. on I. 3.11. Vārt. 1.

**उपस्थित** a word used rather technically in the sense of the word इति which is used in the Krama and other recitals when Vedic reciters show separately the two words compounded together by uttering the compound word first, then the word इति and then the two compound words, e. g. सुश्लोक इ इति सु-श्लोक । विभावसो इति विभा-वसो. The Kāśikā defines the word उपस्थित as समुदायादवच्छिद्य पदं येन स्वरूपे अवस्थाप्यते तद् उपस्थितम् । इतिशब्दः Kāś. on VI. 1.129. The Rk-Prātiśākhya explains the word rather differently, but in the same context. The word after which इति is placed is called upasthita e.g. the word बाहू in बाहू इति or विभावसो in विभावसो इति as contrasted with स्थित i. e. the word without इति e. g. बाहू or विभावसो, as also contrasted with स्थितोपस्थित i. e. the whole word विभावसो इति विभाऽवसो which is also called संहित or मिलित ; (2) occurring, present; cf. कार्यकालं संज्ञापरिभाषम् । यत्र कार्यं तत्रोपस्थितं द्रष्टव्यम् । Pār. Śek. Pari. 3.

**उपहित** (1) with, preceded by; e. g. दीर्घोपहित, ह्रस्वोपहित; (2) sticking to, connected with, 'उपरेषित'; cf. Durga on Nir. V. 12; (3) coming to be placed near or in juxtaposition with the preceding word; cf. आवोन्तोपहितान् सतः R. Pr. II. 15.

**उपांशु** lit. inaudible. The word is explained in the technical sense as the first place or stage in the utterance of speech where it is perfectly inaudible although produced; The first out of the seven positions of voice in Vedic recital. cf. उपांशु इति

प्रथमं वाचः स्थानम् Com. on T. Pr. XXIII. 5.

**उपाचरित** (1) sibilant; substitution of a sibilant letter for a visarga; cf. प्लुतोपाचरिते च R. Pr. XI. 19; (2) name of the saṁdhi in which a visarga is changed into a sibilant letter; cf. सर्वत्रैवोपाचरितः स संधिः R. Pr. IV. 14 which corresponds to Pāṇini VIII. 3.18 and 19.

**उपाचार** change of Visarga into s (सं); sibilant of Visarga, e. g. मङ्गलः पतिः = मङ्गलस्पतिः. The words उपचार and उपाचरित are found used in the same sense by ancient Grammarians. See उपचार; cf. समापाद्यं नाम वदन्ति पत्वं, तथा पत्वं सामवशांश्च सन्धीन् ।...उपाचारं लक्षणतश्च सिद्धम्, आचार्या व्यालिशाकृत्यगार्याः R. Pr. VIII. 12.

**उपादान** (1) hypothesis, presumption, acceptance (2) determination of the sense of a word along with limitations put on it by the extraordinary powers possessed by that word. cp. Vāk. pad. III. 13.3. cp. शब्दैर्विशिष्टशक्तिमिरर्थोपाधिस्त्वेन ग्रहणमुपादानम् । (हेल.)

**उपादानशब्द** a denotative word; a word which directly expresses its sense. cp. Vāk. pad. I. 44. cp. उपादानो वाचकः । (दृ.)

**उपाद्य** lit. near the first; second.

**उपाधि** condition, limitation, determinant, qualification; e. g. न हि उपाधिरुपाधिर्भवति, विशेषणस्य वा विशेषणम् M. Bh. on I. 3.2 as also on V. 1.16; cf. also इह यो विशेष उपाधिर्वापादीयते चोत्थे तस्मिन्नेन भवितव्यम् । M. Bh. on III. 1.7.

**उपाध्यायसर्वस्व** a commentary work quoted in Ujjvaladatta's Uṇādisūtravṛtti I. 78.

**उपान्त** lit. near the last; penultimate. The word is generally found used in the Cāndra Vyākaraṇa.

नित्यं see उपात्त; the word is generally found used in the grammars of Śākaṭāyana and Hemacandra.

य means or instrument which is used in the accomplishment of an objective, but which is abandoned as soon as the objective has been achieved. cp. Vāk. pad. II. 38, 108, 237; III. 13. 26; III. 14. 77, 78.

प्राश्रय recourse, resort. cp. Vāk. pad. III. 3.58; cp. उपाश्रयो जालादिरुपधानम्, तेन च द्वारेण यथादर्शनमर्थो व्यवहारपथमवतरति । (हेल.)

मयत्तस्पाशा presenting a difficulty in both the ways, cp. तैषा उभयतस्पाशा रज्जुर्भवति । M. Bha. on VI. 1.68. Kaiyāṭa and Nāgeśa have taken उभयतः and स्पाशा (संश्लेष, बाधकत्व or स्पर्श) as the two constituent words. उभयतः and पाशा, however, appear to be the two such words, cp. यथा कान्चिद्रज्जुः पूर्वोपरकोटी स्पृशति तथायं दोषः पदत्वे अपदत्वे च न निवर्तते इत्यर्थः । Uddyota on VI. 1.68. cp. also द्विरुपां रज्जुमुभयतः पाशां करोति । Āpastamba Śulba sūtra 15.9.

उपोत्तम lit. one near or before the last; the term is generally used in connection with words having two or more syllables, where it means the vowel before the last (vowel); cf. उपोत्तमं रिति P. VI. 1. 217 and योपधाद्गुरुपोत्तमाद्गु P. V. 1.132 where the writer of the Kāśikā explains it as त्रिप्रभृतीनामग्ल्यमुत्तमं तस्य समीपमुपोत्तमम् । giving रमणीय and वसनीय as examples where the long ई is upottama; cf. also T. Pr. XI. 3. and Nir. I. 19 where the word refers to the third out of the four feet of the verse cp. also commentary on Ath. Prā.

पोद्दलक a supporting assertion or statement; cf. तस्यैवोपोद्दलकमेतत् M. Bha. on I. 2.64. Vārt. 38-39.

उभयगति both the alternatives; both the senses; double signification; cf.

उभयगतिरिह भवति P. I. 1.23, Vārt 4, Pari. Śek, Pār. 9 where the word ubhaya refers to both the senses—the ordinary one (अकृत्रिम) and the technical one (कृत्रिम)—e. g. the meanings (i) numeral, and (ii) words बहु, गण etc. of the word संख्या.

उभयतोभाष lit. speaking or showing both the padas or voices; possessed of both the padas viz. the Parasmaipada and the Ātmanepada. The word is found commonly used in the Dhātupāṭha of Pāṇini.

उभयत्र in both the ways lit. in both the places; cf. उभयत्र च P. I. 1. 44 Vārt. 22. The word उभयत्रविभाषा is used in grammar referring to the option (विभाषा) which is प्राप्त as also अप्राप्त; cf. M. Bha. on P. I. 1.26 Vārt. 22.

उभयथा in both the ways (in the case of an option, of course); cf. छन्दस्युभयथा P. III. 4.117 where the word ubhayathā refers to both the alternative uses e. g. Sārvadhātuka and Ārdhadhātuka; so also vidhiliṅ and āśirliṅ; cf. Kāśikā on P. III. 4.117. The term ubhayathā is described as synonymous with 'bahulam' or 'anyatarasyāṁ' or 'vā' or 'ekesāṁ'; cf. बहुलमन्यतरस्यामुभयथा वा एकेषामिति M. Bha. on P. I. 1.44; Vārt. 19; cf. also अध्यायान्तेषुभयथा सरन्ति R. Pr. XV. 8.

उभयदीर्घा a hiatus or a stop which occurs between two long-vowelled syllables; the term उभयदीर्घा is a conventional term in the Prātiśākhya literature. The term उभयदृष्ट्या is similarly used in connection with short vowels.

उभयनियम a restriction understood in both the ways; cf. सिद्धं त्वमनियमात् । उभयनियमोऽयम् । प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः;

प्रत्ययपरैव च प्रकृतिरिति । M. Bh. on P. III. 1.2, Vārt. 11 ; cf. also M. Bh. on VI. 2.148.

**उभयपद (1)** double voice—the Parasmaipada as well as the Ātmanepada; (2) both the words or members (in a compound); cf. उभयपदार्थप्रधानो द्वन्द्वः; Kāś. on P. I. 2.57.

**उभयपदिन्** a root conjugated in both the Padas; a root to which both, the Parasmaipada and the Ātmanepada terminations are affixed; e.g. roots कृ, भी, मुच् etc.

**उभयप्राप्ति** a case or a matter in which both the alternatives occur, as for instance, the genitive case for the subject and the object of a verbal derivative noun (कृदन्त); cf. उभयप्राप्तौ कर्मणि । उभयोः प्राप्तिः यस्मिन् कृति सोऽयमुभय-प्राप्तिः तत्र कर्मण्येव षष्ठी स्यात् न कर्तरि । आश्रयौ गवां दोहः अगोपालकेन Kāś. on P. II. 3.66.

**उभयवत्** possessed of both the kinds of properties; cf. य इदानीमुभयवान् स तृतीयामारुह्यां लभते स्वरित इति M. Bh. on P. I. 2.31; cf. also उभयवान् स्वरितः V. Pr. I. 110.

**उभयार्थता** expression of the sense by a word in both ways, by denoting the genus as also by denoting an individual object. cp. Vāk. pad. III. 14. 359.

**उम्** the augment उ affixed to the last vowel of वच् by P. VII. 4.20; e.g. अवोचत्.

**उरच्** tad-affix उर, with udātta accent on the last vowel, affixed to the word दन्त when it refers to protuberant teeth; cf. P. V. 2.66; e.g. दन्तुरः ।

**उरःप्रभृति** a class of words headed by the word उरस् to which the samā-sānta affix क (कर) is added, when

these words stand at the end of Bahuvrihi compounds; cf. व्युद्गुरोस् व्युद्गोरुक्; similarly प्रियसपिष्कः, Kāś. on P. V. I. 151.

**उरस्** produced at the breast; cf. केचिदेता उरस्यौ R. Pr. I. 18, explained by the commentator as केचिदाचार्याः एतौ हकार-विसर्जनीयौ उरःस्थानौ इच्छन्ति ।

**उरुता** opening (of the hole of the throat); the words उरुता रवस्य are used in the sense of 'opening of the glottis' which is described as a characteristic condition of the utterance of a vowel accented grave or अनुदात्त; cf. आयागो दाहण्यमणुतारवसेत्युच्चैः कराणि शब्दस्य । अन्ववसर्गो मार्वगुरुता रवस्येति नीचैः कराणि शब्दस्य M. Bh. on नीचैरनुदात्तः P. I. 2.30; cf. T. Pr. on XXII. 9, 10.

**उरोवृहती** a variety of the Vedic metre वृहती in which the first pāda consists of twelve syllables and the rest of eight syllables; cf. R. Pr. XVI. 33.

**उव्** (उवह) substitute for the vowel उ belonging to the Vikaṛaṇa श्रु, to roots and to the noun भ्रू under certain conditions; cf. अत्रि श्रुवातुभ्रुवां च्चोरियदुवहौ P. VI. 4.77.

**उवट** also ऊवट or ऊवट a reputed Kāśmīrian scholar and writer who was the son of Vajraṭa. He wrote many learned commentaries, some of which are known as Bhāṣyas. Some of his important works are Rkprātiśākyabhāṣya, Vājasaneyī prātiśākyabhāṣya, Vājasaneyīsamhitābhāṣya, Vedārthadīpikā etc.

**उणिह्** (उणिक्) name of the second of the main seven Vedic metres which are known by the name प्रजापतिच्छन्दस्. The Uṣṇik metre consists of 28 syllables divided into three pādas of 8, 8 and 12 syllables. It has got many varieties such as पुरउणिह्, ककुप् and others; for details see R. Pr. XVI 20-26.



उस् (1) substitute for शि, ending of the third pers. plu., in the perfect tense and in the present tense in the case of the roots विद् and वृ, e.g. विदुः and आहुः cf. P. III. 4.82-84; (2) substitute जुस् (उस्) for शि in the potential and the benedictive moods, as also after the aorist sign स and after roots of the third conjugation, roots ending in आ and the root विद्, e.g. पचेषुः भूयासुः अकार्षुः, अनिभयुः अदुः, अविदुः, etc.; cf. Kāś. on III. 4.108-112. (3) a technical term of Jainendra standing for Pāṇini's लुप्; cp. Jain Sū. I. 1.62.

उसि Unādi affix उस् applied to the जन् to form जनुस्; cf. जनेरुसि: Un. sūtra. 272.

उद्य that which should be taken out from a whole; cp. Vāk. pad. III 14.83.

## ऊ

ऊ long vowel ऊ, उ being the short vowel.

ऊक् augment ऊ added to the अन्वास or the reduplicative syllable of the root पद् which is doubled before the affix क which is used instead of घ (घञर्थे कः); e.g. पादूपटः.

ऊक kṛt affix ऊक added to the root जागृ to form the word जागरूक; cf. जागरूकः P. III. 2 165.

ऊङ् fem. affix ऊ prescribed after masculine nouns ending in the vowel ऊ and denoting a human being as also after some other specific masculine bases; cf. ऊङुतः P. IV. 1.66 and the following sūtras. e.g. कुरुः, पङ्गुः, श्वश्रुः, कर्मोरुः, मद्रवाङ्गः etc.

ऊद् also उद् āgama ऊ and उ prescribed after the roots वृ and वृ before the affix तुन् or वृच् e.g. वस्तारं तस्तारं वा

स्थानाम्; वस्तारं वस्तारं वस्तुनीः; cf. Kāś. on P. VII. 2.34.

ऊर् (1) samprasāraṇa vowel ऊ substituted for the वृ of वाह् under certain conditions e.g. ऊहः, cf. वाह् ऊ P. VI. 4.132; (2) substitute ऊ for वृ before certain affixes; e.g. वृत्तः, वृत्वा, वृत्ति तृत्ति etc. cf. च्छ्रोः शृङ्गनासिके च P. VI. 4.19, 20.

ऊर् (1) long vowel ऊ which cannot be combined by rules of sandhi with the following vowel when it comes at the end of the forms of the dual number; e.g. साधू अत्र etc.; cf. ईदूदेद्विचनं प्रगृह्यन् P. I. 1.11, as also ईदूतौ च सप्तम्यर्थे I. 1.19; (2) long vowel ऊ substituted for the short उ of the root गोह् before an affix beginning with a vowel e.g. निगृहति; cf. ऊदुपधाया गोहः P. VI. 4.89.

ऊत्त substitution of the long vowel ऊ; see M. Bh. on P. I. 1.12, VI. 1.85.

ऊदित् marked with the mute indicatory letter ऊ; cf. स्वरतिवृत्तिस्यतिवृत्तितो वा । prescribing the addition of the augment द optionally in the case of ऊदित् roots P. VII. 2.44.

ऊन deficient, wanting; often in compounds e.g. पादोन, दून, एकोन; cf. व्यूहः संपत्समीक्ष्योने R. Pr. VIII. 28; एवद्व्याधिका सेव निवृद्वाधिका मुक्ति R. Pr. XVII. 1.

ऊर्ध्ववृद्धी ((विराज्) a variety of the metre Bṛhatī which has three pādas of twelve syllables each; cf. त्रयो द्वादशका यस्याः सा होर्ध्ववृद्धी विराट् R. Pr. XVI. 33.

ऊर्धादि a class of words headed by the words ऊती उररी etc. ending in the taddhita affix च्वि, which are given the designation गति provided they are related to a verbal activity, and as a result, which can be compounded with कृदन्ता words ending in त्वा, तुम्, etc. cf.; ऊतीकृत्य, ऊतीकृतम् etc. Kāś. on P. I. 4.61.

ऊल tad. affix applied to the words वल and वल in the sense of 'unable to bear'; e.g. वलतूल; वलल; see Kās. on V. 2.122.

ऊमन् aspiration letters, spirants called breathings also; the name is given to letters or sounds produced with unintonated breath through an open position of the mouth; cf. वलवृतमूम्णान् M. Bh. on P. I. 1.10 Vārt, 3. The word refers to the letters ऀ, ॠ, ॡ, ह्, visarga, jihvāmūliya, upadhmāniya and anusvāra; cf. ऊम्णा वायुस्तत्रधाना वर्णा ऊम्णाः R. Pr. 1. 12; cf. also T. Pr. I. 10.

ऊमसंधि name of a combination or संधि where a visarga is changed into a breathing (ऊमन्). It has got two varieties named व्यापन्न where the visarga is changed into a breathing as for instance in यत्ककुभः, while it is called विक्रान्त (passed over) where it remains unchanged as for instance in यः ककुभः, यः पद्म; cf. R. Pr. IV. 11.

ऊह modification of a word, in a Vedic Mantra, so as to suit the context in which the mantra is to be utilised, generally by change of case affixes; adaptation of a mantra; cf. ऊहः खल्वपि । न सर्वैल्लिङ्गैर्न च सर्वाभिविभक्तिभिर्वेदे मन्त्रा निगदिताः । ते च अवश्यं यज्ञगतेन यथायथं विपरिणमयितव्याः । M. Bh. on P. 1.1. Āhnika 1.

क

क fourth vowel in Pāṇini's alphabet; possessed of long and protracted varieties and looked upon as cognate (सवर्णे) with ल which has no long type in the grammar of Pāṇini; cf. R. Pr. I. 9; V. Pr. VII. 3. (2) unādi suffix क applied to the root स्या to form the word स्युः; e.g. स्येष्ठा सारयिः ; cf. स्ये स्यच्छन्दसि Uṇ Sū. II. 101.

ककार the letter क with its 18 varieties made up of the ह्रस्व, दीर्घ, प्लुत, and सानुनासिक varieties and characterized by the three accents. क and ल are looked upon as cognate in Pāṇini's grammar and hence, क could be looked upon as possessed of 30 varieties including 12 varieties of ल.

कक्तन्त्र a work consisting of five chapters containing in all 287 sūtras. It covers the same topics as the Prātiśākhya works and is looked upon as one of the Prātiśākhya works of the Sāma Veda. Its authorship is attributed to Śākaṭāyana according to Nāgeśa, while औदिव्राज is held as its author by some, and कात्यायन by others. It bears a remarkable similarity to Pāṇini's Aṣṭādhyāyī especially in topics concerning coalescence and changes of स and न् to ॠ and ॡ respectively. It cannot be definitely said whether it preceded or followed Pāṇini's work.

कक्तप्रतिशाख्य one of the Prātiśākhya works belonging to the Āśvalāyana Śākhā of the Ṛg Veda. The work available at present, appears to be not a very old one, possibly written a century or so after Pāṇini's time. It is possible that the work, which is available, is based upon a few ancient Prātiśākhya works which are lost. Its authorship is attributed to Śaunaka. The work is a metrical one and consists of three books or Adhyāyas, each Adhyāya being made up of six Paṭalas or chapters. It is written, just as the other Prātiśākhya works, with a view to give directions for the proper recitation of the Veda. It has got a scholarly commentary written by Uvaṭa and another one by Kumāra who is also called Viṣṇumitra. See आश्वलायनप्रतिशाख्य.

**अगयनादि** a class of words headed by अगयन to which the taddhita affix अण् (अ) is affixed in the sense of 'produced therein' (तत्र भवः), or 'explanatory of' (तस्य व्याख्यानः); cf. अगयने भवः, अगयनस्य व्याख्यानो वा आगयनः पादव्याख्यानः, औपनिषद्, शैक्षः etc. Kāś. on P. IV. 3 73.

**अग्विराम** verse-pause equal to 3 mātrā-kālas or three mātrā units. cf. अग्विरामः पदविरामो विवृत्तिविरामस्मानपदविवृत्तिविरामः त्रिमात्रो द्विमात्र एकमात्रोर्ध्वमात्र आनुपूर्व्येण T. Pr. XXII. 13. According to Rk. Tantra it consists of two mātrās.

**अत्** short vowel अ, before which the preceding vowel is optionally left as it is, i.e. without coalescence and shortened also if long; cf. अत्यकः P. VI. 1.128.

**अत्त्वत्** possessed of short अ; cf. रीगृह्वतः संयोगार्थम् P. VII. 4.90. Vārt. 1.

**अदित्** possessed of the mute indicatory letter क, signifying in the Grammar of Pāṇini the prevention of the shortening of the long vowel in the reduplicated syllable of the Causal Aorist form of roots which are marked with it; e. g. अशशासत् अववाधत्, अययाचत् etc. cf. नाग्लोपिशास्वदिताम् P. VII. 4.2.

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**अपिच्छन्दस्** the metre of the Vedic seers. The seven metres—गायत्री, उष्णिक्, अनुष्टुप्, बृहती, पङ्क्ति, विष्टुप् and जगती consisting respectively of 24, 28, 32, 36, 40, 44 and 48 syllables are named अपिच्छन्दस् as contrasted with the metres देव, प्राजापत्य and आनुर, which, when combined together, make the metres of

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अ

अ long variety of the vowel अ.

**अदन्त** (roots) ending in अ which have the vowel अ changed into इ by the rule अदन्त इदातोः P. VII. 1.100; e.g. किरति, गिरति.

ऌ

**ऌ** short vowel ऌ taken to be a cognate of अ, and described as a vocalic form of the letter ल.

**ऌदित्** (roots) marked with the mute indicatory letter ऌ, which take the substitute अ (अह्) for ऌ, the Vikarāṇa of the aorist; e. g. अपसत्, अशकत् cf. पुषादिष्टुताद्यलदितः परस्मैपदेषु P. III. 1.55.

ए

**ए** diphthong vowel ए made up of अ and इ, and hence having कण्ठाग्राधान as its place of origin. It has no short form according to Pāṇini. In cases where a short vowel as a substitute is prescribed for it in grammar, the vowel इ is looked upon as its short form. Patañjali in his Mahābhāṣya has observed that followers of the Sātyamugri and Rāṇāyaniya branches of the Sāmaveda have short ए (ई) in their Sāmaveda recital and has given सुजाते अश्वसृते, अध्वर्यो अद्रिमिः सुतय as illustrations; cf. M. Bh. on I. 1.48;

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ऊष्मसंधि name of a combination or संधि where a visarga is changed into a breathing (ऊष्मन्). It has got two varieties named व्यापन्न where the visarga is changed into a breathing as for instance in यत्कुभः, while it is called विक्रान्त (passed over) where it remains unchanged as for instance in यः कुभः, यः पञ्च; cf. R. Pr. IV. 11.

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ऊ

ऊ fourth vowel in Pāṇini's alphabet; possessed of long and protracted varieties and looked upon as cognate (सवर्णे) with लृ which has no long type in the grammar of Pāṇini; cf. R. Pr. I. 9; V. Pr. VII. 3. (2) unādi suffix ऊ applied to the root स्था to form the word स्तु; e.g. सत्येष्टा सारथिः ; cf. सत्ये स्थाश्चन्द्रसि Un Sū. II. 101.

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**ऋग्यनादि** a class of words headed by ऋग्यन to which the taddhita affix अण् (अ) is affixed in the sense of 'produced therein' (तत्र भवः), or 'explanatory of' (तस्य व्याख्यानः); cf. ऋग्यने भवः, ऋग्यनस्य व्याख्यानो वा आर्ग्यनः पादव्याख्यानः, औपनिषदः, शैक्षः etc. Kāś. on P. IV. 3 73.

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**ऋत्** short vowel ऋ, before which the preceding vowel is optionally left as it is, i.e. without coalescence and shortened also if long; cf. ऋत्यकः P. VI. 1.128.

**ऋत्वत्** possessed of short ऋ: cf. रीगृत्वतः संयोगार्थम् P. VII. 4.90. Vārt. 1.

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**ऋ**

**ऋ** long variety of the vowel ऋ.

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**ऌ** short vowel ऌ taken to be a cognate of ऋ, and described as a vocalic form of the letter ऋ.

**ऌदित्** (roots) marked with the mute indicative letter ऌ, which take the substitute अ (अह्) for छि, the Vikarāṇa of the aorist; e.g. अपप्तत्, अशकत् cf. पुषादिछुताद्यलदितः परस्मैपदेषु P. III. 1.55.

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एक (१) Singular number, ekavacana; cf. नो नौ मे मदर्थे त्रिष्टोकेषु. V. Pr. II. 3; the term is found used in this sense of singular number in the Jainendra, Śākaṭyāna and Haima grammars; (2) single (vowel) substitute (एकादेश) for two (vowels); cf. एकः पूर्वपरयोः P. VI. 1.84; अयैकमुमे T. Pr. X. 1; (3) many, a certain number; (used in pl. in this sense), cf. इह चेत्येके मन्यन्ते M. Bh. on P. I. 4.21.

एककर्मक transitive verbs having one object, as contrasted with द्विकर्मक; cf. Kātantra IV. 6. 62.

एकतिङ् possessed of one verb; given as a definition of a sentence; cf. एकतिङ् P. II. 1. 1. Vārt. 10, explained by Patañjali as एकतिङ् वाक्यसंज्ञं भवतीति वक्तव्यम् । ब्रूहि ब्रूहि ।

एकदिक् in the same direction, given as the sense of the tad. affix तस् by Pāṇini; cf. तेनैकदिक् । तसिश्च । P. IV. 3. 112, 113.

एकदेश a part or a portion of the whole; cf. एकदेशविकृतमन्यवत् Pari-Śek. Pari. 37; also M. Bh. Śiva-Sūtra 2 Vārt. 4; एकदेशोनुवर्तते M. Bh. on P. VI. 1. 93 Vārt. 5; cf. also पदैकदेशानपि तान् प्रतीयात् R. Pr. IX. 15.

एकदेशिन् (a thing or a substance) composed of parts; cf. the term एकदेशि-समास or एकदेशितत्पुरुष, used in connection with compounds of words such as पूर्व, पर and others with words showing the constituted whole (एकदेशिन्) prescribed by the rule पूर्वपरापरोत्तरमेकदेशिनैकाधिकरणे P. II. 2. 1; (2) a partisan; cf. the word सिद्धान्त्येकदेशिन् used often by commentators.

एकदेशविकृतन्याय the maxim that 'a thing is called or taken as that very thing although it is lacking

in a part', stated briefly as एकदेश-विकृतमन्यवत् Pari. Śek. Pari. 37. The maxim is given in all the different schools of grammar; cf. Śāk. Pari. 17; Cāndra Pari. 15, Kāt. Par. Vṛ. 1, Jain. Par. Vṛ. 11, Hem. Pari. 7 etc.

एकदेशानुमति consent to a part of the whole, admission of one part as correct.

एकद्रव्य one and the same individual substance; cf. the words एकद्रव्यसम-वायित्व M. Bh. on P. I. 4.23, एक-द्रव्याभिधान on P. VIII. 1.51, एकद्रव्योप-निवेशिनी given as a definition of संज्ञा M. Bh. on P. I. 4.1.

एकपद made up of one word; consisting of one word; cf. अथवा सत्यैकपदान्य-प्यवधारणानि । यथा अन्वभक्षो वायुभक्षः । अप एव भक्षयति वायुमेव भक्षयति । M. Bh. first Āhnika; (2) a continuous word paraphrased as अलण्डपद and समान-पद by commentators; cf. तेनानन्तरा षष्ठ्येकपदवत् V. Pr. II. 18; (3) every individual word; cf. बहुकमे कमेत तस्यैक-पदानि नि.सृजन् R. Pr. XI. 18.

एकपदा made up of a single word; cf. भवति चैतदेकस्मिन्नपि एकवर्णं पदम् एकपदा ऋक् एकवर्णं सूक्तमिति । M. Bh. on P. I. 1.21 Vārt. 5; (2) made up of one foot (चरण or पाद); cf. एक एकपदैतेपा० (R. Pr. XVII. 24) explained by the commentator as तेषां चतुर्णां पादाना-मष्टक्षरादीनां एकः पादः यस्याः सा एकपदा ऋक् इत्युच्यते ।

एकपातिन् combined together; cf. R. Pr. com. एकपातितः एकीभूतस्य अक्षरस्य क्रमे ध्रुव-मापी लुप्यते; R. Pr. XI. 25 also XVII. 26.

एकभाविन् (vowels) combined by rules of Saṁdhi; cf. क्षैप्रवर्णैकभाविनाम् R. Pr. VII. 22.

एकमात्रिक (१) possessed of one mātrā or mora; (2) a term used for a

short vowel which measures one mātrā or mora; cf. एकमाक्षो इत्यः ऋक्षनानि च । Ath. Pr. 1.60.

**एकमुनिपक्ष** a view or doctrine propounded by one of the many ancient sages or munis who are believed to be the founders of a Śāstra; a view propounded only by Pāṇini, to the exclusion of Kātyāyana and Patañjali; cf. एकमुनिपक्षे तु अचो ण्णितीत्यत्राच्च इति योगं विभज्य...व्यवस्थितविभाषाप्रोक्ता Durghaṭa-Vṛtti I. 1.5; see also I. 4.24, II. 3.18.

**एकयोग** (1) combination of two Sūtras into one; cf. अथवा एकयोगः करिष्यते वृद्धिरादे-जदेरुगुण इति M. Bh. P. I. 1.3, I. 4.59, V. 2.25; (2) one and the same Sūtra; cf. एकयोगनिर्दिष्टानां सह वा प्रवृत्तिः सह चा निवृत्तिः Pari. Śek. Pari. 17; cf. also एकयोगनिर्दिष्टानामप्येकदेशानुवृत्तिर्भवति P. IV. 1.27, Vārt. 2, Pari. Śek. Pari. 39.

**एकयोगलक्षण** characterized by i.e. mentioned in one and the same rule; cf. एकयोगलक्षणे तुग्दीर्घावे M. Bh. on P. I. 1.62, Vārt. 10. See also M. Bh. on P. VI. 1.37.

**एकवचन** singular number; affix of the singular number in Pāṇini's grammar applied to noun-bases (प्रातिपदिक) and roots when the sense of the singular number is to be conveyed; the singular sense can be of the form of an individual or collection or genus. The word एकवचन in the technical sense of singular number is found used in the Prātiśākhya and Nirukta also.

**एकवचन** or **एकपदभाव** use or treatment of the plural sense as if it is singular; cf. एकवचनोऽनर्थकः । समाहारैकरवात् M. Bh. on II. 4.12. Vārt. 5.

**एकवर्ण** (a pada) made up of a single letter; cf. एकवर्णं पदम् छा, उ इति; com-

mentary on R. Pr. X, 2; cf. also V. Pr. V. 144-145 where एकवर्ण is defined as एकप्रयत्ननिर्वर्त्य capable of being produced with a single effort. Pāṇini gives the term अवृत्त to an affix made up of one single letter; cf. अवृत्त एकाक्ष प्रत्ययः P. I. 2.41.

**एकवाक्य** an expression giving one idea, either a single or a composite one. A positive statement and its negation, so also, a general rule and its exception are looked upon as making a single sentence on account of their mutual expectancy even though they be sometimes detached from each other; cf. विदेशस्यमपि सदैक-वाक्यं भवति M. Bh. on III. 4.67; cf. also निषेधवान्यानामपि निषेधविशेषाकाङ्क्षत्वाद्विषेकवाक्यतयैव अन्वयः । तत्रैकवाक्यता पर्युदा-सग्यायेन । संज्ञाशास्त्रस्य तु कार्यकालपक्षे न पृथग्वा-क्यार्थोचः । Par. Śek. on Pari. 3. Such sentences are, in fact, two sentences, but, to avoid the fault of गौरव, caused by वाक्यभेद, grammarians hold them to be composite single sentences.

**एकविभक्ति** a pada having the same case in the various dissolutions of the compound word; e.g. the word कौशाम्बी in the compound word निष्कौशाम्भिः, which stands only in the ablative case कौशाम्ब्याः, although the word निष्कान्त, which stands for the word निस्, could be used in many cases. The word नियतविभक्ति is also used in the same sense.

**एकवृत्ति** single vṛtti or gloss on the Vedic as well as classical portions of grammar. Puruṣottamadeva has used this term in his Bhāṣāvṛtti to contrast his Vṛtti (भाषावृत्ति) with the Kāśikāvṛtti and the Bhāgavṛtti which deal with both the portions; cf. अनर्थ इत्येकवृत्तावुपयुक्तम् Bhāṣāvṛtti on I. 1.16, cf. also Bhāṣāvṛtti on III. 4.99, IV. 3.22 and VI. 3.20. एकवृत्ति

is possibly used by *Puruṣottama-deva* in the sense of *मुख्यवृत्ति* or *साधारण-वृत्ति* i.e. the common chief gloss on both the portions.

**एकशब्द** a word having one sense only, as opposed to *अनेकशब्द* many words having the same sense or synonyms which are given in *निघण्टु* as also in *अमरकोष*; cf. *अथ यान्यनेकार्थानि एकशब्दानि तान्यतोनुक्रमिष्यामः Nir. IV. 1.*

**एकशेष** a kind of composite formation in which only one of the two or more words compounded together subsists, the others being elided; cf. *एकः शिष्यते इतरे निवर्तन्ते वृक्षश्च वृक्षश्च वृक्षौ । Kāśikā on सारूपानामेकशेष एकविभक्तौ P. I. 2.64; cf. also सारूपसमुदायादि विभक्त्या द्विधीयते । एकस्तत्रार्थवान् सिद्धः समुदायरस वाचकः ॥ समानार्थानां च भिन्नरूपाणां क्वचिदेकशेषो यक्तव्यः । वक्रदण्डश्च कुटिलदण्डश्च कुटिलदण्डो वा । Bhāṣāvṛtti on P. I. 2.64. There is a dictum of grammarians that every individual object requires a separate expression to convey its presence. Hence, when there is a dual sense, the word has to be repeated, as also the word has to be multiplied when there is a plural sense. In current spoken language, however, in such cases the word is used only once. To justify this single utterance for conveying the sense of plurality, Pāṇini has laid down a general rule सारूपानामेकशेष एकविभक्तौ and many other similar rules to cover cases of plurality not of one and the same object, but plurality caused by many objects, such as plurality caused by ideas going in pairs or relations such as parents, brothers and sisters, grand-father and grand-son, male and female. For example, see the words *वृक्षश्च वृक्षश्च वृक्षौ*; similarly *वृक्षाः* for many trees, *पितरौ* for माता च पिता च देवौ for देवी च देवश्च; cf. also the *व गार्क्षी* (for गार्क्ष्यं an*

(for स्वं च अहं च), *यौ* (for स च यश्च) and *गावः* fem. *अजा* fem. *अश्वः* masc. irrespective of the individuals being some males and some females. Pāṇini has devoted 10 Sūtras to this topic of *Ekaśeṣa*. The *Daiva* grammar has completely ignored this topic. Patañjali has very critically and exhaustively discussed this topic. Some critics hold that the topic of *एकशेष* did not exist in the original *Aṣṭādhyāyī* of Pāṇini but it was interpolated later on, and adduce the long discussion in the *Mahābhāṣya* especially the *Pūrvapakṣa* therein, in support of their argument. Whatever the case be, the *Vārttikakāra* has commented upon it at length; hence, the addition must have been made immediately after Pāṇini, if at all there was any. For details see *Mahābhāṣya* on I. 1.64 to 73 as also, Introduction p. 166-167, Vol. 7 of the *Mahābhāṣya* published by the D. E. Society, Poona.

**एकशेषनिर्देश** statement by subsistence of one word out of many. The phrase is very often used in the *Mahābhāṣya* where the omission of an individual thing is explained by saying that the expression used is a composite one including the omitted thing along with the thing already expressed; cf. *एकशेषनिर्देशोयम् । सर्वादीनि च सर्वादीनि च सर्वादीनि । M. Bh. on I. 1.27, on I. 1.59, I. 2.39, as also on I. 3.1 Vārt. 5, I. 4.101. Vārt. 3, II. 1.1. Vārt. 19 etc.*

**एकश्रुति** that which has got the same accent or tone; utterance in the same tone; monotone. The word is applied to the utterance of the vocative noun or phrase calling a man from a distance, as also to that of the vowels or syllables following a ā i.e.



the continuous utterance of Vedic sentences; cf. एकश्रुति दूरास्तुभ्यो and the foll. P. I. 2.33-40 and the Mahābhāṣya thereon. In his discussion on I. 2.33 Patañjali has given three alternative views about the accent of Ekaśruti syllables: (a) they possess an accent between the उदात्त (acute) and अनुदात्त (grave), (b) they are in the same accent as is possessed by the preceding vowel, (c) Ekaśruti is looked upon as the seventh of the seven accents; cf. सैषा ज्ञापकाभ्यामुदात्तानुदात्तयोर्मध्यमेकश्रुतिरन्तरालं ह्रियते ।...सप्त स्वरा भवन्ति । उदात्तः, उदात्ततरः, अनुदात्तः, अनुदात्ततरः, स्वरितः स्वरितं य उदात्तः सोम्येन विशिष्टः, एकश्रुतिः सप्तमः । M. Bh. on P. I. 2.33.

एकस्वर possessed of one vowel, monosyllabic; a term used by Hemacandra in his grammar for the term एकाक्ष् of Pāṇini; cf. आषोश एकसवरे Hem. IV. 1.2, which means the same as एकाक्षो द्वे प्रथमस्य P. VI. 1.1.

एकहलादि having a single consonant at the beginning; cf. एकहलादौ पूरयितव्येऽन्वतरस्याम् P. VI. 3.59.

एकह्रस्मध्य (a vowel) placed between two single consonants; e.g. the vowel अ in पञ्च, रम्, रण, etc.

एकाक्षर consisting of one single syllable; e.g. स्व, भू, वाच् etc.; cf. एकाक्षरात्कृतो जातेः सप्तम्यां च न तौ स्मृतौ M. Bh. on P. V. 2.115, as also on VI. 1.168, VI. 4.161.

एकाक्ष् possessed of a single vowel, monosyllabic; cf. एकाक्षो द्वे प्रथमस्य P. VI. 1.1.

एकाच्पाद name given by Śiradeva and other grammarians to the first pāda of the sixth adhyāya of Pāṇini's Aṣṭādhyāyī, as it begins with the sūtra एकाक्षो द्वे प्रथमस्य VI. 1.1.

एकादेश a single substitute in the place of two original units; e.g. ए in the place of अ and इ, or ओ in the place of अ and उ. The ādeśas or substitutes named पूर्वरूप and पररूप are looked upon as ekādeśas in Pāṇini's grammar although instead of them, the omission of the latter and former vowels respectively, is prescribed in some Prātiśākhya works. गुण and वृद्धि are sometimes single substitutes for single originals, while they are sometimes ekādeśas for two original vowels e.g. तवेदम्, नदौदत्तः, उपति, प्राच्छति, गाम्, सीमन्तः etc; see P. VI. 1.87 to 111, cf. also A. Pr. II. 3.6.

एकादेशस्वर an accent prescribed for the single substitute, as, for instance, by rules like उदात्तस्वरितयोर्धनः स्वरितोनुदात्तस्य and the following rules P. VI. 2.4, 5 and 6.

एकान्त part, portion. Augments or Āgamas in the Vyākaraṇa Śāstra are looked upon as forming a part of the word to which they are attached; cf. अथ यस्यानुबन्ध आसज्यते, किं स तस्य एकान्तो भवति आहोस्विदनेकान्तः । एकान्तस्तत्रोपलभ्येः । M. Bh. on I. 3.9, Vārt. 9; cf. also एकान्ताः Par. Śek. Pari. 5.

एकान्तर separated or intervened by one single thing, a letter or a word; e.g. अं पचसि देवदत्त, where देवदत्त follows आम् with one word पचसि intervening; cf. आम एकान्तरमामन्त्रितमनन्तिके P. VIII. 1.55.

एकार the letter ए; looked upon as a diphthong (संध्यक्षर) made up of the letters अ and इ. The combination of the two constituent parts is so complete as cannot allow any of the two parts to be independently working for saṁdhi or any other operation with its adjoining letter; cf. नाव्यपवृत्तरय अवयवे तद्विधियैषा द्रव्येषु M. Bh. Śiva Sūtra 3 Vārt. 9.

**एकाथ** (1) possessed of one sense as contrasted with बहुथ, अर्थ etc. (2) synonym, cf. बहवो हि शब्दा एकायां भवन्ति । तन्नाम इन्द्रः शक्रः पुरुहूतः पुरंदरः । M. Bh. on I. 2.45 Vārt. 9; (3) possessed of a composite sense; cf. समासे पुनरेकाथानि M. Bh. on II. 1.1 Vārt 1. The words एकाथ and एकाथश्च derived from the word एकाथ are often found used in the sense of possession of a composite sense 'एकाथस्य भावः एकाथता, एकाथ्य एकाथत्वं वा; cf. समासस्यैकाथत्वासंज्ञाया अप्रसिद्धिः M. Bh. on P. I. 2.42 Vārt. 1; cf. also the word एकाथीभावः; (4) potent to be connected; समर्थः cf. सुस्तुपा एकाथम् ( समर्थते ) C. Vy. II. 2.1; (5) analogous समानाधिकरणः cf. एकाथं चानेकं च । एकः समानः अर्थः अधिकरणं यस्य तदेकाथं समानाधिकरणम् Hem. Vy. III. 1.22; cf. also एकाथं च । Śāk. II. 1.4.

**एकार्थीभाव** union of meanings; one of the two ways in which the word सामर्थ्य is explained; cf. एकार्थीभावो वा सामर्थ्यं साद् व्यपेक्षा वा । M. Bh. on II. 1.1.

**एकाळ** possessed of one single phonetic element or letter; cf. अवृक्त एकाळ प्रत्ययः P. I. 2.41.

**एकीभाव** fusion, mixture, union, combination (of 2 or more letters); cf. उदात्तवति एकीभावे उदात्ते सन्ध्यमक्षरम्, R. Pr. III. 11. एकीभाव is said to be resulting from the coalescence called अभिनिहितसन्धि, cf. R. Pr. II. 16, 17.

**एके** Some scholars. This word is used by Kātyāyana seven times, at the end of his Vārtikas. Patañjali while commenting on them supplies इच्छन्ति 'they maintain'. By this expression Kātyāyana wished to point out that the particular rule of Pāṇini may be regarded as optional. cp. Vārtikas on Pā. 1.2.38, II. 1.1 etc.

**एगेलिंग** (Eggeling Julius) a well-known German scholar of Veda and Sans-

krit Grammar who flourished in the 19th century and who edited the Kātantra Vyākaraṇa with the commentary of Durgasiṃha and many appendices in 1876 as also the Gaṇaratnamahodadhi of Vardhamāna.

**एह** a brief term (प्रत्याहार) for the two diphthong letters ए and ओ; cf. एहस्वात्संबुद्धेः P. VI. 1.69, एहः पदान्तादिति VI. 1.109. etc.

**एह** a short term (प्रत्याहार) in Pāṇini's grammar standing for diphthongs or letters ए, ऐ ओ, औ; e.g. एचोयवायावः P. VI. 1.78, एच इय हस्वादेशे P. I. 1.48.

**एजर्टन** [Edgerton, Dr. Franklin] an American Sanskrit scholar and author of 'Buddhist Hybrid Sanskrit Grammar and Dictionary.'

**एणीकृत** A fault in pronunciation when the voice is indistinct, and the word pronounced is not distinctly heard; cf. एणीकृतः अविशिष्टः । किमयमोकारः अथौकार इति यत्र संदेहः Pradipa on M. Bh. I. 1.1, explained as अविशिष्टः संस्रिष्टः संदिग्धः इति यावत् by Nāgeśa in his Uddyota.

**एण्य** tad. affix एण्य applied to the word प्राप् in the general शैथिल्य senses; cf. प्राप् एण्यः । श्राद्धेण्यः दत्ताहकः Kāś. on P. IV. 3.17.

**एव** the vowel ए; cf. ईहृदेद्विवचनं प्रगुणम् P.I. 1.11,

**एसावश्च** limitation of the kind; 'such and such' (words etc.); It limits a word to a particular passage; cp. सोपपदस्य ग्रहणमेतावत्त्वार्थम् । यत्रैतानि पदानि एवमादिषु एवं भवन्ति अतो नान्यथा । Com. on Ath. Prā. II. 28. cf. A. Pr. I.

**एत्** the substitution of ए; cf. बहुवचने हच्येत् (P. VII. 3. 103) इति एत्वं प्राप्नोति M. Bh. on P. V. 3.10.

**एत्** tad. affix applied to the indeclinable दूर; e. g. दूरेत्यः पथिकः । cf. दूरादेशः

दूरेलः Kāś. on P. IV. 2.104; cf. also दूरादेशो वक्तव्यः । दूरेलः M Bh. on P. IV. 2.104.

एदित् marked by the mute indicatory letter ए. Roots marked with indicatory ए do not allow वृद्धि for their vowel in the aorist; e. g. अरगीत्, अलगीत्; cf. P. VII. 2.5.

एद्यवि tad. affix एद्यवि applied to the pronoun पर when the word refers to a day; cf. परस्मिन्नहनि परेष्वि Kāś. on P. V. 3.22.

एद्युस् tad. affix एद्युस् applied to the pronouns पूर्व, अन्व, अन्यतर, इतर, अपर, अथर, उभय and उत्तर when the words so formed refer to a day; e. g. पूर्वैद्युः, अन्यैद्युः etc.; cf. P. V. 3.22.

एधाच् tad. affix एधा substituted for the tad. affix धा optionally, when applied to the words द्वि and त्रि e. g. द्विधा, त्रिधा, द्वयम्, त्रयम्, त्रिधा, त्रया, त्रयम्; cf. Kāś. on एधाच् P. V. 3.46.

एनप् tad. affix एन applied to उत्तर, अथर, and दक्षिण optionally instead of the tad. affix आनि in the senses of दिक्, देश and काल, e. g. उत्तरेण, उत्तरतः उत्तरात्. Words with this एन at the end govern the acc. case of the word syntactically connected with them. e. g. तत्रागारं धनपतिगृहान् उत्तरेण Kālidāsa : Meghadūta; cf. एनपा द्वितीया P. II. 3.31.

एप् a term used in the Jainendra Vyākaraṇa for the term गुण of Pāṇini standing for the vowels अ, ए and ओ; cf. Jain. Sū. I. 1.16 अदेख् एप् ।

एफ ending added to the consonant र when a mention of it is to be made; cf. T. Pr. I. 19; e. g. रेफः.

एलिम् (1) कृत्. affix केलिम् e. g. पचेलिमा माषाः cf. P. III. 1.96 Vārt. 1; (2) Uṇādi affix एलिम्च् applied to पच् cf. पच एलिम्च् Uṇ. S. IV. 37.

एलु tad. affix चेल् in the sense of unable to bear, found in Vedic Literature only; e. g. हिमेल्: cf. हिमाचेलुर्वक्तव्यः । P. V. 2 122 Vārt. 7.

एव (1) a particle in the sense of regulation (नियम); cf. एवकारः किमर्थ. नियमार्थः M. Bh. on V. 3.58; (2) determinant indeclinable; cf. एव इत्यवधारणे; cf. इष्टनोवधारणार्थस्तद्धि । ययव विज्ञायेत । अजादी गुणवचनान्देवेति M. Bh. on V. 3.58.

एवकारकरण use of the word एव; cf. उक्तम-मैवान्वयेन इत्यत्र एवकारकरणस्य प्रयोजनम् M. Bh. on P. III. 4.24.

एश् (1) the substitute ए for the perfect affix त, substituted for the whole त by reason of the indicatory letter श् attached to ए; cf. लिटस्तप्तयोरेशिरेच् and अनेकाल्शित्तर्वस्य P. III. 4.81 and I. 1.55; (2) affix ए applied to the root चक्ष् in Vedic Literature; cf. नावचक्षे । नावख्यातचमिष्यर्थः Kāś. on P. III. 4.15.

एयितव्य necessary to be sought; necessary to be prescribed; cf. तस्मान्मृजेरिग्ल-क्षणा वृद्धिरिति न्या M. Bh. on I. 1.3. Vārt. 8.

दे 43991

ऐ diphthong vowel ऐ; composite form of आ and ए, also termed वृद्धि in Pāṇini's grammar.

एकपदिक given in the group of eka-padas or solitarily stated words as contrasted with anekapadas or synonyms. See एकपद above.

एकपथ treatment as one single word especially found in the case of compound words (सामासिकपद) which, as a result of such treatment, have only one accent (acute), and one case affix after the whole word; cf. अयं खल्वपि बहुव्रीहिरस्येव प्राथमकल्पिकः यस्मिन्ने-

श्रीमन्महादेव संजयदास प्रयागस्थः

श्रीमन्महादेव साहित्य परिषद्

कपचमैकस्वर्यमैकविभक्तित्वं च M. Bh. on P. I. 1.29. See एकपद.

**एकश्रुत्य** possession of the same tone or accent; uniformity of tone or accent. See the word एकश्रुति above; also see P. I. 2.39 Vārt. 1, 2; VIII. 1.55 Vārt. 1.

**एकस्वर्य** having only one principal accent (Udātta or Svarita) for the whole compound word which is made up of two or more individual words; cf. M. Bh. on P. I. 1.29.

**एकार्थ्य** possession of a single composite sense (by all words together in a compound); cf. संवातस्य एकाध्यात् सुवभावो वर्णात् M. Bh. on I. 2.45 Vārt 10; cf. also M. Bh. on II. 2.29 Vārt. 7; cf. also नाम नामैकार्थ्ये समाधौ बहुलम् Hem. III. 1.18 where the commentator explains ऐकार्थ्य as एकाधीभाव; In the com. on Hem. III. 2.8 ऐकार्थ्य is explained as ऐकपद.

**ऐच्** short term (प्रत्याहार) standing for the two diphthong vowels ऐ and औ; cf. न च्वाभ्यां पदान्ताभ्यां पूर्वौ तु ताभ्यामैच् P. VII. 3.4; cf. ऐचोश्चोत्तरभूयस्त्वात् M. Bh. on P. I. 1.48. The short substitutes of ऐ and औ are इ and उ when prescribed; cf. P. I. 1.48; so also the protracted forms of ऐ and औ are प्रोत्राक्त्त इ and उ; cf. P. III. 2.106. They are called द्विस्वर vowels in the Rk. Prātiśākhya. Śākaṭāyana says they are द्विसाक्ष.

**ऐत्** the vowel ऐ; cf. एत ऐदिस्यैत्वं M. Bh. on P. III. 4.93.

**ऐत्त्व** the substitution of ऐ for ए by the rule एत ऐ prescribing the substitution of the vowel ऐ for ए in the case of the imperative first person terminations; cf. P. III. 4.93.

**ऐन्द्र** name of an ancient school of grammar and of the treatise also, belonging to that school, believed

to have been written under instructions of Indra. The work is not available. Patañjali mentions that Bṛhaspati instructed Indra for one thousand celestial years and still did not finish his 'instructions in words'; (M. Bh. 1. 1. 1). The Taittirīya Saṁhitā mentions the same. Pāṇini has referred to some ancient grammarians of the East by the word प्राचार्य without mentioning their names, and scholars like Burnell think that the grammar assigned to Indra is to be referred to by the word प्राचार्य. The Bṛhat-kathāmañjarī remarks that Pāṇini's grammar threw into the background the Aindra Grammar. Some scholars believe that Kālāpa grammar which is available today is based upon Aindra, just as Cāndra is based upon Pāṇini's grammar. References to Aindra Grammar are found in the commentary on the Sārasvata-prakriyā in the Kavikalpadruma of Bopadeva as also in the commentary upon the Mahābhārata by Devabodha. Quotations, although very few, are given by some writers from the work. Akalaṅka in his Tattvārtharājavārtika I 5 quotes an Aindra sūtra. All these facts prove that there was an ancient pre-Pāṇinian treatise on Grammar assigned to इन्द्र which was called Aindra-Vyākaraṇa. For details see Dr. Burnell's 'Aindra School of Sanskrit Grammarians' as also Vol. VII pages 124-126 of Vyākaraṇa Mahābhāṣya, edited by the D. E. Society, Poona.

**ऐप्** a term used in the Jainendra Grammar instead of the term वृद्धि of Pāṇini which stands for अ, ऐ and औ; cf. P. I. 1.1.

**ऐरक्** taddhita affix ऐर applied to the word वटका in the sense of offspring

to form the word चाटकैर; cf. चटकाया ऐरक् P. IV. 1.128.

ऐपुकार्यादि a class of words headed by the word ऐपुकारि to which the tad-dhita affix भक्त is added in the sense of place of residence ; e.g. ऐपुकारि-भक्तम्; चान्द्रायणभक्तम्; cf. Kāś. on P. IV. 2.54.

ऐस् substitute for the case affix भिस् after words ending in अ; cf. अतो भिस् ऐस्. P. VII. 1.9 to 11.

ओ

ओ (1) diphthong vowel made up of the vowels अ and उ, termed as guṇa in Pāṇini's grammar and prescribed sometimes in the place of the vowel उ; (2) affix ओ applied to the root गम् or ग्ना to form a noun; cf. ओकारो नामकरणः Nir. II. 5.

ओंकार the syllable ओं called by the term प्रणव and generally recited at the beginning of Vedic works. Patañjali has commented upon the word briefly as follows; पादस्य वा अर्ध-र्चस्य वा अन्त्यमक्षरमुपसंहृत्य तदाक्षरशेषस्य स्थाने त्रिमात्रमोकारं त्रिमात्रमोकारं वा विदधति तं प्रणव इत्याचक्षते M. Bh. on VIII. 2.89.

ओत् the vowel ओ; cf. ओत् P. I. 1.15, 16 prescribing प्रगुहसंज्ञा for Nipātas like आहो, उताहो and others with a view that the vowel at their end should not coalesce with the following vowel. The Prātiśākhya works prohibit the coalescence of ओ in many cases with the succeeding vowel; cf. R. Pr. I. 70; V. Pr. I. 94.

ओदित् marked with the indicatory letter ओ; roots marked with the mute letter ओ have the Niṣṭhā affix न or तवत् changed to न or नवत्; e.g. लम्; लम्बवान्; दीनः, दीनवान् etc. cf. ओदितश्च P. VIII. 2.45; cf. also स्वादव ओदितश्च

इत्युक्तम् । सूतः सूतवान्; दूनः दूनवान् Si. Kau. on P. VIII. 2.45.

ओप्पेई [Gustav Oppert 1836-1908] a German scholar of Sanskrit who edited the Śābdānuśāsana of Śākaṭāyana.

ओम् See ओकार above-. ओम् consists of 2½ mātras, cf. अर्धतृतीयमात्र एके ह्रस्वे T. Pr. 18.1; शैत्यायन says that ओम् has any one of the three accents, while कौण्डिन्य says it has प्रचय or एकश्रुति i.e. absence of any accent.

ओरंभट्ट a scholar of grammar of the nineteenth century who wrote a Vṛtti on Pāṇini sūtras called पाणिनि-सङ्गृह्णति. He has written many works on the Pūrvamīmāṃsā and other Śāstras.

ओष्ठ lit. lip; the place of origin (स्थान) of the labial letters called उपध्मानीय वर्ण i.e. the vowels उ, ऊ, the consonants ए, क, व, भ, म् and the उपध्मानीय letter; cf. ऊपुध्मानीयानामोष्ठौ Sid. Kau. on तुल्यारस्यप्रयत्नं सवर्णम् P. I. 1.9, also उवोपोपध्मा ओष्ठे V. Pr. I. 70.

ओष्ठ्य lit. produced upon the lip; a letter of the labial class; letters उ, ऊ, ओ, औ, ए, क, व, भ, म् and ऋ are given as ओष्ठ्य letters in the Rk Prātiśākhya, cf. R. Pr. I. 20. See the word ओष्ठ above. For the utterance of the letter ऋ tips of the teeth are also employed; hence the letter ऋ is said to have दन्तोष्ठ as its स्थान.

ओस् the case affix ओस् of the gen. and the loc. dual.

औ

औ (1) the vowel औ; diphthong vowel made up of आ and ओ; (2) the substitute औ for the final letter उ of the word मनु before the fem. affix ई; cf. मनोः स्त्री मनामी, मनामी, मनुः Kāś. on

P. IV. 1.38 ; (3) case ending of the nom. and acc. dual called औइ also.

औइ a term used by ancient grammarians for the affix औ of the nom. and the acc. dual. The vowel ई (शी) is substituted for औ in the case of nouns of the feminine and neuter genders ; cf. औइः शी P. VII. 1.18, 19.

औचित्य propriety, which is one of the factors to decide the sense of a word in doubtful cases. cp. Vāk. pad. II. 314, 316.

औट् the case ending औ of the acc. dual ; cf. P. IV. 1.2.

औणादिक an affix mentioned in the class of affixes called उणादि in treatises of Pāṇini and other grammarians ; cf. नमुचिः । मुचैरौणादिकः किप्रत्ययः Kāś. on P. VI. 3.75 ; किङकिङ्गौ औणादिकौ प्रत्ययौ M. Bh. on Śiva Sūtra 2. See the word उणादि above.

औणादिकपदार्णव a collection of words called औणादिक ; The work is a verse commentary on Uṇādisūtras in five Pādas, a name given to his work by पेटुमट् of the 18th century.

औत् ( 1 ) the letter औ included in the वृद्धि vowels आ, ऐ and औ, and hence called वृद्धि in Pāṇini's grammar, ( 2 ) substitute for the case-ending इ ( डि ) in Pāṇini's grammar ; cf. P. VII. 3.118, 119.

औत्तरपदिक pertaining to the ulterior member of a compound ; cf. औत्तरपदिके हस्तत्वे ( P. VI. 3.61 ) कृते तुक् प्राप्नोति M. Bh. on I. 1.62.

औत्त्व the substitution of the vowel औ ; cf. P. VII. 3.117-119.

औत्सर्गिक an affix or an operation resulting from the general rule ( उत्सर्ग ) ; cf. अपत्ये कुत्सिते मृदे मनौरोत्सर्गिकः स्मृतः M. Bh. on IV. 1.161 ; cf. also पदमभ्योत्स-

मिकाणां तद्विद्यता न प्राप्नोति M. Bh. on IV. 2 66.

औद्वज्जि an ancient sage and scholar of Vedic Grammar who is believed to have revised the original text of the ऋक्सामयजुर्वेदशास्त्र of the Sāma-Veda. cf. Śab. Kaus. I. 1.1.

औदुम्बरायण an ancient sage whose doctrine of the permanence of words in the sense is seen quoted in the Nirukta, I. i. “ इन्द्रियमित्यं वचनमौदुम्बरायणः । cp. also वाक्यस्य बुद्ध्या निश्चयः...वार्ता औदुम्बरायणी । Vāk. pad. II. 343 and Svopajña on it. It refers to the origin of the Sphoṭa doctrine.

औद्देशिक enumerated ; actually stated ; उद्देशतः प्रोक्तम् औद्देशिकम् cf. न तु औद्देशिकमिव Nir. I. 4.

औपचारिक resulting from उपचार or लक्षणा ; metonymical.

औपदेशिक mentioned in the original statement ; cf. अन्तर्ग्रहणं औपदेशिकार्थम् । Kāś. on णान्ता षट् P. I. 1.24 ; cf. also औपदेशिकप्रायोगिकयोरीपदेशिकस्यैव ग्रहणम् Par. Śek. Pari. 120.

औपमन्यव name of an ancient etymologist referred to by Yāska in his Nirukta possibly as a commentator on निघण्टु ; cf. निगन्तव एव सन्तो निगमनाशि-घण्टव उच्यन्ते इत्यौपमन्यवः Nir. I. 1. line 4.

औपमिक figurative ; metaphorical application or statement ; cf. ( विराट् ) पिपीलिकमध्या इत्यौपमिकम् Nir. VII. 13.

औपयिक forming or standing as a means cp. Vāk. pad. III, 14.580. cp. औपयिकमुपायभूतम् । ( हेला. )

औपस्थेयिक resulting from immediate contact ; immediately or closely connected ; one of the three types of अधिकरण or location which is given as the sense of the locative case ; cf. अधिकरणं नाम त्रिप्रकारं—व्यापकम् औपस्थेयिकम्, वैयधिकमिति..इको यणचि । अचि उपस्थिष्टस्येति । M. Bh. VI. 1.72.

औपसंख्यानिक subsequently stated by way of addition or modification as done by the Vārttikakāras; cf. औपसंख्यानिकस्य गस्यापवादः । आरण्यको मनुष्यः Kāś. on P. IV. 2. 129; cf. also Kāś. on V. 1.29 and VI. 3.41.

औफ्रेट (Aufrecht, Theodore) a German scholar and compiler of Catalogus Catalogorum. He edited Uṇādisūtras.

औरस produced from the chest; the Visarjaniya and h (हकार) are looked upon as औरस and not कण्ठ्य by some ancient phoneticians; cf. केचिदाचार्याः एतौ हकारविसर्जनीयौ उरःस्थानादिच्छन्ति com. on R. Pr. I. 18; cf. also हकारं पञ्चमैयुक्तमन्तरस्थाभिश्च संयुतम् । उरस्ये तं विजानीयात्कण्ठ्यमाहुरसंयुतम् ॥ Pān. Śikṣā. 16.

औरस्य produced from the chest. See औरस.

औश् substitute औ for the nom. and acc. case endings applied to the numeral अष्टन्; cf. अष्टाभ्य औश् P. VII. 1.21.

औष्णिह beginning with a stanza of the Uṣṇih metre; cf. उष्णिहापूर्वः सतोद्बल्यन्तः प्रगाथः औष्णिह इत्युच्यते । यथा यमादित्यासौ अद्वेहः Uvaṭa on R. Pr. XVIII. 5.

### — (अनुस्वार)

— अनुस्वार or nasal (१) looked upon as a phonetic element, independent, no doubt, but incapable of being pronounced without a vowel preceding it. Hence, it is shown in writing with अ although its form in writing is only a dot above the line; cf. अं इत्यनुस्वारः । अकार इह उच्चारणार्थः इति बिन्दुमात्रो वर्णोऽनुस्वारसंज्ञो भवति Kāt. Vyāk. I. 1.19; (2) anusvāra, showing or signifying Vikāra i. e. आगम and used as a technical term for the second विभक्ति or the accusative case. See the word अं above on page 1.

### : (विसर्ग)

ः विसर्जनीय or विसर्ग, lit. letting out breath from the mouth; sound or utterance caused by breath escaping from the mouth; breathing. The Visarjaniya, just like the anusvāra, is incapable of being independently uttered. Hence, it is written for convenience as अः although its form for writing purposes is only two dots after the vowel preceding it; cf. अः इति विसर्जनीयः । अकार इह उच्चारणार्थः इति कुमारी-स्तनयुगाकृतिर्वर्णो विसर्जनीयसंज्ञो भवति । Kāt. Vyāk. I. 1.16. See अः above on page 2.

### × (जिह्वामूलीय)

× जिह्वामूलीय, a phonetical element or unit called Jihvāmūliya, produced at the root of the tongue, which is optionally substituted in the place of the Visarga (left out breath) directly preceding the utterance of the letter क् or ख् and hence shown as × क्. See अ × क् above on page 2.

### ७ (उपध्मानीय)

७ उपध्मानीय lit. blowing; a term applied to the visarga when followed by the consonant प् or फ्. The upadhmānīya is looked upon as a letter or phonetic element, which is always connected with the preceding vowel. As the upadhmānīya is an optional substitute for the visarga before the letter प् or फ्, when, in writing, it is to be shown instead of the visarga, it is shown as ७, or as ω, or even as × just as the Jihvāmūliya; cf. उपध्मायते शब्दायते इति, उप सतीधे ध्मायते शब्धते इति वा com. on Kāt. I.; cf. also कपाभ्यां प्रागर्धविसर्गसदृशौ जिह्वामूलीयोपध्मानीयो S. K. on P. VIII. 2.1.

### ८ (नासिक्य)

८ नासिक्य, a nasal letter or utterance

P. IV. 1.38 ; (3) case ending of the nom. and acc. dual called औह् also.

औह् a term used by ancient grammarians for the affix औ of the nom. and the acc. dual. The vowel ई (शी) is substituted for औ in the case of nouns of the feminine and neuter genders ; cf. औह् शी P. VII. 1.18, 19.

औचित्य propriety, which is one of the factors to decide the sense of a word in doubtful cases. cp. Vāk. pad. II. 314, 316.

औह् the case ending औ of the acc. dual ; cf. P. IV. 1.2.

औणादिक an affix mentioned in the class of affixes called उणादि in treatises of Pāṇini and other grammarians ; cf. नमुचिः । मुचेरौणादिकः किप्रत्ययः Kāś. on P. VI. 3.75 ; किङ्किङ्गौ आणादिकौ प्रत्ययौ M. Bh. on Śiva Sūtra 2. See the word उणादि above.

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औत् ( १ ) the letter औ included in the वृद्धि vowels आ, ऐ and औ, and hence called वृद्धि in Pāṇini's grammar, ( 2 ) substitute for the case-ending इ ( ङि ) in Pāṇini's grammar ; cf. P. VII. 3.118, 119.

औत्तरपदिक pertaining to the ulterior member of a compound ; cf. औत्तरपदिके हलत्वे ( P. VI. 3.61 ) कृते तुक् प्राप्नोति M. Bh. on I. 1.62.

औत्त्व the substitution of the vowel औ ; cf. P. VII. 3.117-119.

औत्सर्गिक an affix or an operation resulting from the general rule ( उत्सर्ग ) ; cf. अपत्ये कृत्स्ने मृटे मनौरोत्सर्गिकः स्मृतः M. Bh. on IV. 1.161 ; cf. also पदमन्त्रोत्स-

गिकाणां तद्विषयता न प्राप्नोति M. Bh. on IV. 2 66.

औद्वज्जि an ancient sage and scholar of Vedic Grammar who is believed to have revised the original text of the ऋक्सामयजुर्वेदशास्त्र of the eSāma-Veda. cf. Śab. Kaus. I. 1.1.

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औद्देशिक enumerated ; actually stated ; उद्देशतः प्रोक्तम् औद्देशिकम् cf. न तु औद्देशिकमिव Nir. I. 4.

औपचारिक resulting from उपचार or लक्षणा ; metonymical.

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औपमिक figurative ; metaphorical application or statement ; cf. ( विराट् ) विपीलिकमप्या इत्यौपमिकम् Nir. VII. 13.

औपयिक forming or standing as a means cp. Vāk. pad. III, 14.580. cp. औपयिकमुपायभूतम् । ( हेला. )

औपश्लेषिक resulting from immediate contact ; immediately or closely connected ; one of the three types of अधिकरण or location which is given as the sense of the locative case ; cf. अधिकरणं नाम शिप्रकारं—व्यापकम् औपश्लेषिकम्, दैवयिकमिति...इको यणचि । अचि उपश्लिष्टस्येति । M. Bh. VI. 1.72.



औपसंख्यानिक subsequently stated by way of addition or modification as done by the Vārttikakāras; cf. औपसंख्यानिकस्य गत्यापवादः । आरभ्यको मनुष्यः Kāś. on P. IV. 2. 129; cf. also Kāś. on V. 1.29 and VI. 3.41.

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औष्णिह beginning with a stanza of the Uṣṇih metre; cf. उष्णिहापूर्वः सतोद्बल्यन्तः प्रगाथः औष्णिह इत्युच्यते । यथा यमादित्यास्तौ अद्रहः Uvaṭa on R. Pr. XVIII. 5.

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विसर्जनीय or विसर्ग; lit. letting out breath from the mouth; sound or utterance caused by breath escaping from the mouth; breathing. The Visarjanīya, just like the anusvāra, is incapable of being independently uttered. Hence, it is written for convenience as अः although its form for writing purposes is only two dots after the vowel preceding it; cf. अः इति विसर्जनीयः । अकार इह उच्चारणार्थः इति कुमारी-स्तनयुगाकृतिर्वर्णो विसर्जनीयसंज्ञो भवति । Kāt. Vyāk. I. 1.16. See अः above on page 2.

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औत् ( 1 ) the letter औ included in the वृद्धि vowels आ, ऐ and औ, and hence called वृद्धि in Pāṇini's grammar, ( 2 ) substitute for the case-ending इ ( डि ) in Pāṇini's grammar ; cf. P. VII. 3.118, 119.

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औद्वजि an ancient sage and scholar of Vedic Grammar who is believed to have revised the original text of the ऋक्प्रतिशाख्य of the Sāma-Veda. cf. Śab. Kaus. I. 1.8.

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औपश्लेषिक resulting from immediate contact ; immediately or closely connected ; one of the three types of अधिकरण or location which is given as the sense of the locative case ; cf. अधिकरणं नाम त्रिप्रकारं—व्यापकम् औपश्लेषिकम्, वैषयिकमिति. इको यणचि । अचि उपश्लिष्टस्येति । M. Bh. VI. 1.72.

औपसंख्यानिक subsequently stated by way of addition or modification as done by the Vārttikakāras; cf. औपसंख्यानिकस्य गत्यापवादः । आरण्यको मनुष्यः Kāś. on P. IV. 2. 129; cf. also Kāś. on V. 1.29 and VI. 3.41.

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औश् substitute औ for the nom. and acc. case endings applied to the numeral अष्टन्; cf. अष्टम्य औश् P. VII. 1.21.

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### — (अनुस्वार)

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### × (जिह्वामूलीय)

× जिह्वामूलीय, a phonetical element or unit called Jihvāmūliya, produced at the root of the tongue, which is optionally substituted in the place of the Visarga (left out breath) directly preceding the utterance of the letter क् or ख् and hence shown as × क्. See अ × क् above on page 2.

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### ॐ (नासिक्य)

ॐ नासिक्य, a nasal letter or utterance

included among the अयोगवाह letters analogous to anusvāra and yama letters. It is mentioned in the Vājasaneyi Prātiśākhya as हुँ इति नासिक्यः on which Uvvaṭa makes the remark अवयुक्तावाहो प्रसिद्धः. The Rk-Prātiśākhya mentions नासिक्य, यम and अनुस्वार as नासिक्य or nasal letters, while Uvvaṭa defines नासिक्य as a letter produced only by the nose; cf. केवलनासिक्या उच्चार्यमाणो वर्णो नासिक्यः Uvvaṭa on R. Pr. I. 20. The Taittirīya Prātiśākhya calls the letter ह् as nāsikya when it is followed by the consonant न् or ण् or म् and gives अहाम्, अपराधे and ब्रह्म as instances. The Pāṇinīya Śikṣā does not mention नासिक्य as a letter. The Mahābhāṣya mentions नासिक्य as one of the six ayogavāha letters; cf. के पुनरयोगवाहाः । विसर्जनीयविह्वामूलीयोपध्मानीयानुस्वारानुनासिक्ययमाः M. Bh. on Śivasūtra 5 Vārt. 5, where some manuscripts read नासिक्य for अनुनासिक्य while in some other manuscripts there is neither the word अनुनासिक्य nor नासिक्य. It is likely that the anunāsika-colouring given to the vowel preceding the consonant स substituted for the consonants म, न् and others by P. VIII. 3.2. to 12, was looked up on as a separate phonetic unit and called नासिक्य as for instance in सैम्कर्ता, मा हिंसीः, सैशिशधि etc.

### ५ (यम)

५ यम, a letter called यम which is uttered partly through the nose. A class consonant excepting the fifth, when followed by the fifth viz. ह्, ज्ञ्, ण्, न् or म्, gets doubled in the Vedic recital, when the second of the doubled consonant which is coloured by the following nasal consonant is called यम. This यम letter is not independent. It necessarily depends upon the follow-

ing nasal consonant and hence it is called अयोगवाह. The nasalization is shown in script as ॠ followed by the consonant; e. g. पलिङ्गॠकी, अण्ॠधे, etc. The pronunciation of this yama or twin letter is seen in the Vedic recital only; cf. पलिङ्गॠनी...यत्नगवेभ्यः परे तत्सदृशा एव यमाः S. K. on P. VIII. 2. 1. cf. कुँ छुँ गुँ हुँ इति यमाः विशतिसंख्याया मयन्ति V. Pr. VIII. 24.

### क

क (१) the consonant क्; the first consonant of the consonant group as also of the guttural group; (2) substitute क् for consonants क् and क् before the consonant स; cf. V. P. 2.41. For the elision (लोप) of क् on account of its being termed इक् see P. I. 3.3 and 8.

क (१) tad. affix क applied to the words of the ऋद्व्य group in the four senses called चातुर्विध e. g. ऋद्व्यकः, अनङ्गकः, वेणुकः etc, cf. P. IV. 2.80; (2) tad. affix क applied to nouns in the sense of diminution, censure, pity etc. e. g. अश्वकः, दृष्टकः, पुत्रकः, cf. P. V. 3.70-87; (3) tad. affix क in the very sense of the word itself (स्वार्थे) e. g. अविकः, यावकः, कालकः; cf. P. V. 4.28-33; (4) Uṇādi affix क e. g. कर्कः, इकः, राक्का, एकः, मेकः, काकः, पाकः, शल्क etc. by Uṇādi sūtras III. 40-48 before which the augment इद् is prohibited by P. VII. 2.9; (5) kṛt affix क (अ) where क् is dropped by P. I. 3.8, applied, in the sense of agent, to certain roots mentioned in P. III. 1.135, 136, 144, III. 2.3 to 7, III. 2.77 and III. 3.83 e.g. पुषः, प्रस्थः, गृह्म, कम्बलदः, द्विपः, मूलविभुजः, सामगः, सुराजः, etc.; (6) substitute क् for the word विम् before a case affix, cf. P. VII. 2.103; (7) the Samāsānta affix क् (क) at the end of Bahuvrihi compounds as prescribed by P. V. 4.151-160.

**कंसविजयगणि** a Jain grammarian who wrote a commentary by name शब्द-चन्द्रिकोद्धार on the सारस्वतव्याकरण.

**कर्ण्यदि** a class of words headed by the word कर्णी, the word प्रत्य after which in a compound, does not have the acute accent on its first vowel, e.g. कर्णीप्रत्यः; cf. P. VI. 2.87.

**कच्छादि** a class of words headed by कच्छ, to which the taddhita affix अण् is added in the miscellaneous शैषिक) senses, provided the word, to which the affix अण् is to be added, is the name of a country; e.g. ऋषिकेषु जातः आषिकः; similarly माहिषिकः, ऐक्षवाकः; cf. Kāś. on P. IV. 2.133.

**कक्** tad. cāturarthika affix क (1) by IV. 2.80 after words headed by वराह e.g. वराहकः, पलाशकः; (2) by P. IV. 4.21, after the word अपमित्य e.g. आप-मित्यकः

**ककार** the consonant क; cf. वर्णाकारः P. III. 3 108 Vārt. 3.

**कण्** kṛt affix (अ) affixed to the root दृश् preceded by लृट्, तृट् etc. by P. IV. 2.60 e.g. तादृशः, यादृशः etc., fem. तादृशी by P. IV. 1.15.

**कटश्** tad. affix कट् affixed to सं, प्र. उद् and अव by P. V. 2.29, 30; e.g. संकट, प्रकट etc.

**कटयश्** tad. affix कय्य affixed to the word रय in the sense of collection by P. IV. 2.51 e.g. रयकय्या.

**कडारादि** a class of words headed by the word कडार which, although adjectival, are optionally placed first in the Karmadhāraya compound, e.g. कडारजैमिनिः जैमिनिकडारः; cf. Kāś. on II. 2.38.

**कर्णयि** (1) a class of word headed by कर्ण to which the taddhita affix आयन (फिन्) is applied in the four senses given in P. IV. 2.67-70; e.g. कार्णयिनिः

वसिष्ठायनिः etc.; cf. Kāś. on P. IV. 2.80; (2) a class of words headed by कर्ण to which the taddhita affix जाह (जाहश्) is added in the sense of a 'root' e.g. कर्णजाहम्; cf. Kāś. on P. V. 2.24.

**कण्टकोद्धार** name of a commentary on Nāgeśa's Paribhāṣenduśekhara by Mannudeva, known also as Mantudeva or Manyudeva, who was a pupil of Pāyagaṇḍe in the latter half of the 18th century. The commentary is named Doṣoddharaṇa also.

**कण्ठ** glottis; cavity in the throat holding vocal cords; the place of the production of the sounds अ ए and इ; cf. अहविसर्जनीयाः कण्ठे V. Pr. I.71; cf. also कण्ठयोष्कारः प्रथमपञ्चमौ च R. Pr. I. 18.

**कण्ठतालव्य** gutturo-palatal. The diphthongs ए and ऐ are called Kaṇṭhātālavya, as they are produced in the Kaṇṭhātālu-ssthāna.

**कण्ठोक्त** formally mentioned; directly mentioned.

**कण्ठोष्ठ्य, कण्ठौष्ठ्य** gutturo-labial, the diphthongs ओ and औ are called Kaṇṭhoṣṭhya as they are produced at both the Kaṇṭha and the Oṣṭha Sthānas.

**कण्ठ्य** produced at the throat or at the glottis; the vowel अ, visarga and the consonant ह are called कण्ठ्य in the Prātiśākhya, while later grammarians include the guttural consonants क्, ख्, ग्, घ् and ङ् among the Kaṇṭhya letters; cf. अहविसर्जनीयानां कण्ठः Śid. Kau. on तुन्यास्यप्रयत्नं सर्वेषाम् P. I. 1.9. See कण्ठ.

**कण्ठादि** a group of words which are headed by the word कण्ठ and which are either nouns or roots or both,

to which the affix क् is added to arrive at the secondary roots. e.g. कण्डूयति, कण्डूयते; हणीयति, हणीयते, महीयते cf. धातुप्रकरणाद्धातुः कस्य चासज्जनादपि । आह चायमिमं दीर्घं मन्थे धातुविभाजितः ॥ Kāś. on P. III. 1.27.

**कण्वादि** a class of words forming a portion of the class of words called गगर्दि, and headed by the word कण्व, to the derivatives of which, formed by the affix यञ् by the rule गगर्दिभ्यो यञ् (P. IV. 1.105), the affix अण् is added in the miscellaneous senses; e.g. काण्वाः छात्राः; similarly गौकक्षाः, शाकलाः, अगस्त्यः, कुण्डिनाः, etc.; cf. P. IV. 2.111 and II. 4.70.

**कतक** a grammarian (or a grammatical work ?) who has referred to Hanūmān as ninth grammarian; cp. com. on Rāmāyaṇa VII. 36.44-45.

**कथ्यादि** a class of words headed by the word कथि to which the tad. affix एयक (दकञ्) is applied in the miscellaneous senses; e.g. कात्रेयकः, ग्रामेयकः, कौलेयकः (from कुल्या); cf. P. IV. 2.75.

**कथादि** a class of words headed by the word कथा to which the affix इक (ठक्) is added in the sense of 'good therein' (तत्र साधु); e.g. कथिकः, वैतण्डिकः, गानिकः, आयुर्वेदिकः; cf. P. IV. 4.102.

**कध्यं, कध्यन्** kṛt affix अथ्ये of the infinitive in Vedic Literature: cf. तुमथ्ये सेसे...कध्यैकध्यन्...तवेन: P. III. 4.9.

**कन्** (1) upādi affix as in the words एक, नेक, शतक etc.; (2) tad. affix क as given by Pāṇini sūtras IV. 2.131. IV. 3.32, 65, 147, IV. 4.21; V. 1.22, 23, 51, 90, V. 2.64, 65, 66, 68-75, 77-82, V. 3.51, 52, 75, 81, 82, 87, 95, 96, 97. V. 4.3, 4, 6, 29-33.

**कप्** (1) kṛt affix क prescribed after the root दुह् e.g. कामदुवा; cf. P. III. 2.70;

(2) the Samāsānta अ at the end of Bahuvrīhi compounds e.g. ब्यूद्धे-ररकः, बहुदण्टिका, बहुसुमारीकः, बहुवर्तुकः, cf. P. V. 4.151-154. For its prohibition, see P. V. 4.155-160.

**कमुल्** kṛt. affix अम् in Vedic Literature in the sense of the infinitive, e.g. विभाजं in अग्निं वै देवा विभाजं नाशन्तुवन्; cf. P. III. 4.12.

**कम्प** vibration of the larynx which produces the sound.

**कम्पन** a fault in uttering an accented vowel especially a vowel with the circumflex accent which is not properly uttered by the Southerners as remarked by Uvvaṭa; cf. कम्पनं नाम स्वराश्रितपाठदोषः । स च प्रायेण दक्षिणात्यानां भवति । स च वर्ज्यः । Uvvaṭa on R. Pr. III. 18.

**कम्पित** the same as कम्पन. See कम्पन above.

**कम्बोजादि** a class of words headed by the word कम्बोज, the affix ञञ् placed after which is elided, provided the words कम्बोज and others are names of countries; e.g. कम्बोजः चोलः, केरलः, शकः, यवनः etc. cf. P. IV. 1.175.

**करण** (1) lit. instrument; the term signifies the most efficient means for accomplishing an act; cf. क्रियासिद्धौ यत् प्रवृत्तेपकारकं विवक्षितं तत्साधनमत्र कारकं करणसंज्ञं भवति Kāś. on नाधकतमं करणम् P. I. 4.42, e.g. दात्रेण in दात्रेण लुनाति; (2) effort inside the mouth (आभ्यन्तर-प्रयत्न) to produce sound; e.g. touching of the particular place (स्थान) inside the mouth for uttering consonants; cf. स्पृष्टं स्पर्शानां करणम् M. Bh. on P. I. 1.10 Vārt. 3; (3) disposition of the organ which produces the sound; cf. श्वासनादोमयानां विज्ञेयः करणमित्युच्यते । एतच्च पाणिनिसंमताभ्यन्तरप्रयत्न इति भाति । Com. on R. Pr. XIII. 3; cf. also स्नानकरणानुप्रदानानि M.

Bh. on I. 2. 32; cf. also अनुप्रदाना-  
त्संस्मात् स्थानात् करणविन्यायात् । जायते वर्ण-  
वैशेष्यं परीमाणाच्च पञ्चमात् T. Pr. XXIII. 2  
where karana is described to be of  
five kinds अनुप्रदान (i. e. नाद or reson-  
ance), संसर्ग (contact), स्थान, करणविन्याय  
and परिमाण; cf. अकारस्य तावत्—अनुप्रदानं  
नादः, संसर्गः वण्ठे, स्थानं हनू, करणविन्यायः ओष्ठौ,  
परिमाणं मात्राकालः । अनुप्रदानादिभिः पञ्चभिः  
करणवर्णानां वैशेष्यं जायते Com. on Tai. Pr.  
XXIII. 2. The Vājasaneyi Prātisā-  
khya mentions two karanaśa संवृत्त and  
विष्टत; cf. द्वे करणे संवृत्तविष्टतस्थे वायोर्भवतः  
V. Pr. I. 11; (4) use of a word e. g.  
इतिकरणं, वत्करणम्; cf. किमुपस्थितं नाम ।  
अनापि इतिकरणः M. Bh. on. P. VI. 1. 129.

**करणविन्यास** turning the instrument of  
the production of sounds towards  
the activity of production. cp. Vāk.  
pad. I. 123. cp. करणानां शब्दोच्चारणे  
नियोगः यथवा अन्तःकरणस्य प्रथमतो विन्यासः ।  
( बृ. )

**करविणी** or कविणी name of a svarabhakti  
i. e. behaviour like the vowel ल्,  
noticed in the case of the consonant  
ल् when followed by the sibilant ह्;  
cf. करेणू रह्योर्योगे कविणी लङ्कारयोः । हरिणी  
रशसानां च हारिता लङ्कारयोः ॥ करेणुः बर्हिः ।  
कविणी मलहाः Com. on T. Pr. XXI. 15.  
See स्वरभक्ति.

**करिणी** name of a svarabhakti i. e.  
behaviour like the vowel क् noticed  
in the case of the consonant र् when  
it is followed by ह् e. g. बर्हिः. करिणी  
is named करेणु also.

**करिष्यत् करिष्यन्ती** ancient technical terms  
for the future tense; the word  
करिष्यन्ती is more frequently used.

**कर्णमूलीय** produced at the root of the  
ear; the utterance of a circumflex  
vowel is described as Kārṇamūliya.

**कर्तृ** agent of an action, subject; name  
of a kāraka or instrument in general,  
of an action, which produces the

fruit or result of an action without  
depending on any other instrument;  
cf. स्वतन्त्रः कर्ता P. I. 4.54, explained  
as अगुणीभूतो यः क्रियाप्रसिद्धौ स्वानन्त्येण विवक्ष्यते  
तत्कारकं कर्तृसंज्ञं भवति in the Kāśikā on  
P. I. 4.54. This agent, or rather,  
the word standing for the agent, is  
put in the nominative case in the  
active voice (cf. P. I. 4.54), in the  
instrumental case in the passive  
voice (cf. P. II. 3.18), and in the  
genitive case when it is connected  
with a noun of action or verbal  
derivative noun, (cf. P. II. 3.65).

**कर्तृयक्** the affix य् of the passive voice  
where the object functions as the  
subject; e. g. यक् in ल्यते केदारः स्वयमेव;  
cf. अचः कर्तृयकि P. VI. 1.95 and the  
Kāśikā thereon.

**कर्तृवेदना** experience (of something) by  
the agent himself; cf. सुखादिभ्यः  
कर्तृवेदनायाम् P. III. 1.18.

**कर्तृसाधन** (an affix) applied in the  
sense of the agent of an activity;  
भवतीति भावः । कर्तृसाधनश्चायं प्रत्ययः M. Bh.  
on P. I. 3.1. Vārt. 7.

**कर्तृस्थक्रिय** (a root) whose activity is  
found functioning in the subject;  
cf. यत्र क्रियाकृतविशेषदर्शनं कर्तरि Kaiyaṭa  
on P. III. 1.87 Vārt. 3. Such roots,  
although transitive, do not have  
any Karmakartari construction by  
the rule कर्मवत्कर्मणा तुल्यक्रियः P. III.  
1.87 as e. g. ग्रामं गच्छति देवदत्तः has no  
कर्मकर्तरि construction; cf. कर्मस्थभावकानां  
कर्मस्थक्रियाणां वा कर्ता कर्मवद् भवतीति वक्तव्यम् ।  
कर्तृस्थभावकानां कर्तृस्थक्रियाणां वा कर्ता कर्मवन्मा  
भूदिति M. Bh. on III. 1.87. Vārt. 3.

**कर्तृस्थभावक** (a root) whose action or  
happening is noticed functioning in  
the subject; e. g. the root स्मृ. cf.  
कर्तृस्थभावकश्चायं (स्मरतिः) M. Bh. on I.  
3.67, कर्तृस्थभावकश्चेतिः (स्तीधातुः) M. Bh.  
on V. 3.55; Vāk. pad. III. 14.168.

कर्त्रधिकार (1) the topic or the region of the subject (2) the portion of Vākyapadīya III. III. 7. 101-128 where the nature of the agent of an activity is discussed.

कर्त्रेभिप्राय meant for the agent of the action. The word is used in connection with the fruit or result of an action; when the result is for the agent, roots having both the Padas get the Ātmanepada terminations; cf. स्वरितञिनः कर्त्रेभिप्राये क्रियाफले P. I. 3.72.

कर्मकर्तृ object of the transitive verb which functions as the subject when there is a marked facility of action; e. g. ओदन is karmakartari-object, functioning as subject, in पच्यते ओदनः स्वयमेव. The word कर्मकर्तृ is used also for the कर्मकर्तरि प्रयोग where the object, on which the verb-activity is found, is turned into a subject and the verb which is transitive is turned into intransitive as a result.

कर्मणिपाद name given by Sīradeva and other grammarians to the second Pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī, which begins with the sūtra कर्मण्यण् I. 2.1.

कर्मधारय name technically given to a compound-formation of two words in apposition i. e. used in the same case, technically called समानाधिकरण showing the same substratum; cf. तत्पुरुषः समानाधिकरणः कर्मधारयः I. 2.42. The karmadhāraya compound is looked upon as a variety of the tatpuruṣa compound. There is no satisfactory explanation of the reason why such a compound is termed कर्मधारय. Śākaṭāyana defines Karmadhāraya as विशेषणं व्यभिचारि एकाधं कर्मधारयश्च where the word विशेषण is explained as व्यावर्तक or मेदक (distinguishing attribute) showing that

the word कर्म may mean मेदकक्रिया. The word कर्मधारय in that case could mean 'कर्म मेदकक्रिया, तां धारयति असौ कर्मधारयः' a compound which gives a specification of the thing in hand.

कर्मन् (1) object of a transitive verb, defined as 'something which the agent or the doer of an action wants primarily to achieve. The main feature of कर्मन् is that it is put in the accusative case; cf. कर्तुरीप्सिततमं कर्म, कर्मणि द्वितीया; P. I. 4.49; II. 3.2. Pāṇini has made कर्म a technical term and called all such words 'karman' as are connected with a verbal activity and used in the accusative case; cf. कर्तुरीप्सिततमं कर्म; तथायुक्तं चानीप्सितम्; अकथितं च and गतिबुद्धि-प्रत्यवसानार्थशब्दकर्माकर्मकाणामणि कर्ता स णौ P. I. 4.49-52; cf. also यत् क्रियते तत् कर्म Kāt. II. 4 13, कर्त्राप्यम् Jain I. 2. 120 and कर्तुर्व्याप्यं कर्म Hem. II. 2. 3. Sometimes a kāraṇa, related to the activity (क्रिया) as saṃpradāna, apādāna or adhikaraṇa is also treated as karma, if it is not meant or desired as apādāna, saṃpradāna etc. It is termed अकथितकर्म in such cases; cf. अपादानादिविशेषकथाभिरविवक्षितमकथितम् Kāś. on I. 4.51. See the word अकथित above. Karman or object is to be achieved by an activity or क्रिया; it is always syntactically connected with a verb or a verbal derivative. When connected with verbs or verbal derivatives, indeclinables or words ending with the affixes उक्, क्त, क्तवद्, क्तृ, etc., it is put in the accusative case. It is put in the genitive case when it is connected with affixes other than those mentioned above; cf. P. II. 3.65, 69. When, however, the karman is expressed (अभिहित) by a verbal termination (तिङ्), or a verbal noun termination (कृत्), or a noun-affix (तद्धित), or a compound, it is put



in the nominative case. e.g. कटः क्रियते, कटः कुनः, शल्यः, प्राप्तेदकः ग्रामः etc. It is called अभिहित in such cases ; cf. P. II. 3.1. See the word अनभिहित above. The object or Karman which is ईप्सिततम is described to be of three kinds with reference to the way in which it is obtained from the activity. It is called विकार्य when a transformation or a change is noticed in the object as a result of the verbal activity, e.g. काष्ठानि मस्मीकरोति, घटं भिनत्ति etc. It is called प्राप्य when no change is seen to result from the action, the object only coming into contact with the subject, e.g. ग्रामं गच्छति, आदित्यं पश्यति etc. It is called निर्वर्त्य when the object is brought into being under a specific name; e.g. घटं करोति, ओदनं पचति, cf. निर्वर्त्यं च विकार्यं च प्राप्यं चेति त्रिधा मतम् । तत्रेप्सिततमम् Padamañjarī on I. 4.49 ; cf. also Vākyapadiya III. 7.45 as also Nyāsa on I. 4.49. The object which is not ईप्सिततम is also subdivided into four kinds e.g. (a) अनीप्सित (ग्रामं गच्छन्) व्याघ्रं पश्यति, (b) औदासीन्येन- प्राप्य or इतरत् or अनुभय e.g. (ग्रामं गच्छन्) वृक्षमूलानि उपसर्पति, (c) अनारुह्यत or अकथित e.g. बलि in बलि याचते वसुधाम् (d) अन्यपूर्वक e.g. अक्षान् दीव्यति, ग्राममभिनिविशते; cf. Padamañjarī on I. 4.49. The commentator Abhayanandin on Jainendra Vyākaraṇa mentions seven kinds प्राप्य, विषयभूत, निर्वर्त्य, विक्रियात्मक, ईप्सित, अनीप्सित and इतरत्, defining कर्म as कर्त्रा क्रियया यद् आप्यं तत् कारकं कर्म; cf. कर्त्राप्यम् Jain. Vy. I. 2.120 and com. thereon. जैनेन्द्रमन्त्रे is given therein as an instance of विषयभूत. (2) The word कर्मन् is also used in the sense of क्रिया or verbal activity ; cf. उदोनृध्वंकर्मणि P. I. 3.24 ; आदिकर्मणि इतः कर्तरि च P. III. 4.71, कर्तरि कर्मन्वृत्तिद्वारे P. I. 3.14. (3) It is also used in the sense of activity in general, as for instance, the sense of

a word ; e.g. नामारुह्यतयोस्तु कर्मोपसंयोग-  
द्योतका भवन्ति Nir. I. 3.4, where Dur-  
gācārya explains karman as 'sense'  
(अर्थ).

**कर्मनामन्** lit. noun showing action,  
participle.

**कर्मप्रवचनीय** a technical term used in  
connection with a preposition which  
showed a verbal activity formerly,  
although for the present time it  
does not show it ; the word is used  
as a technical term in grammar in  
connection with prefixes or उपसर्ग  
which are not used along with a  
root, but without it ; cf. वर्म प्रोक्तवन्तः  
कर्मप्रवचनीयाः इति M. Bh. on P. I. 4.83 ;  
e.g. शाक्यस्य संहितामनु प्रावर्यत्, अन्वर्जुनं  
योद्धारः, आ कुमारं यशः पाणिनेः ; cf. Kāś.  
on P. I. 4.83 to 98. cp. Dīpikā of  
Bhartṛhari p. 13, l. 19-20, and also  
Helārāja on Vāk. pad. III. 1.1.

**कर्मवद्भाव** the activity of the agent or  
kartā of an action represented as  
object or karman of that very ac-  
tion, for the sake of grammatical  
operations ; e.g. सिद्यते काष्ठं स्वयमेवः  
करिष्यते कटः स्वयमेव. To show facility  
of a verbal activity on the object,  
when the agent or kartā is dispens-  
ed with, and the object is looked  
upon as the agent, and used also  
as an agent, the verbal terminations  
ति, तः etc. are not applied in the  
sense of an agent, but they are  
applied in the sense of an object ;  
consequently the sign of the voice  
is not अ (श्च), but य (यक्) and the  
verbal terminations are त, आताम् etc.  
(तश्च) instead of ति, तस्य etc. In  
popular language the use of an  
expression of this type is called  
Karmakartari-Prayoga. For details  
see M. Bh. on कर्मवत्कर्मणा तुल्यक्रियः P.  
III. 1.87. Only such roots as are  
कर्मस्यक्रियक or कर्मस्यभावक i.e. roots whose  
verbal activity is noticed in the

object and not in the subject can have this Karmakartari-Prayoga.

**कर्मव्यतिहार** exchange of verbal activity; reciprocity of action; कर्मव्यतिहार means क्रियाव्यतिहार or क्रियाविनिमय; cf. कर्तरि कर्मव्यतिहारे P. I. 3.14; also कर्मव्यतिहारे णच् क्रियान् । व्यावक्रोशी, व्यात्युक्षी Kāś. on P. III. 3.43. The roots having their agents characterized by a reciprocity of action take the Ātmanepada terminations; cf. P. I. 3.14.

**कर्मसाधन** prescribed in the sense of an object; a term used in the Mahābhāṣya in the sense of affixes used in the sense of 'object' as contrasted with कर्तृसाधन or भावसाधन; e.g. the affix कि in the word विधि, explained as विधीयते इति विधिः or in the word भाव explained as भाव्यते यः स भावः; cf. क्रिया चैव हि भाव्यते, स्वभावसिद्धं तु द्रव्यम् M. Bh. on P. I. 3.1. See similarly the words समाहार M. Bh. on II. 1.51 and उपधि M. Bh. on V. 1.13.

**कर्मस्थक्रिय** (roots) having their verbal activity situated in the object; e.g. the root अव + रुध् in अवरुणद्धि गाम् or the root कृ in करोति कटम्; cf. कर्मस्थभावकानां कर्मस्थक्रियाणां च P. III. 1.87 Vārt. 3.

**कर्मस्थभावक** (roots) having their verbal action or happening noticed in the object; e.g. the root आस and शी in बालमासयति शाययति where the function of the root bears effect in the object boy and not in the movements of the object as in the sentence बालमवरुणद्धि. See कर्मस्थक्रिय above as also M. Bh. on III. 1.87 and Kaiyaṭa on the same.

**कर्मादि** lit. karman and others; a term often used in the Mahābhāṣya for kārakas or words connected with a verbal activity which have the object or karmakāraka mentioned first; लुपां कर्मादियोर्यथाः संख्या चैव तथा तिङान् M. Bh. on I. 4.21.

**कर्मापदिष्ट** operations prescribed specifically for objects i.e. prescribed in the case of objects which are described to be functioning as the subject to show facility of the verbal action; e.g. the vikaraṇa यक् or the affix चिण्; cf. कर्मापदिष्टा विधयः कर्मस्थभावकानां कर्मस्थक्रियाणां वा भवन्ति ! कर्तृस्थभावकाश्च दीपादयः M. Bh. on I. 1.44.

**कर्विणी** A kind of svarabhakti. See कर्त्तविणी.

**कर्षण** extension; protraction, defined as kālaviprakarṣa by commentators; a peculiarity in the recital as noticed in the pronunciation of इ when followed by च्, or इ when followed by ज् e.g. पइच्; पइजात्. cf. Nār. Śik. I. 7.19.

**कल** a fault of pronunciation consequent upon directing the tongue to a place in the mouth which is not the proper one, for the utterance of a vowel; a vowel so pronounced; cf. संवृतः कलौ ध्मातः...रोमश इति । cf. also निवृत्तकलादिकामवर्णस्य प्रत्यापत्तिं वक्ष्यामि M. Bh. Āhnika 1.

**कला** (1) part, part of time looked upon as a power, subordinate to the main power viz. काल or time cp. Vāk. pad. III. 9.57, 68. (2) Name of a commentary by Vaidyanātha on Laghumanjūṣā of Nāgeśa.

**कलाप** (कलापव्याकरण) alternative name given to the treatise on grammar written by Śarvavarman who is believed to have lived in the days of the Sātavāhana kings. The treatise is popularly known by the name Kātantra Vyākaraṇa. The available treatise, viz. Kalāpasūtras, is much similar to the Kātantra Sūtras having a few changes and additions only here and there. It is rather risky to say that Kalāpa was an ancient system of grammar

which is referred to in the Pāṇini Sūtra कलापिनोऽ, P. IV. 3.108. For details see कातम्भ.

**कलापरत्न** a commentary on the kāraka portion of the Kālāpa grammar ascribed to the famous commentator Durgasimha.

**कलापसंग्रह** a commentary on the Kālāpa Sūtras.

**कलापिन्** the author of the work referred to as Kālāpa in the Mahābhāṣya which perhaps was a work on grammar as the word कलाप is mentioned with the word महावातिकम् in the Mahābhāṣya, cf. M.Bh. on कलापिनोऽ, P. IV. 3. 108. Kālāpin is mentioned as a pupil of Vaiśampāyana in the Mahābhāṣya; cf. वैशम्पायनान्तेवासी कलापी M.Bh. on P. IV. 3. 104.

**कलिङ्ग** an old grammarian mentioned by Ujjvaladatta, who has written a commentary on Amara Koṣa.

**कल्प** the tad. affix कल्पप् added to any substantive in the sense of slightly inferior, or almost complete; e.g. पटुकल्पः, मृदुकल्पः; cf. P. V. 3.67 and Kāśikā thereon.

**कल्पन, कल्पना** supposition, assumption; cf. गुणकल्पनया च भिक्षुनटसूत्रयोश्छन्दस्त्वम् Kāś. on P. IV. 3. 110; cf. also अनेकद्विष्टकल्पनापेक्षया अस्या उचितत्वात् Pari. Śek. on. Pari. 94.

**कल्पनालाघव** brevity of thought; brevity of expression; minimum assumption. See the word लाघव.

**कल्पप्** tad. affix कल्प. See कल्प.

**कल्पलता** name of a commentary on Bhaṭṭoji's Praudhamanoramā by Kṛṣṇamiśra.

**कल्मन्** the same as karman or object of an action especially when it is not fully entitled to be called

karman, but looked upon as karman only for the sake of being used in the accusative case; subordinate karman, as for instance, the cow in गं पयो दोषि. The term was used by ancient grammarians; cf. विपरीनं तु यत्कर्म तत् कर्म कवयो विदुः M. Bh. on P. I. 4.51. See कर्मन्.

**कल्याणमल्ल** author of the commentary Śabdaratnadīpa on the Śabdaratna of Hari Dīkṣita.

**कल्याणसरस्वती** author of the Laghu-sārasvata, a small grammar work. He lived in the 18th century A.D.

**कल्याणसागर** author of the Haimaliṅgānuśāsana-vivaraṇa, a commentary on the Liṅgānuśāsana chapter of Hemacandra's grammar. He lived in the 16th century A.D.

**कल्याण्यादि** a class of words headed by the word कल्याणी to which the tad-dhita affix एय (दृक्) is added, in the sense of 'offspring' and, side by side, the ending इन् (इन्द्) is substituted for the last letter of those words; e.g. कल्याणिनेयः, सौभागिनेयः; cf. Kāś. on P. IV. 1.26.

**कवर्ग** the class of guttural consonants consisting of the five consonants क्, ख्, ग्, ङ्, च्.

**कविकल्पद्रुम** a treatise on roots written by Bopadeva, the son of Keśava and the pupil of Dhaneśa who lived in the time of Hemādri, the Yādava King of Devagiri in the thirteenth century. He has written a short grammar work named Mugdhabodha which has been very popular in Bengal being studied in many Tols or Pāṭhaśālās.

**कविकल्पद्रुमटीका** a commentary on the Kavikalpadruma, written by the author (बोपदेव) himself. It is known

by the name Kāvya-kāmadhenu; (2) a commentary on Kavikalpa-druma by Rāmatarakavāgiśa. (3) a com. by Rāmarāma on Kavikalpa-druma.

**कविचन्द्र** author of a small treatise on grammar called Sārasatvarī. He lived in the seventeenth century A.D. He was a resident of Darbhāṅgā. Jayakṛṣṇa is also given as the name of the author of the Sārasatvarī grammar and it is possible that Jayakṛṣṇa was given the title, or another name, Kavicandra.

**कश्यप** name of a Buddhist grammarian who wrote a commentary on the Cāndrasūtras, named Bālabodhīnī.

**कसुन्** कृत् affix असु found in Vedic Literature, in the sense of the infinitive; e.g. ईशरो विलिखः (विलिखितम्) cf. P. III. 4.13, 17. The word ending in this कसुन् becomes an indeclinable; cf. क्वातोऽनुक्तपुनः P. I. 1.40.

**कसेन्** कृत् affix असे in the sense of the infinitive in Vedic Literature; e.g. प्रेये, श्रियसे; cf. Kāś. on P. III. 4.9.

**कस्कादि** a class of compound-words headed by कस्क in which the visarga occurring at the end of the first member is noticed as changed into स against the usual rules; e.g. कस्कः, कौतुस्कृतः, आतुषुत्रः, सयस्कालः, धनुष्कपालम् and others; cf. P. VIII. 3.48. As this कस्कादिगण is said to be आकृतिगण, similar words can be said to be in the कस्कादिगण although they are not actually mentioned in the गणपाठ.

**का** a technical term used in the Jainendra Vyākaraṇa for the term पञ्चमी used in Pāṇini's grammar.

**काण्ड** tad. affix काण्ड prescribed after words like-दृवा, वृण, कर्म in the sense of समूह; cf. दृवादिभ्यः (v. l. पूर्वादिभ्यः) काण्डः, Kāś. on P. IV. 2.51.

**काण्डमायन** name of an ancient writer of a Prātiśākhya work who held that Visarga before the consonant स is dropped only when स is followed by a surd consonant; cf. Tai. Pr. IX. 1.

**कातन्त्र** name of an important small treatise on grammar which appears like a systematic abridgment of the Aṣṭādhyāyī of Pāṇini. It ignores many unimportant rules of Pāṇini, adjusts many, and altogether omits the Vedic portion and the accent chapter of Pāṇini. It probably belonged to Aindra system as opposed to Maheśvara system. It is also explained as Kāśakṛtsnatanttra. It lays down the Sūtras in an order different from that of Pāṇini dividing the work into four adhyāyas dealing with technical terms, saṁdhi rules, declension, syntax, compounds noun-affixes (taddhita affixes) conjugation, voice, and verbal derivatives in an order. The total number of rules is 1412 supplemented by many subordinate rules or Vārttikas. The treatise is believed to have been written by Śarvavarman, called Sarvavarman or Śarva or Sarva, who is said to have lived in the reign of the Sātavāhana kings. The belief that Pāṇini refers to a work of Kalāpin in his rules IV. 3.108 and IV. 3.48 and that Patañjali's words कालापम् and माहावातिकम् support it, has not much strength. The work was very popular especially among those who wanted to study spoken Sanskrit with ease and attained for several years a very prominent place among text-books on grammar especially in Behar, Bengal and Gujarat. It has got a large number of glosses and commentary works, many of which are in a manuscript form at

present. Its last chapter (Caturtha-Adhyāya) is ascribed to Vararuci. As the arrangement of topics is entirely different from Pāṇini's order, inspite of considerable resemblance of Sūtras and their wording, it is probable that the work was based on Pāṇini but composed on the models of ancient grammarians viz. Indra, Śākaṭyana and others whose works, although not available now, were available to the author. The grammar Kātantra is also called Kālāpa. A comparison of the Kātantra Sūtras and the Kālāpa Sūtras shows that the ore is a different version of the other. The Kātantra Grammar is also called Kaumāra as it is said that the original instructions for the grammar were received by the author from Kumāra or Kārttikeya. For detail, see Vol VII Pāṭaṅjala Mahābhāṣya published by the D.E. Society, Poona, page 375.

**कातन्त्रकौमुदी** (1) a commentary on the Kātantra Sūtras written by Govardhana in the 12th century. A.D.; (2) a commentary on the Kātantra Sūtras ascribed to Gaṇgeśaśarman.

**कातन्त्रचन्द्रिका** a gloss on the commentary of Vararuci on the कातन्त्रसूत्र ascribed to Hari Dīkṣita of the 17th century if this Hari Dīkṣita is the same as the author of the Śabdaratna.

**कातन्त्रधातुवृत्ति** ascribed to Durgasimha, the famous commentator of the Kātantra Sūtras who lived in the ninth or the tenth century.

**कातन्त्रधातुवृत्तिटीका** a commentary ascribed to Ramānātha and called Manoramā on the Kātantradhātuvṛtti of Durgasimha. See कातन्त्रधातुवृत्ति above.

**कातन्त्रपञ्जिका** a name usually given to a compendium of the type of Vivaraṇa or gloss written by Trilocanadāsa of the eleventh century on the famous commentary on the Kātantra. Sūtras by Durgasimha. Scholars of Kātantra grammar by name Kuśala, Trivikrama, Jinaprabha, Rāmacandra have written a Pañjikā on Durgasimha's Vṛtti which is named Pradīpa. Another scholar, Trivikrama has written a gloss named Uddyota.

**कातन्त्रपरिभाषापाठ** name given to a text consisting of Paribhāṣāsūtras, believed to have been written by the Sūtrakāra himself as a supplementary portion to the main grammar. Many such lists of Paribhāṣāsūtras are available, mostly in manuscript form, containing more than a hundred Sūtras divided into two main groups—the Paribhāṣāsūtras and the Balābalasūtras. See परिभाषासंग्रह ed. by B.O. R. I. Poona.

**कातन्त्रपरिभाषावृत्ति** (1) name of a gloss on the Paribhāṣāpāṭha written by Bhāvamīśra, probably a Maithila Pandit whose date is not known. He has explained 62 Paribhāṣās deriving many of them from the Kātantra Sūtras. The work seems to be based on the Paribhāṣā works by Vyādi and others on the system of Pāṇini, suitable changes having been made by the writer with a view to present the work as belonging to the Kātantra school; (2) name of a gloss on the Paribhāṣāpāṭha of the Kātantra school explaining 65 Paribhāṣās. No name of the author is found in the Poona manuscript. The India Office Library copy has given Durgasimha as the author's name; but it is doubtful whether Durgasimha was

the author of it. See परिभाषासंग्रह ed. by B. O. R. I. Poona.

कातन्त्रपरिशिष्ट ascribed to Śrīpatidatta, whose date is not definitely known; from a number of glosses written on this work, it appears that the work was once very popular among students of the Kātantra School.

कातन्त्रपरिशिष्टचन्द्रिका a gloss on the Kātantra-Parīśiṣṭa ascribed to a scholar named Rāmadāsa-cakravartin who has written another work also named Kātantravyākhyāsāra.

कातन्त्रपरिशिष्टटीका a gloss on the Kātantra-Parīśiṣṭa written by a Kātantra scholar Puṇḍarikākṣa.

कातन्त्रपरिशिष्टप्रद्योत a gloss on the Kātantraparīśiṣṭa by Goyicandra in the twelfth century.

कातन्त्रपरिशिष्टसिद्धान्तरत्नाङ्कुर a gloss on the Kātantra-parīśiṣṭa by Śivārāmendra, who is believed to have written a gloss on the Sūtras of Pāṇini also.

कातन्त्रप्रक्रिया a name given to the Kātantra Sūtras which were written in the original form as a Prakriyā-grantha or a work discussing the various topics such as alphabet, euphonic rules, declension, derivatives from nouns, syntax, conjugation, derivatives from roots etc. etc.

कातन्त्रप्रदीप a grammar work written by a scholar named Kāśala on the Kātantrasūtravṛtti by Durgasiṃha. See कातन्त्रपञ्जिका.

कातन्त्रबालबोधिनी a short explanatory gloss on the Kātantra Sūtras by Jagaddhara of Kashmir who lived in the fourteenth century and who wrote a work on grammar called Apāśabdanirākaraṇa.

कातन्त्ररहस्य a work on the Kātantra Sūtras ascribed to Rāmānātha Vidyāvācaspati of the sixteenth century A.D.

कातन्त्ररूपमाला a work, explaining the various forms of nouns and verbs according to the rules of the Kātantra grammar, ascribed to Bhāvasena of the fifteenth century.

कातन्त्रलघुवृत्ति a short gloss on the Kātantra Sūtras ascribed to a scholar named Chucchukabhaṭṭa.

कातन्त्रविक्रम by Jinaprabhasūri of the thirteenth century is a general work on Kātantra grammar. A grammarian called Cārittasiṃha has written a commentary (avacūri) on it.

कातन्त्रविवरण a commentary on the Kātantravistara of Vardhamāna by Pṛthvīdhara who lived in the fifteenth century A.D.

कातन्त्रविस्तर a famous commentary on Durgasiṃha's Kātantravṛtti written by Vardhamāna a Jain Scholar of the twelfth century who is believed to be the same as the author of the well-known work Gaṇaratnamahodadhi.

कातन्त्रवृत्ति name of the earliest commentary on Kātantrasūtras. The commentary ascribed to Durgasiṃha was popular as proved by a number of commentaries upon it, one of which is written by Durgasiṃha himself. Some of these commentaries are Śiṣyabhāṭṭa or Nyāsa by Ugrabhūti, Kātantrapāñjikā by Trilocanadāsa, Kātantravistara by Vardhamāna, Kātantraparīśiṣṭaṭīkā of Puṇḍarikākṣa and a gloss by another Durgasiṃha.

कातन्त्रवृत्तिटिप्पणी a gloss on कातन्त्रवृत्ति written by Guṇakīrti in the fourteenth century A.D.

कातन्त्रवृत्तिटीका a commentary on Durgasimha's Kātantravṛtti by Mokṣeśvara in the fifteenth century A.D.

कातन्त्रवृत्तिव्याख्या named Aṣṭamaṅgalā on Durgasimha's Kātantravṛtti written by Rāmakiśora Cakravartin who is believed to have written a grammatical work शब्दबोधप्रकाशिका.

कातन्त्रव्याख्यासार a work of the type of a summary written by Rāma-dāsa Cakravartin of the twelfth century.

कातन्त्रसूत्रवृत्ति an old Vṛtti on the Kātantra Sūtras ascribed to Vararuci who is, of course, different from Vararuci Kātyāyana. The Vṛtti appears to have been occupying a position similar to that of Durgasimha.

कातन्त्रोत्तर a treatise on the Kātantra Grammar believed to have been written by Vidyānanda, or Vijayānanda who lived in the eleventh century.

कात्थक्य an ancient writer of Nirukta quoted by Yāska in his Nirukta.

कात्य ( 1 ) another name sometimes given to Kātyāyana to whom is ascribed 'the composition of the Vārttikas on Pāṇini-sūtras; ( 2 ) an ancient writer Kātya quoted as a lexicographer by Kṣīrasvāmin, Hemacandra and other writers. Patañjali honours him by the words प्रोवाच भगवान्कात्यस्तेनातिर्दिशन्तु ते । M. Bhā. on III. 2. 3.

कात्यायन the well-known author of the Vārttikas on the sūtras of Pāṇini. He is also believed to be the author of the Vājasaneyi Prātiśākhya and many sūtra works named after him. He is believed

to be a resident of South India on the strength of the remark प्रियतद्विता दाक्षिणात्याः made by Patañjali in connection with the statement ' यथा लौकिकवैदिकेषु ' which is looked upon as Kātyāyana's Vārttika. Kātyā refers to Śākatāyana and Śākalya (see Vaj. Prā. III. 9 ) and mentions Vajapyāyana ( I. 2.64. Vā. 35 ). Vyāḍi ( on P. 1.2.64 Vā. 45 ) and Pauṣkarasādi ( on P. 8.4.48 ). The authorship of Pratiñhāsūtra and Bhāṣikasūtra is attributed to him. He is called Vākyakāra and Madhyamamuni. Some scholars say that Vararuci was also another name given to him, in which case the Vārttikakāra Vararuci Kātyāyana has to be looked upon as different from the subsequent writer named Vararuci to whom some works on Prākṛit and Kātantra grammar are ascribed. For details see Mahābhāṣya Vol. VII, pages 193-223 published by the D. E. Society, Poona. See also वार्तिकपाठ below.

कानच् affix कान् forming perfect participles which are mostly seen in Vedic Literature. The affix कानच् is technically a substitute for the लिट् affix. Nouns ending in कानच् govern the accusative case of the nouns connected with them; e.g. सोमं सुषुवाणः; cf. P. III. 3.106 and P. II. 3.69.

काम् augment आम् applied to तूष्णीम् just as अक् is applied, e.g.; आसितव्यं किर्ल तूष्णीकाम् M. Bh. on V. 3.72.

कामचार option; permission to do as desired; liberty of applying any of the rules of grammar that present themselves; cf. तत्र कामचारो गृह्यमाणेन वा विभक्तिं विशेषयितुं अङ्गेन वा M. Bh. on P. I.1.27 Vārt. 6.

कामधेनु abridgment of काव्यकामधेनु of Bopadeva; the word is also used as a short form for काव्यकामधेनु.

कामधेनुसुधारस a commentary on the *Kāvya-kāmadhenu* by Ananta, son of Cintāmaṇi who lived in the sixteenth century A. D.

काम्य optionally; at will; cf. काममति-  
दिश्यतां वा M. Bh. on I. 1.57.

काम्यच् affix in the sense of 'desiring for oneself' applied to nouns to form denominative roots; e. g. पुत्रकाम्यति; cf. काम्यच P. III, 1.9.

कार an affix, given in the *Prāṭisākhya* works and, by Kātyāyana also in his *Vārttika*, which is added to a letter or a phonetic element for convenience of mention; e. g. इकारः, उकारः; cf. वर्णः करोत्तरो वर्णाख्या; वर्णकारो निर्देशकौ Tai. Prā. I. 16; XXII. 4; cf. also V. Pr. 1.37. It is also applied to syllables or words in a similar way to indicate the phonetic element of the word as apart from the sense of the word; e. g. यत् एवकारस्ततोन्वयावधारणम् Vyāk. Paribhāṣā; cf. also the words चकारः, द्विकारः; (2) additional purpose served by a word such as an *adhikāra* word; cf. अधिकः कारः । पूर्वविप्रतिषेधा न पठितव्या भवन्ति M. Bh. on P. I. 3.11.

कारक lit. doer of an action. The word is used in the technical sense of 'instrument of action'; cf. कारक-  
शब्दश्च निमित्तपर्यायः । कारकं हेतुरिति नार्थान्तरम् । कस्य हेतुः । क्रियायाः Kāś. on P. I. 4.23; cf. also कारक इति संज्ञानिर्देशः । साधकं निर्वर्तकं कारकसंज्ञं भवति । M. Bh. on P. I. 4.23. The word 'kāraḥ' in short, means 'the capacity in which a thing becomes instrumental in bringing about an action'. This capacity is looked upon as the sense of the case-affixes which express it. M. Bhā. Āhu. I refers to seven Kāra-  
kas; cp. सप्तहस्तासः सप्तविभक्तयः । cp. also M. Bhā. Dīpikā. p. 13. There are six kāraḥ given in all grammar treatises. अवादान, संप्रदान, अधिकरण, करण,

कर्मन् and कर्तुं to express which the case affixes or Vibhaktis प्रथमी, तृतीया, सप्तमी, द्वितीया, and प्रथमा are respectively used which, hence, are called Kāraḥ-vibhaktis, as contrasted with Upapadavibhaktis, which show a relation between two substantives and hence are looked upon as weaker than the Kāraḥ-vibhaktis; cf. उपपदविभक्तेः कारकविभक्तिर्बलीयसी Pari. Śek. Pari. 94. The topic explaining Kāraḥ-vibhaktis is looked upon as a very important and difficult chapter in treatises of grammar and there are several small compendiums written by scholars dealing with kāraḥ only. For the topic of Kāraḥ see P. I. 4.23 to 55, Kāt. II. 4.8-42, Vyākaraṇa Mahābhāṣya Vol. VII. pp. 262-264 published by the D. E. Society, Poona.

कारककारिका possibly another name for the treatise on Kāraḥ known as कारकचक्र written by Puruṣottamadeva the reputed grammarian of Bengal who lived in the latter half of the twelfth century A.D. See कारकचक्र.

कारककौमुदी a work on the Kātantra grammar discussing the Kāraḥ portion.

कारकखण्डनमण्डन also called पदकारकखण्डन-  
मण्डन which is a portion of the author's bigger work named त्रिलो-  
चनचन्द्रिका. The work is a discourse on the six kāraḥ written by Maṇikanṭha, a grammarian of the Kātantra school. He has also written another treatise named Kāraḥ-vicāra.

कारकचक्र (1) written by Puruṣottamadeva a reputed grammarian of Bengal who wrote many works on grammar of which the Bhāṣāvṛtti, the Paribhāṣāvṛtti and Jñāpakasamuccaya deserve a special mention.



The verse portion of the Kārakakākra of which the prose portion appears like a commentary might be bearing the name Kārakakāumudī.

**कारकटीका** a work on Kārakas ascribed to Bhairava.

**कारकतत्त्व** a treatise on the topic of Kārakas written by Cakrapāṇiśeṣa, belonging to the famous Śeṣa family of grammarians, who lived in the seventeenth century A.D.

**कारकनिर्णय** a work discussing the various Kārakas from the Naiyāyika viewpoint written by the well-known Naiyāyika, Gadādhara Chakravartin of Bengal, who was a pupil of Jagadīśa and who flourished in the 16th century A. D. He is looked upon as one of the greatest scholars of Nyāyaśāstra. His main literary work was in the field of Nyāyaśāstra on which he has written several treatises.

**कारकपरिच्छेद** a work dealing with Kārakas ascribed to Rudrabhaṭṭa.

**कारकवाद** name given by Siradeva and other grammarians to the fourth pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra कारके 1.4.1 and which deals with the Kārakas or auxiliaries of action.

**कारकवाद** (1) a treatise discussing the several Kārakas, written by Kṛṣṇaśāstri Āraḍa a famous Naiyāyika of Benares who lived in the eighteenth century A.D; (2) a treatise on syntax written by Jayarāmabhaṭṭācārya which is called कारकविवेक also, which see below.

**कारकविशार** (1) a work on Kārakas ascribed to Maṇikanṭha. See Kārakakhaṇḍanamāṇḍana above. (ii) name of a work by Cakrapāṇiśeṣa.

**कारकविभक्ति** case affix governed by a verb or verbal derivative as contrasted with उपपदविभक्ति a case affix governed by a noun, not possessing any verbal activity. See the word कारक above. See also the word उपपदविभक्ति.

**कारकविभक्तिवलीयस्त्व** the dictum that a Kārika case is stronger than an Upapada case, e.g. the accusative case as required by the word नन-रुह्य, which is stronger than the dative case as required by the word नमः. Hence the word मुनिप्रयं has to be used in the sentence मुनिप्रयं नमरुह्य and not the word मुनिप्रयाय cf. उपपदविभक्तेः कारकविभक्तिवलीयसी Pari. Śek. Pari. 94.

**कारकविलास** an anonymous elementary work on syntax explaining the nature and function of the six Kārakas.

**कारकविवेक** known as कारकवाद also; a short work on the meaning and relation of words written by Jayarāmabhaṭṭācārya who lived in the beginning of the eighteenth century. The work forms the concluding portion of a larger work called कारकविवेक which was written by शिरोमणिमहाचार्य. The work कारकवाद has a short commentary written by the author himself.

**कारकव्याख्या** the same as कारकवादव्याख्या written by जयराममहाचार्य. See कारकविवेक.

**कारकसंयन्त्रोद्योत** a short work on syntax by Rabhasanandin, a Buddhist grammarian of Bengal who lived in the tenth century.

**कारिका** a verse or a line or lines in metrical form giving the gist of the explanation of a topic; cf. संक्षिप्त-बृहस्पद-श्लोक कारिका: Padavyavasthā-sūtrakārikā of Udayakīrti.

कारिकाभाष्य a commentary in verse on Bhāṣya-Vārtikas.

कारित (1) ancient term for the causal Vikaraṇa, (णिच् in Pāṇini's grammar and इन् in Kātantra); (2) causal or causative as applied to roots ending in णिच् or words derived from such roots called also 'nyanta' by the followers of Pāṇini's grammar; cf. इन् कारितं धात्वर्थे Kāt. III. 2.9, explained as धात्वर्थे क्रियानाम् इन् परो भवति धात्वर्थे स च कारितसंज्ञकः। cp. also एतेः कारितं च अस्ते शुद्धं च। I. 13.

कार्तिकौजपादि a class of words headed by the word कार्तिकौजप, which are all dvandva compounds, and which have their first member retaining its own accent; e.g. कार्तिकौजपो आवन्त्यश्मकाः etc. cf. Kāś. on P. VI. 2.37.

कार्तिकेय the original instructor of the Kātantra or Kālāpa Grammar to Śarvavarman who composed the Sūtras according to inspiration received by him. The Kātantra, hence, has also got the name Kāumāra Vyākaraṇa.

कार्मेनामिक the word is found used in Yāska's Nirukta as an adjective to the word संस्कार where it means 'belonging to nouns derived from roots (कर्मेनाम)' like पाचक, कर्षक etc. The changes undergone by the roots in the formation of such words i.e. words showing action are termed कार्मेनामिकसंस्कार; cf. कर्मकृतं नाम कर्मेनाम। तस्मिन् भवः कार्मेनामिकः Durgavṛtti on Nir. I. 13.

कार्य (1) brought into existence by activity (क्रियया निवृत्तं कार्यम्) as opposed to नित्य eternal; cf. एकेवर्णाञ्च शाश्वतिकां न कार्यान् R. Pr. XIII. 1; cf. also ननु च यस्यापि कार्याः (शब्दाः) तस्यापि पूजार्थम् M. Bh. on I. 1.44 Vārt. 17; (2)

which should be done, used in connection with a grammatical operation; cf. कार्य एते स्यमीकारमाहुः। अमैष इत्येतस्य स्थाने अभयीभ्येति। R. Pr. XIV. 16; cf. also विप्रतिषेधे परं कार्यम् P. I. 4.2; (3) a grammatical operation as for instance in the phrases द्विकार्ययोगे, त्रिकार्ययोगे etc.; cf. also गौणमुख्ययोगे कार्यसंप्रत्ययः Par. Śek. Pari. 15; (4) object of a transitive verb; cf. शेषः कार्यं Śāk.

कार्यकाल along with the operation; cf. कार्यकालं संज्ञापरिभाषम्, rules laying down technical terms and regulating rules are to be interpreted along with the rules that prescribe or enjoin operations (provided the technical terms occur in those rules, or, the regulating rules concern those rules). See Pari. Śek. Pari 3.

कार्यकालपरिभाषा one of the important Paribhāṣās, regarding the application of the Paribhāṣā rules. See कार्यकाल. For details see Par. Śek. Pari. 3.

कार्यानिदेश looking upon the substitute as the very original for the sake of operations that are caused by the presence of the original; the word is used in contrast with रूपानिदेश where actually the original is restored in the place of the substitute on certain conditions. For details see Mahābhāṣya on द्विवचनेति P. I. 1.59.

कार्यिन् the word or wording that undergoes the operation; cf. सतो हि कार्यिणः कार्येण भवितव्यम् M. Bh. on I. 1.1. Vārt. 7, also कार्यमनुभवन् हि कार्यं निमित्ततया नाश्रीयते Par. Śek. Pari. 10.

काल notion of time created by different contacts made by a thing with other things one after another. Time required for the utterance of a short vowel is taken as a unit of

time which is called मात्रा or कालमात्रा, lit. measurement of time; (2) degree of a vowel, the vowels being looked upon as possessed of three degrees ह्रस्व, दीर्घ, and प्लुत measured respectively by one, two and three mātrās; cf. उक्तालोल्लङ्घनस्वदीर्घप्लुतः P. I. 2.27; (3) time notion in general, expressed in connection with an activity in three ways past (भूत), present (वर्तमान), and future (भविष्यत्), to show which the terms भूता, वर्तमाना and भविष्यन्ती were used by ancient grammarians; cf. the words पूर्वकाल, उत्तरकाल; also cf. पाणिन्युपज्ञमकालकं व्याकरणम् Kāś. on P. II. 4.21; (4) place of recital (पाठदेश) depending on the time of recital, cf. न परकालः पूर्वकाले पुनः (V. Pr. III. 3) a dictum similar to Pāṇini's पूर्वत्रासिद्धम् P. VIII. 2.1. (5) See Vāk. pad. III. 9.1 to 114.

कालदुष्ट a word not sanctioned by rules of grammar. The word probably refers to the corruption taking place in connection with the use of a word on account of lapse of time; cf. कालदुष्टा अपशब्दाः Durgh. Vr. on II. 2.6.

कालनिर्देशक signifying time; cf. काल-निर्देशकाः प्रत्यया एते लुट् लिट् लृट् इत्यादयः.

कालनिर्णयशिक्षा a Śikṣā work (Madras mss. no. 891, 892) composed before the thirteenth century. It has a commentary named Kālanirṇaya-dīpikā of Muktiśvarācārya.

कालभेद difference in the time of utterance; cf. किमुच्यते विचारभेदादिति । न पुनः कालभेदादपि । M. Bh. on Śiva Sūtra 1.

कालव्यवाय interval of time; cf. आन्यथाव्यं तु कालश्चद्व्यवायात् । कालव्यवायात् । दण्ड अयम् । M. Bh. on Śiva Sūtra 1.

कालसमुद्देशः Vāk. pad. III. 9.1-114. The section dealing with time as the supreme force in the matter of the

presentation or manifestation of the various objects in the Universe.

कालसामान्य time in general; unspecified time; cf. वर्तमाने लुक्तः कालसामान्ये न प्राप्नोति । Kāś. on P. III. 3.142.

कान्यकामधेनु name of the commentary by Bopadeva on his own work कविकल्पद्रुम. See कविकल्पद्रुम.

काशकृत्स्न an ancient grammarian referred to in earlier grammatical works like Mahābhāṣya आपिशालम् । काशकृत्स्नम् । (Paspasāhnika). Bopadeva refers to him, in the beginning of Kavikalpadruma, as one of the eight grammarians. Kāśikā suggests, by the words त्रिकंकाशकृत्स्नम् । (P. V. 1.58) that the work of Kāśakṛtsna had three adhyāyas. In the अनीहणादि and उपकादि Gaṇas we get the name Kāśakṛtsna. According to Helārāja on Vāk. pad. III. 14.564 Kāśakṛtsna did not accept the sūtra दृष्टम् । P. V. I. 117.

काशकृत्स्न धातुपाठ a list of roots written by Kāśakṛtsna, a pre-Pāṇinian grammarian whose four sūtras of a Sūtra pāṭha work are available. The Dhātupāṭha is available with a commentary by Cannavīra kavi in Kannada language. The work which has another name Śabdalāpa, has 130 sūtras. It has nine gaṇas, the जुहोत्यादि having been included under भ्रदादि class. There are about 2500 roots in the work, 500 more than those in Pāṇiniya Dhātupāṭha.

काशादि a class of words headed by the word काश to which the taddhita affix इल is affixed in the four senses stated in P. IV. 2.67-70 e.g. काशिलम्, कटंमिलम् etc.; cf. Kāś. on P. IV. 2.80.

काशिका ( 1 ) name given to the reputed gloss ( वृत्ति ) on the Sūtras of Pāṇini written by the joint authors Jayā-

**कारिकाभाष्य** a commentary in verse on Bhāṣya-Vārtikas.

**कारित** (1) ancient term for the causal Vikaraṇa, (गिच् in Pāṇini's grammar and इन् in Kātantra); (2) causal or causative as applied to roots ending in गिच् or words derived from such roots called also 'nyanta' by the followers of Pāṇini's grammar; cf. इन् कारितं धात्वर्थे Kāt. III. 2.9, explained as धात्वर्थक्रियानान्न इन् परो भवति धात्वर्थे स च कारितसंज्ञकः। cp. also एतेः कारितं च अस्ते शुद्धं च। I. 13.

**कार्तिकौजपादि** a class of words headed by the word कार्तिकौजप, which are all dvandva compounds, and which have their first member retaining its own accent; e.g. कार्तिकौजपा आवन्त्यश्मकाः etc. cf. Kāś. on P. VI. 2-37.

**कार्तिकेय** the original instructor of the Kātantra or Kālāpa Grammar to Śarvavarman who composed the Sūtras according to inspiration received by him. The Kātantra, hence, has also got the name Kau-māra Vyākaraṇa.

**कार्मेनामिक** the word is found used in Yāska's Nirukta as an adjective to the word संस्कार where it means 'belonging to nouns derived from roots (कर्मनाम)' like पाचक, कर्मक etc. The changes undergone by the roots in the formation of such words i.e. words showing action are termed कार्मेनामिकसंस्कारः; cf. कर्मकृतं नाम कर्मनाम। तस्मिन् भवः कार्मेनामिकः Durgavrtti on Nir. I. 13.

**कार्य** (1) brought into existence by activity (क्रियया निवृत्तं कार्यम्) as opposed to नित्य eternal; cf. एके वर्णान् शाश्वतिकां न कार्यन् R. Pr. XIII. 4; cf. also ननु च यस्यापि कार्यः (शब्दाः) तस्यापि पूजार्थम् M. Bh. on I. 1.44 Vārt. 17; (2)

which should be done, used in connection with a grammatical operation; cf. कार्य एत्वं लयमीकारमाहुः। अमेभ्य इत्येतस्य स्थाने जभयीभ्येति। R. Pr. XIV. 16; cf. also विप्रतिषेधे परं कार्यन् P. I. 4.2; (3) a grammatical operation as for instance in the phrases द्विकार्ययोगे, त्रिकार्ययोगे etc.; cf. also गौणमुख्ययोग्ये कार्यसंप्रत्ययः Par. Śek. Pari. 15; (4) object of a transitive verb; cf. शेषः कार्यं Śāk.

**कार्यकाल** along with the operation; cf. कार्यकालं संज्ञापरिभाषम्, rules laying down technical terms and regulating rules are to be interpreted along with the rules that prescribe or enjoin operations (provided the technical terms occur in those rules, or, the regulating rules concern those rules). See Pari. Śek. Pari. 3.

**कार्यकालपरिभाषा** one of the important Paribhāṣās, regarding the application of the Paribhāṣā rules. See कार्यकाल. For details see Par. Śek. Pari. 3.

**कार्यानिदेश** looking upon the substitute as the very original for the sake of operations that are caused by the presence of the original; the word is used in contrast with रूपानिदेश where actually the original is restored in the place of the substitute on certain conditions. For details see Mahābhāṣya on द्विवचनेचि P. I. 1-59.

**कार्यिन्** the word or wording that undergoes the operation; cf. सतो हि कार्यिणः कार्यण भवितव्यम् M. Bh. on I. 1.1. Vārt. 7, also कार्यमनुभवन् हि कार्यो निमित्ततया नाश्रीयते Par. Śek. Pari. 10.

**काल** notion of time created by different contacts made by a thing with other things one after another. Time required for the utterance of a short vowel is taken as a unit of

time which is called मात्रा or कालमात्रा, lit. measurement of time; (2) degree of a vowel, the vowels being looked upon as possessed of three degrees ह्रस्व, दीर्घ, and प्लुत measured respectively by one, two and three mātrās; cf. उक्ताल्लोऽश्चस्वदीर्घप्लुतः P. I. 2.27; (3) time notion in general, expressed in connection with an activity in three ways past (भूत), present (वर्तमान), and future (भविष्यत्), to show which the terms मृता, वर्तमाना and भविष्यन्ती were used by ancient grammarians; cf. the words पूर्वकाल, उत्तरकाल; also cf. पाणिन्युपज्ञमकालकं व्याकरणम् Kāś. on P. II. 4.21; (4) place of recital (पाठदेश) depending on the time of recital, cf. न परकालः पूर्वकाले पुनः (V. Pr. III. 3) a dictum similar to Pāṇini's पूर्वत्रासिद्धम् P. VIII. 2.1. (5) See Vāk. pad. III. 9. I to II.4.

**कालदुष्ट** a word not sanctioned by rules of grammar. The word probably refers to the corruption taking place in connection with the use of a word on account of lapse of time; cf. कालदुष्टा अपशब्दाः Duṛgh. Vr. on II. 2.6.

**कालनिर्देशक** signifying time; cf. काल-निर्देशकाः प्रत्यया एते लुट् लिट् लृट् इत्यादयः.

**कालनिर्णयशिक्षा** a Śikṣā work (Madras mss. no. 891, 892) composed before the thirteenth century. It has a commentary named Kālanirṇaya-dīpikā of Muktiśvarācārya.

**कालभेद** difference in the time of utterance; cf. किमुच्यते विचारभेदादिति । न पुनः कालभेदादपि । M. Bh. on Śiva Sūtra I.

**कालव्यवाय** interval of time; cf. आन्यभावं तु कालशब्दव्यवायात् । कालव्यवायात् । दण्ड अग्रम् । M. Bh. on Śiva Sūtra I.

**कालसमुद्देशः** Vāk. pad. III. 9.1-II.4. The section dealing with time as the supreme force in the matter of the

presentation or manifestation of the various objects in the Universe.

**कालसामान्य** time in general; unspecified time; cf. वर्तमाने लडुक्तः कालज्ञानान्ये न प्राप्नोति । Kāś. on P. III. 3.142.

**कान्यकामधेनु** name of the commentary by Bopadeva on his own work कविकल्पद्रुम. See कविकल्पद्रुम.

**काशकृत्स्न** an ancient grammarian referred to in earlier grammatical works like Mahābhāṣya आपिशलम् । काशकृत्स्नम् । (Paspasāhnika). Bopadeva refers to him, in the beginning of Kavi-kalpadruma, as one of the eight grammarians. Kāśikā suggests, by the words त्रिककाशकृत्स्नम् । (P. V. 1.58) that the work of Kāśakṛtsna had three adhyāyas. In the अग्निहोत्रादि and उपकादि Gaṇas we get the name Kāśakṛtsna. According to Helārāja on Vāk. pad. III. 14.564 Kāśakṛtsna did not accept the sūtra दृढम् । P. V. I. 117.

**काशकृत्स्न धातुपाठ** a list of roots written by Kāśakṛtsna, a pre-Pāṇinian grammarian whose four sūtras of a Sūtra pāṭha work are available. The Dhātupāṭha is available with a commentary by Cannavīra kavi in Kannaḍa language. The work which has another name Śabda-kalāpa, has 130 sūtras. It has nine gaṇas, the जुहोत्यादि having been included under अदादि class. There are about 2500 roots in the work, 500 more than those in Pāṇiniya Dhātupāṭha.

**काशादि** a class of words headed by the word काश to which the taddhita affix इल is affixed in the four senses stated in P.IV.2.67-70 e.g. काशिलम्, कटैलम् etc.; cf. Kāś. on P.IV.2.80.

**काशिका** ( I ) name given to the reputed gloss ( हृत्ति ) on the Sūtras of Pāṇini written by the joint authors Jayā-

ditya and Vāmana in the 7th century A.D. Nothing definitely can be said as to which portion was written by Jayāditya and which by Vāmana, or the whole work was jointly written. Some scholars believe that the work was called Kāśikā as it was written in the city of Kāśī and that the gloss on the first five Adhyāyas was written by Jayāditya and that on the last three by Vāmana. Although it is written in a scholarly way, the work forms an excellent help to beginners to understand the sense of the pithy Sūtras of Pāṇini. The work has not only deserved but obtained and maintained a very prominent position among students and scholars of Pāṇini's grammar in spite of other works like the Bhāṣāvṛtti, the Prakriyā Kaumudī, the Siddhānta Kaumudī and others written by equally learned scholars. Its wording is based almost on the Mahābhāṣya, which it has followed, avoiding, of course, the scholarly disquisitions occurring here and there in the Mahābhāṣya. Traditionally it is called एकवृत्ति because it is a common treatise on Vedic and classical grammar. It has derived great help from Cāndravṛtti. It appears that many commentary works were written on it, the well-known among them being the Kāśikāvivaranaṇapāñjikā or Nyāsa written by Jinendrabuddhi and the Padamañjarī by Haradatta. For details see Vyākaraṇamahābhāṣya Vol. VII pp 286-87 published by the D.E. Society, Poona. (2) The name Kāśikā is sometimes found given to their commentaries on standard works of Sanskrit Grammar by scholars, as possibly they were written at Kāśī; as for instance,

(a) Kāśikā on Vaiyākaraṇabhūṣana-sāra by Hari Dikṣita, and (b) Kāśikā on Paribhāṣenduśekhara by Vaidyanātha Pāyagunḍe.

काशिकाविवरणपञ्जिका also called Nyāsa, the well-known commentary written by Jinendrabuddhi on the Kāśikā of Jayāditya and Vāmana, See Kāśikā above.

काशिकावृत्तिव्याख्या a commentary on Kāśikā by Rāmamiśra.

काशिकावृत्तिसार a commentary on the Kāśikāvṛtti named अमृतसूति by Vāraṇaṣeṣa-śāstrin or Vāraṇaṣeṣa.

काश्यप name of an ancient grammarian quoted by Pāṇini, possibly an author of some Prātiśākhya work now lost.

काश्यपीवृत्ति name of an anonymous gloss on the Cāndra Vyākaraṇa.

काश्यादि a class of words headed by the words काशि, चेदि, and others to which the taddhita affixes ठञ् and णिठ are added in the miscellaneous senses; e.g. काशिकी; काशिका; वैदिकी, वैदिका etc.; cf. Kāś. on P. IV. 2.116. The fem. affix ई is applied when the affix ठञ् is added to the word काशि; cf. P. IV. 1.15.

काष्ठादि a class of words headed by the word काष्ठ after which a word standing as a second member in a compound gets the grave accent for it, e.g. काष्ठाध्यापकः, परमाध्यापकः etc. cf. P. VIII. 1.67.

कि (1) कृत् affix इ prescribed after वृ roots with a prefix attached; e.g. प्रदिः प्रधिः cf. P. III. 3.92, 93; (2) कृत् affix इ looked upon as a perfect termination and, hence, causing reduplication and accusative case of the noun connected, found in Vedic

Literature added to roots ending in अ, the root क, and the roots गम्. हन्, and जन्; e.g. पयिः सोमं; जगुरिः, जगिः etc., cf. P. III. 2.171; (2) a term used in the Jāinendra Vyākaraṇa for the term संबुद्धि.

किञ्चुत्त a form derived from the pronoun किम्; cf. किमो वृत्तं किञ्चुत्तम्। किञ्चुत्त-प्रश्नेन तद्विभक्त्यन्तं प्रतीयाद्भुतरदतमो च। Kāś. on P. VIII. 1.48.

किञ्चुलकादि a class of words headed by the word किञ्चुलक, which get their final vowel lengthened when the word गिरि is placed after them as a second member of a compound, provided the word so formed is used as a proper noun; e. g. किञ्चुलकागिरिः, अञ्जनागिरिः; cf. Kāś. on P. VI. 3.117.

किञ् ( १ ) marked with the mute letter क् which is applied by Pāṇini to affixes, for preventing guṇa and vṛddhi substitutes to the preceding इक् vowel ( इ, उ, ऋ or लृ ); cf. किञ्चि च, P. I.1.5; (2) considered or looked upon as marked with mute indicative क् for preventing guṇa; cf. असंयोगाद्दि किञ् and the following P. I. 2.5 etc. The affixes of the first type are for instance क्त, क्त्वा, क्तिन् and others. The affixes of the second type are given mainly in the second pāda of the first Adhyāya by Pāṇini. Besides the prevention of guṇa and vṛddhi, affixes marked with क् or affixes called किञ्, cause Saṁprasāraṇa ( see P. VI. 1.15,16 ), elision of the penultimate न् ( P. VI. 4.24 ), elision of the penultimate vowel ( P. VI. 4.98,100 ), lengthening of the vowel ( VI. 4.15 ), substitution of ऊ ( VI. 4.19,21 ), elision of the final nasal ( VI. 4.37 ), substitution of आ ( VI. 4.42 ). The taddhita affixes which are marked with mute क् cause the Vṛddhi substi-

tute for the first vowel in the word to which they are added.

किञ्करण marking with the mute letter क्, or looking upon as marked with mute क् for purposes mentioned above; ( see किञ् above ). The word is often used in the Māhābhāṣya; see M.Bh. on I. 1. 3, 5, 46; I. 2. 5. etc.

किन् kṛt affix इ prescribed along with कि. See कि above. The affix किन् causes the acute accent on the first vowel of the word ending with it, while the affix कि ( इ ) has itself the acute accent on its vowel. इ.

किरादि a class of roots headed by the root कृ, viz. the five roots कृ, गृ, हृ, घृ, and प्रच्छ after which the desiderative sign, i.e. the affix सन्, gets the augment इ ( इद् ); e. g. विकरिषति, पिप्रच्छिषति. cf. Kāś. on P. VII. 2.75.

किशरादि, किसरादि a class of words headed by किसर meaning some kind of scent, which get the taddhita affix इक ( इन् ) applied to them when the word so formed means ' a dealer of that thing; ' e. g. किशरिकः, किशरिकी; cf. Kāś. on P. IV. 4.53.

कील्होर्न Kielhorn F., a sound scholar of Sanskrit Grammar who brought out excellent editions of the Pātañjala Mahābhāṣya and the Paribhāṣendusekhara and wrote an essay on the Vārttikas of Kātyāyana. In a number of articles in Indian Antiquary he discussed topics like Gonardiya and Goṇikāputra, Kāśika's indebtedness to Cāndra grammar, Pūjyapāda and Śākāṭyāyana etc. For details see Pātañjala Mahābhāṣya Vol. VII. p. 40, D. E. society edition, Poona.

कु ( १ ) guttural class of consonants, i. e. the consonants क्, ख, ग्, घ, ङ. The vowel उ added to क्, signifies

the class of क् e.g. चञोः कु घिण्यतो, 3.52, [VII. कुहोश्चः VII. 4.62, चोः कुः VIII. 2.30, निवन्प्रत्ययस्य कुः; VIII. 2.62 cf. अणुद्वित्ववर्णस्य चाप्रत्ययः P. I. 1.69; (2) substitute कु for किम् cf. P. VII. 2.104.

कुक् augment क् (1) added to क् at the end of a word before a sibilant letter; e.g. प्राक्कृते; cf. P. VIII. 3.28; (2) added to the words वात and अतिसार before the affix इन्, for the formation of the words वातकी and अतिसारकी. cf. P. V. 2.129; (3) added to words of the नड group before the tad. affix छ (इय), e.g. नटकीयम्, वृक्षकीयम्; cf. P. IV. 2.91.

कुक्कुमविकाश a commentary by Śiva-bhaṭṭa on Haradatta's Padamañjarī.

कुञ्जिका (1) a commentary on Nāgeśa's Laghumañjūṣā by Kṛṣṇamīśra; (2) a commentary on Nāgeśa's Paribhāṣenduśekhara by Durbalācārya.

कुञ्जादि a class of words headed by कुञ्ज to which the taddhita affix आयन (चक्) is applied in the sense of गोत्र i.e. grandchildren etc. e.g. कौञ्जाना; cf. Kāś. on P. IV. 1.9.

कुटादि a group of roots headed by the root कुट् of the VIth conjugation after which an affix which is neither जित् nor णित् becomes डित्, and as a result prevents the substitution of गुण or वृद्धि for the preceding vowel; e.g. कुटिता, कुटिबुम्। cf. गाङ्गुटादिभ्योऽङ्गिण्डित् P. I. 2.1.

कुटादिपाद name given by Śiradeva and later grammarians to the second pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī, as the pāda begins with the Sūtra गाङ्गुटादिभ्योऽङ्गिण्डित् P. I. 2.1.

कुटारच् tad. affix कुटार added to अव, e.g. अवकुटारन्; cf. P. V. 2.30.

कुणप् tad. affix कुण added to words of पीडु group in the sense of 'ripened condition', decoction etc.; e.g. पीडु-कुणः=पीलूनां पाकः cf. P. V. 2.24.

कुणरवादव name of an ancient grammarian who lived possibly after Pāṇini and before Patañjali and who is referred to in the Mahābhāṣya as giving an alternative form for the standard form of certain words; cf. कुणरवादवस्त्वाह नैषा शंकरा शंकरैषा M. Bh. on III. 2.14; cf. also कुणरवादवस्त्वाह नैष वहीनरः। कस्तदि। विहीनर एषः M. Bh. on VII. 3.1.

कुणि name of an ancient Vṛttikāra on the Sūtras of Pāṇini, mentioned in their works by Kaiyaṭa and Haradatta; cf. Kaiyaṭa's Pradīpa on P. I. 1.74, also Padamañjarī on I. 1.1.

कुत्त substitution of the consonants of the क् class or guttural consonants.

कुत्सा derogation; consideration of inferiority; the sense of derogation or the like which is conveyed by a substantive in addition to its own sense, the affix कन् (क) being added in the sense of the substantive itself (स्वार्थे) cp. Vāk. pad. III. 1.41.

कुत्सिदधुति the rule कुत्सिते (P. V. 3.74) of Pāṇini which prescribes the affix कन् (क) in the sense of derogation.

कुप्पुशास्त्रिन् a famous grammarian of the eighteenth century who wrote some works on grammar of which the परिभाषाभास्कर is an independent treatise on Paribhāṣās.

कुमल् a word containing a guttural letter in it; cf. कुमति च P. VIII. 4.13.

कुमार (1) Kārtikeya who is believed to have given inspiration to the Kātantra-sūtrakāra to write the Kātantra-Sūtras; (2) named Viṣṇu-mitra who wrote a commentary on



the ऋषातिशाख named Pārśadavyākhyā.

**कुमारीस्तनयुगाकृति** a phrase used in the gloss on the कातन्त्र by Durgasimha to give along with the definition of विसर्जनीय or विसर्ग a graphic description of it as shown in script; cf. Kāt. I. 1.16 com.

**कुमुदादि** a class of words (1) consisting of कुमुद, शर्करा, न्यग्रोध etc. to which the taddhita affix ठच् is applied in the four senses given in P. IV. 2.67-70; e.g. कुमुदिकम्, शर्करिकम् etc.; (2) consisting of कुमुद गोमय, रयकार etc. to which the taddhita affix इक् (ठक्) is applied in the senses referred to in (1); e.g. कौमुदिकम्, रायकारिकम् etc. cf. Kāś. on P. IV. 2.80.

**कुम्भपद्यादि** a class of words headed by कुम्भपदी in which the word पाद् at the end of the compound is changed into पद् and further changed into पद् before the feminine affix ई; e.g. कुम्भपदी, शतपदी, द्रुपदी, पञ्चपदी etc.; cf. Kāś on P.V.4. 138, 139.

**कुम्भीधान्यन्याय** a maxim regarding an ascetic brāhmin who has grains only in (or measured by) pots. Such a person is called कुम्भीधान्यः श्रोत्रियः। If he has grains stored elsewhere also he cannot be called कुम्भीधान्यः. [The roots छिद्, मिद् have another letter as इत्, over and above इ which is also इत्. Hence नुम् will not be a substitute to these roots which would have been the case according to P. VII. 1.58].

**कुरच्** kṛt. affix उर applied to the roots विद्, मिद् and छिद्; e.g. विदुरः। मिदुरम्। छिदुरम्। cf. Kāś. on P. III. 2.162.

**कुर्वत्** a term found in the Brāhmaṇa works and used by ancient grammarians for 'the present tense'.

**कुर्वद्गुण** effective or efficient, as opposed to dormant, as applied to निमित्त

(cause); cf. निमित्तशब्दोयमस्ति योग्यतामात्रे। कुम्भलब्धेऽपि बीजेषु वक्तारो भवन्ति अक्षुरनिमित्तान्येतानीति। अरितं च कुर्वद्गुणे। Padamañjarī on P. VII. 2.36.

**कुर्वादि** a class of words headed by the word कुरु to which the taddhita affix य (ण्य) is added in the sense of अपत्य or descendant; e.g. कौरव्यः गार्ग्यः etc. cf. Kāś. on P. IV. 1.151.

**कुर्विणी** a kind of svarabhakti; see कर्षिणी.

**कुलचन्द्र** a grammarian possibly of the Kātantra school. He is said to have written a work called Kātantraprakriyā. Bhaṭṭoji in his Śabdakaustubha on II. 3.36 quotes दुर्गवान्यप्रबोधे तु कुलचन्द्रस्तदाह "सीमा अण्डकोशः पुष्कलको मृगः"।

**कुलालादि** a class of words headed by the word कुलाल to which the taddhita affix अक् (बुक्) is applied in the sense of 'made by', provided the word so formed is used as a proper noun; e.g. कौलालकम्; बारडकम्; cf. Kāś. on P. IV. 3.118.

**कुन्ध्यवाय** intervention by a letter of the guttural class; cf. कुन्ध्यवाये हृदशेषे प्रतिपेधो वक्तव्यः। प्रयोजनं वृत्तन्तः सुधन्तः प्राधानीति, P. VIII. 4.2 Vārt. 4, 5.

**कुशल** name of a grammarian who wrote a commentary on the Kātantrapratipañjikā; see कातन्त्रपञ्जिका.

**कूपखानकन्याय** the maxim regarding the person sinking in a well. When a person sinks in a well, he is soiled with dust and dirty water. But when at the proper depth he gets clean water, he becomes cleaner with the help of that water. Similarly when a person learns corrupt words he accrues great demerit. However, with the knowledge of correct words, he is not only free from the earlier demerit but also adds to the stock of his merits. cp. M. Bh. Paspasāhnika, vārt. 9.

**कृत्** (1) root कृ in the general sense of activity; (2) pratyāhāra or short form for the three roots कृ, भू and अस्, cf. कृञानुप्रयुज्यते लिटि P. III. 1.10.

**कृत्** lit. activity; a term used in the grammars of Pāṇini and others for affixes applied to roots to form verbal derivatives; cf. कृदतिङ् । धातोः (३।१।९१) इत्यधिकारे तिङ्बजितः प्रत्ययः कृत् स्यात् । Kās. on III. 1.93. The kṛt affixes are given exhaustively by Pāṇini in Sūtras III. 1.91 to III. 4.117. कृत् and तद्धित appear to be the ancient Pre-Pāṇinian terms used in the Nirukta and the Prātiśākhya works in the respective senses of root-born and noun-born words (कृदन्त and तद्धितान्त according to Pāṇini's terminology), and not in the sense of mere affixes; cf. सन्त्यल्प-प्रयोगः कृतोप्येकपदिकाः Nir. I.14; अथापि भाषिकेश्यो धातुस्यो नैगमाः कृतो भाष्यन्ते Nir. II. 2; तिङ्कृततद्धितसमासा शब्दमयम् V. Pr. I. 27; also cf. V. Pr. VI. 4. Patañjali and later grammarians have used the word कृत् in the sense of कृदन्त; cf. गतिकारकोपपदानां कृद्धिः सह समासवचनं प्राक् सुबुद्धेः Pari. Śek. Pari. 75. The kṛt affixes are given by Pāṇini in the senses of the different Kārakas अपादान, संप्रदान, कारण, अधिकरणः, कर्म and कर्तृ, stating in general terms that if no other sense is assigned to a kṛt affix it should be understood that कर्ता or the agent of the verbal activity is the sense; cf. कर्तरि कृत् । येष्वर्थनिर्देशो नास्ति तत्रेदमुपपत्तिश्चेति Kās. on III. 4.57. The activity element possessed by the root lies generally dormant in the verbal derivative nouns; cf. कृदभिहितो भावो द्रव्यवर्णवति, क्रियावदपि । M. Bh. on V. 4.19 and VI. 2.139.

**कृत** (1) a term used by ancient grammarians in the sense of 'past-tense'; (2) effected, done. The word

is mostly used in this sense in grammar works; e.g. किं तेन कृतं स्यात्; नानुबन्धकृतमनेकास्त्वतम् Par. Śek. Pari 6.

**कृताकृतप्रसङ्गि** a definition of the term नित्य in the sense of a rule which occurs after certain another rule is applied, as well as before that rule is applied; cf. कृताकृतप्रसङ्गि नित्यम् । तद्विपरीतमनित्यम् । Pari. Śek. Pari. 42; cf. also कथं पुनरयं नित्यः । कृताकृतप्रसङ्गित्वात् । M.Bh. on VI. 4.52.

**कृतादि** a class of words such as कृत, मित, मत, भूत, उक्त and others with which the words श्रेणि, एक, पूग, कुण्ड, राशि and others are compounded, provided both the words forming the compound are in the same case; e.g. श्रेणिकृताः, एककृताः, कुण्डभूताः etc. cf. Kās. on P. II. 1.59.

**कृतार्थे** lit. which has got its purpose served; a term used in connection with a rule that has been possible to be applied (without clash with another rule) in the case of certain instances, although it comes into conflict in the case of other instances; cf. तत्र कृतार्थत्वाद् दिक्शब्दपक्षे परेण ठञ्चतौ स्याताम् Kās. on P. IV. 3-5. The word चरितार्थे is used almost in the same sense.

**कृत्य** lit. that which should be done; the word कृत्य is used as a technical term in grammar in the sense of kṛt affixes which possess the sense 'should be done.' Pāṇini has not defined the term कृत्य, but he has introduced a topic (अधिकार) by the name कृत्य (P. III. 1.95), and mentioned kṛt affixes therein which are to be called कृत्य right on upto the mention of the affix ण्वल्. in P. III. 1.133; cf. कृत्याः प्राक् ण्वल्: P. III. 1.95. The kṛtya affixes, commonly found in use, are तव्य, अनीय and य (यद्, यदप् and ण्यद्).

**कृत्रिम** artificial; technical, as opposed to derivative. In grammar, the term कृत्रिम means 'technical sense', as contrasted with अकृत्रिम 'ordinary sense'; cf. कृत्रिमाकृत्रिमयोः कृत्रिमे कार्यसंप्रत्ययः Par. Śek. Pari. 9, Vāk. pad. II. 37I etc.

**कृत्रिमाकृत्रिमपरिभाषा** a term popularly used by grammarians for the परिभाषा or maxim that out of the two senses, the technical and the derived ones, the technical sense should be preferred; in rare cases, the other too, is preferred; cf. Pari. Śek. Pari. 9

**कृत्वसुच्** tad. affix कृत्वस् applied to numerals to convey the sense of repetition, e.g. पञ्चकृत्वः दशकृत्वः cf. संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच् P.V. 4.17.

**कृत्स्वर** the same as कृत्तरपदप्रकृतिस्वर, the retention of its accent by the second member of a tatpuruṣa compound, if the first member is a word termed Gati or Kāraka, by the rule गतिकारकोपपदात् कृत् P. VI. 2. 139; cf. अव्ययगवरस्य कृत्स्वरः M.Bh. on VI. 2.52; cf. विभन्तीपत्स्वरात्कृत्स्वरः M.Bh. VI. 2.52 Vārt. 6.

**कृदन्त** the word ending with a kṛt affix; the term कृत् is found used in the sūtras of Pāṇini for कृदन्त; cf. कृत्कृत-समासाश्च P. I.2.46. The term कृदन्त for root-nouns, or nouns derived from roots, is found in the Atharva-prātiśākhya (I. 1.10, II. 3.8, III. 2.4), the Mahābhāṣya and all the later works on grammar. See the word कृत्.

**कृदभिहित** expressed by a kṛt affix; cf. कृदभिहितो भावो द्रव्यवद्भवति M.Bh. on P. II. 2.19, III. 1.67, IV. 13, VI. 2.139

**कृद्ग्रहण** mention of a kṛt i.e. of a word ending with a kṛt affix. The word mainly occurs in the Paribhāṣā

कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम् which occurs first as an expression of the Vārttikakāra (P. I. 4.13 Vārt. 9) and has been later on given as a Paribhāṣā by later grammarians (Pari. Śek. Pari. 28). The Paribhāṣā is referred to as कृद्ग्रहणपरिभाषा in later grammar works especially commentary works.

**कृद्ग्रहणपरिभाषा** a short term used by the grammarians for the maxim कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम्. Par. Śek. Pari. 28. See कृद्ग्रहण.

**कृद्भूति** a short treatise by a grammarian named मोक्षेश्वर who lived in the fifteenth century. The work deals with verbal derivatives.

**कृदलुक्** the elision of a kṛt affix; the word is found used along with the words प्रकृतिप्रत्यापत्तिः, and प्रकृतिवत् कारकं भवति in the Vārttika आख्यानात्कृतस्तदाच्चे इति कृदलुक् प्रकृतिप्रत्यापत्तिः प्रकृतिवत् कारकम् by means of which the phrase कंसं घातयति is formed for the sentence कंसवधमाच्चे.

**कृदोप** the dropping or removal of the verbal noun (कृदन्त) after the words प्र, परा etc., when they are compounded with the following noun; e.g. the dropping of गत from the expression निर्गतः कौशाम्ब्याः when it is compounded into निष्कौशाम्बिः; cf. कृदोपे निष्कौशाम्बिः, निर्वाराणसिः M.Bh. on P. I.4.1. Vārt. 18.

**कृशाश्वादि** a class of words headed by the word कृशाश्वा to which the tad-dhita affix इय (छाण्) is applied in the four senses given in P. IV. 2. 67-70. e.g. वाशांश्वीयः, आरिष्टीयः; cf. Kās. on P. IV. 2.80.

**कृष्ट** also कृष्ट the foremost of the seven Yamas; cf. कृष्टप्रथमद्वितीयतृतीयचतुर्थमन्द्राति स्वार्याः Tai. Pr. XXIII. 14.

**कृष्णार्किकप्रक्रिया** an alternative name for the well-known grammar-work

प्रक्रियाकौमुदी. written by Rāmacandra Śeṣa. See प्रक्रियाकौमुदी.

कृष्णपण्डित called also शेषकृष्ण, a scholar of Sanskrit Vyākaraṇa who wrote गूढभाषाविवृति, a commentary on the Prakriyā-Kaumudī of Rāmacandra Śeṣa. It is variously called सप्रक्रिया-व्याकृति or प्रकाश or प्रक्रियाप्रकाश.

कृष्णमित्र a scholar of grammar and nyāya of the 17th century A.D. who wrote many commentary works some of which are (1) a commentary called Ratnārṇava on the Siddhānta-Kaumudī, (2) a commentary named Kalpalatā on Bhaṭṭoji's Praudhamanoramā, (3) a commentary named Bhāvadīpa on Bhaṭṭoji's Śabdakaustubha, (4) a commentary on Nagojibhaṭṭa's Laghumañjūṣā by name Kuñcikā and (5) a commentary on Vaiyākaraṇabhūṣaṇa.

कृष्णमिश्र an alternative name of कृष्णमित्र. See कृष्णमित्र.

कृष्णमौनिन् son of Govardhana and sur-named Maunī, who wrote a commentary named सुबोधिनी on the Siddhānta-Kaumudī at the end of the 17th century A.D.

कृष्णलीलाशुकमुनि author of a commentary named Puruṣakāra on Daiva a grammar work.

कृष्णशास्त्रिन् (आरडे) a famous grammarian and logician of the 18th century who wrote Ākhyātaviveka and Kārakavāda. See आरडे.

कृष्णशेष a famous grammarian of the Śeṣa family who wrote a commentary named the Gūḍhabhāva-vivṛti on the Prakriyā Kaumudī of Rāmacandra Śeṣa. He wrote Spṛṣṭatattvanirūpaṇa and Kṛṣṇakautūhala.

कृत् krt. affix क् in the sense of कृ (pot. pass. part.) found in Vedic

Literature; e.g. नावगाहे = नावगाहितवन् cf. Kāś. on P. III.4.14.

कृत्य krt. affix क्त in the sense of कृ in Vedic Literature; e.g. दिदृक्षेण्यः । शुश्रूषेण्यः; cf. Kāś. on P. III.4.14.

कलिम् krt. affix कलिम्, in the sense of कृत्; e.g. पचेलिमा माषाः; cf. केलिम् उपसंख्यानम् P. III.1.95 Vārt. (2) Unādi affix कलिम्; cf. पच कलिम् । पचरेलिम् प्रत्ययः । पचेलिम् बहिरन्वोः । Ujj. on Unā. IV.37.

केवल isolated; a term applied to a letter or a word when it is not combined with another letter or another word in a compound; cf. धर्मदिनिश् केवलात् । केवलात् पदसमुदायात् Kāś. on P.V.4.124; (2) simple (word) without an affix added; cf. अर्धवत्ता नोपपद्यते केवलेन अवचनात् । P. I.2.45 Vārt. 7, also कृत्तद्धितान् चैवार्धवत् । न केवलाः कृत्तद्धिता वा M.Bh. on P. I.4.14

केदाव writer of a commentary named प्रकाश on the Śikṣā of Pāṇini. He lived in the 17th century.

केशवदत्त writer of the commentary named दुर्बोद्धार on the grammar संक्षिप्ततर written by Goyicandra.

कै krt affix के used in Vedic Literature as noticed in the forms प्रये रोहिष्ये and अव्यथिष्ये; cf. P. III.4.10.

कैमर्थन्य lit. position of questioning the utility; absence of any apparent utility; cf. कैमर्थन्यान्नित्यमो भवति विषये नास्तीति कृत्वा M.Bh. on I.4.3, III. 1.46; III.2.127, III.3.19; VI. 4.49 VII.2.26, and VIII.4.32.

कैषट name of the renowned commentator on the Mahābhāṣya, who lived in the 11th century. He was a resident of Kashmir and his father's name was Jaiyaṭa. The commentary on the Mahābhāṣya was named महाभाष्य-प्रदीप by him, which is believed by later grammarians to have really

acted as प्रदीप or light, as without it, the Mahābhāṣya of Patañjali would have remained unlit, that is unintelligible, at several places. Later grammarians attached to प्रदीप almost the same importance as they did to the Mahābhāṣya and the expression तदुक्तं भाष्यकैयटयोः has been often used by commentators. Haradatta's Padamañjarī is indebted to his work. Many commentary works were written on the Pradīpa out of which Nāgeśa's Uddyota is the most popular. The word कैयट came to be used for the word महामाध्यप्रदीप which was the work of Kaiyaṭa. For details see Vyākaraṇa Mahābhāṣya published by the D. E. Society, Poona, Vol. VII. pp. 389-390.

**कैयटप्रकाश** a commentary on the Mahābhāṣyapradīpa of Kaiyaṭa written by Nilakaṇṭha of the Draviḍa country. Nilakaṇṭha lived in the 17th century and wrote works on various subjects.

**कैयटप्रकाशिका** a commentary on the Mahābhāṣyapradīpa of Kaiyaṭa written by Pravartakopādhyāya.

**कैयटविवरण** (1) a commentary on the Mahābhāṣyapradīpa of Kaiyaṭa written by Śvarānanda, in the 16th century; (2) a commentary on Kaiyaṭa's Pradīpa by Rāmacandra-Sarasvatī, who lived in the 16th century.

**कोटरादि** a class of words headed by the word कोटर which get their final vowel lengthened when the word वन is placed after them as a second member of a compound, provided the word so formed is used as a proper noun; e.g. कोटरावणन्, मिश्रकावणन्. cf. Kāś. on P. VI. 3.117.

**कोण्डभट्ट** a reputed grammarian who wrote an extensive explanator gloss by name Vaiyākaraṇasiddhāntakārikā of Bhaṭṭojī Dīkṣita. Another work Vaiyākaraṇabhūṣanasār which is in a way an abridgment of the Bhūṣana, was also written by him. Koṇḍabhaṭṭa lived in the beginning of the 17th century. He was the son of Raṅgojī and nephew of Bhaṭṭojī Dīkṣita. He was one of the few writers on the Arthavicāra in the Vyākaraṇasāstra and his Bhūṣanasāra ranks next to the Vākyapadīya of Bhartṛhari. Besides the Bhūṣana and Bhūṣanasāra, Koṇḍabhaṭṭa wrote two independent works viz. Vaiyākaraṇasiddhāntadīpikā and Sphoṭavāda.

**कोण्डराम** a scholar of Sanskrit Vyākaraṇa who composed शब्दसिद्धान्तमञ्जरी a small treatise dealing with the declension of nouns.

**कोलब्रूक, हेन्री डॉमस** (1765-1837 A.D.) was an eminent European Sanskritist who was responsible for the development of the study of Sanskrit learning in the latter half of the eighteenth century in India. His major work is 'Miscellaneous Essays'. He has given an introductory account of Sanskrit grammatical literature in "On the Sanskrit and Prakrit Languages" Asiatic Researches 7 (1803, 199-231).

**कौण्डिन्य** an ancient grammarian referred to in the Taittirīya Prātiśākhya (T. Pr. V. 38) and Pāṇini's Aṣṭādhyāyī. (P. II.4.70).

**कौमार, कौमारव्याकरण** (1) an alternative name of the Kātantra Vyākaraṇa given to it on the strength of the traditional belief that the original inspiration for writing it

was received by Śarvavarman from Kumāra or Kārtikeya; (2) small treatises bearing the name *Kaumāravākaraṇa* written by Munipuṅgava and Bhāvasena. The latter has written *Kātantrarūpamālā* also.

कौमुदीविलास a commentary on *Siddhānta Kaumudī* by Bhāskarācārya of Tanjore of the eighteenth century.

कौस्तुभखण्डन a work by Paṇḍitarāja Jagannātha, criticising Bhaṭṭojī Dīxita's *Śabdakaustubha*.

कौहलीपुत्र an ancient grammarian referred to in the *Taittirīya Prātiśākhya*; cf. T. Pr. XVIII.2.

कौहलीयशिक्षा a short *Śikṣā* manual belonging to the *Taittirīya* school of the Black *Yajurveda* and a comparatively recent compilation. The work in seventy-nine verses is attributed to Kauhali.

क्त *kṛt* affix क्त in various senses, called by the name निष्ठा in Pāṇini's grammar along with the affix क्तवत् cf. क्तवत्तवत् निष्ठा P. I.1.26. The various senses in which क्त is prescribed can be noticed below : (1) The general sense of something done in the past time as past pass. participle e.g. कृतः, सुकृतम् etc.; cf. P. III. 2.102; (2) the sense of the beginning of an activity when it is used actively; e.g. प्रकृतः कर्तुं देवदत्तः, cf. P. III.2.102 Vārt. 3; (3) the sense of activity of the present tense applied to roots marked with mute व् as also to roots in the sense of desire, knowledge and worship; e.g. मिन्नः, द्विष्णः, धृष्टः as also राज्ञां मतः, राज्ञामिष्टः, राज्ञां बुद्धः; cf. P. III. 2.187, 88; (4) the sense of mere verbal activity (भाव) e.g. हसितम्, रुदितम्, जलितम्, (used always in the neuter gender); cf. P. III. 3. 114; (5) the sense

of benediction when the word ending in क्त, is used as a technical term, e.g. देवदत्तः in the sense देवा एनं देवासुः. The *kṛt* affix क्तिन् is also used similarly e.g. सातिः भूतिः मन्तिः; cf. Kāś. on P. III. 3.174.

क्तवत् *kṛt* affix तवत् which also is called निष्ठा. It is prescribed in the active sense of somebody who has done a thing sometime in the past. A word ending in it is equivalent to the past active participle; e.g. मुक्तवान् माहात्म्यः; cf. P. I. 1.26. The fem. affix झीप् (ई) is added to nouns ending in क्तवत् to form feminine bases; cf. P. IV. 1.6.

क्तान्त a noun base ending in the *kṛt* affix क्त; past passive participle; cf. क्षेत्रे सप्तम्यन्ते क्तान्तेन सह समस्यन्ते । अवतत्तेन कुरुस्थितं त एतवत् M. Bh. on II. 2.47.

क्तार्थे sense of क्त i.e. sense of the past pass. participle; cf. उपसर्गाः क्तार्थे प्रादयः क्तार्थे (समस्यन्ते), P, II. 2. 18, Vārt. 4.

क्तिच् *kṛt* affix ति added to roots in the benedictive sense to form संज्ञाशब्द or nouns in a technical sense; e.g. तन्तिः in the sense of तनुताव्; cf. Kāś. on III. 3.174. क्त is also added in the same way. See क्त.

क्तिन् *kṛt*. affix ति added to roots to form nouns in the sense of verb-action; e.g. कृतिः, स्थितिः, मतिः etc.; cf. P. III. 3 94-97.

क्त्रि *kṛt* affix त्रि added to roots marked with the syllable डु by Pāṇini in his *Dhātupāṭha*; after this affix त्रि, the tad. affix म (म्) in the sense of निर्वृतम् (accomplished) is necessarily added, e.g. पत्रिमम्, क्रियिमम्; cf. P. III. 3.88 and P. IV. 4.20.

क्त्वा *kṛt*. affix त्वा added to roots (1) in the sense of prohibition conveyed by the word अले or खलु preceding

the root, e.g. अलं कृत्वा, खलु कृत्वा; cf. P. III. 4.18; (2) in the sense of exchange in the case of the root मा, e.g. अपमित्य याचते; cf. P. III. 4.19; (3) to show an activity of the past time along with a verb or noun of action showing comparatively a later time, provided the agent of the former and the latter activities is the same; e.g. भुक्त्वा व्रजति, स्नात्वा पीत्वा भुक्त्वा व्रजति; cf. P. III. 4.21. This kṛt affix is always added to roots when they are without any prefix; when there is a prefix the indeclinable, ending in त्वा, is always compounded with the prefix and त्वा is changed into य (व्यप्), e.g. प्रकृत्वा, प्रहृत्य; cf. समासेऽनन्पूर्वे क्तो व्यप् P. VII. 1.37. The substitution of य is at will in Vedic Literature; e.g. कृष्णं वासो यजमानं परिधापयित्वा (instead of परिधाप्य), cf. P. VII. 1.38. while sometimes, य is added after त्वा as an augment e.g. दत्वाय सविता धियः cf. P. VII. 1.47, as also sometimes त्वी or त्वीनम् is substituted for त्वा e.g. इष्ट्वीने देवान्, स्नात्वी मलादिव, cf. P. VII. 1.48, 49.

वृत्त्वान्त gerund; a mid-way derivative of a verbal root which does not leave its verbal nature on the one hand although it takes the form of a substantive on the other hand.

कृत् kṛt affix कृ added to the roots वृष्, गृष् and क्षिप् in the sense of habituated etc. as given in the rule आकेतच्छीलतद्धर्मतत्ताधुक्रारिषु P. III. 2.134; e.g. वृत्तुः, गृत्तुः; etc. of. P. III. 2.140.

वसरच् kṛt affix वर added in the sense of habituated etc. to the roots च, वस् and अद्; e.g. वसरः, वसरः, वसरः cf. P. III. 2.134 and 160.

व्य common term for the Vikarāṇas व्यच्, व्यङ् and व्यप्. cf. नः कवे P. I. 4.15, also cf. P. III. 2.170, VI. 4.50.

व्यङ् affix य taking Ātmanepada terminations after it, added in the sense of similar behaviour to a substantive. The substantive to which this affix य is added, becomes a denominative root; e.g. काकः श्येनाचते, कुमुदं पुष्करायते, cf. Kāś. on P. III. 1.11-12, also on P. III. 1.14-18.

व्यच् denominative affix (विकरण) in the sense of desiring for oneself, added to nouns to form denominative roots; e.g. पुत्रीयति; व्यच् is also added to nouns that are upamānas or standards of comparison in the sense of (similar) behaviour; e.g. पुत्रीयति च्छात्रम्; cf. Kāś. on P. III. 1.8, 10. It is also added in the sense of 'doing' to the words नमस् वरिवस् and चित्रः; e.g. नमस्यति देवान्, वरिवस्यति गुरुन्, चित्रीयते; cf. Kāś. on P. III. 1.19.

व्यप् kṛt affix य applied to the roots वृज् and यज् in the sense of 'verbal activity' and to the roots अज् with सम्, षद् with नि etc. to form proper nouns e.g. व्रज्या, इज्या, समज्या, निषद्या, etc., cf. P. III. 3.98 and 99; (2) kṛtya affix य in the sense of 'should be done' applied to the roots वद्, भू and हृच् (when preceded by certain words put as upapada), as also to roots with penultimate क् and the roots मृज्, इ, स्तु and others; e.g. मृजोद्यम्, मृजामूयम्, इत्यम्, स्तुत्यम् etc. cf. Kāś. on P. III. 1.106, 121.

व्यप् affix य added to certain nouns like लोहित and others to form denominative roots after which terminations of both the padas are placed e.g. लोहितायति, लोहितायते; cf. Kāś. on P. III. 1.13.

व्यु, व्युन् Unādi affixes अन्.

क्रु will i.e. energy or power; potency; the inner force which causes vocal expression. cf. Vāk. pad. I. 51. क्रतुरिति शास्त्रान्तरे बुद्धिरुक्ता । शब्दोपि अर्थान्नातिक्रामतीति क्रतुः । (इ.)

कृत्वादि a class of words headed by the word कृत्, which have their first vowel accented acute in a Bahuvrīhi compound, provided the first member of the compound is the word सु; e.g. सुकृत्, सुप्रपूर्ति; etc.; cf. Kāś. on P. VI. 2.118.

क्रम (1) serial order or succession as contrasted with यौगपद्य or simultaneity. The difference between क्रम and यौगपद्य is given by भर्तृहरि in the line क्रमे विभिद्यते रूपं यौगपद्ये न विद्यते Vāk. pad. II. 470. In order to form a word by the application of several rules of grammar, a particular order is generally followed in accordance with the general principle laid down in the Paribhāṣā पूर्वपरनित्यान्तरङ्गापवादानामुत्तरोत्तरं बलीयः, as also according to what is stated in the sūtras असिद्धवदत्राभात्, पूर्वत्रासिद्धम् etc.; (2) succession, or being placed after, specifically with reference to indeclinables like एव, च etc. which are placed after a noun with which they are connected. When an indeclinable is not so connected, it is called भिन्नक्रम; cf. परिपन्थं च तिष्ठति (P. IV. 4.36), चकारो भिन्नक्रमः प्रत्ययार्थं समुच्चिनोति, Kāś. on P. IV. 4.36; also ईडजनोर्ध्वं च । चशब्दो भिन्नक्रमः ईशेः (VII. 2.77) अनुकर्षणार्थो विज्ञायते Kāś. on P. IV. 2.78; (3) succession of the same consonant brought about; doubling; reduplication; क्रम is used in this way in the Rk Prātiśākhya as a synonym of dvitva prescribed by Pāṇini; e.g. आ त्वा रथे becomes आ त्वा रथन्; सोमानं स्वरणम् becomes सोमानं स्स्वरणम्; cf. स्वराणुस्वरोपहितो द्विरुच्यते संयोगादिः स क्रमोऽवेक्रमे सन् । etc. R. Pr. VI. 1 to 4; cf. also स एष द्विर्भावो विधिः क्रमसंज्ञो वेदितव्यः Uvvaṭa on R. Pr. VI. 1. The root कृन् IA. is several times used in the Prātiśākhya works for द्विभवन, cf. also T. Pr. XXI. 5; XXIV. 5; (4) repetition of a word in the

recital of Vedic passages, the recital by such a repetition being called क्रमपाठ, which is learnt and taught with a view to understanding the original forms of words combined in the Saṁhitā by euphonic rules, substitution of letters such as that of ण् for न्, or of प् for स, as also the separate words of a compound word (सामासिकशब्द); e.g. पर्जन्याय प्र । प्र गायत । गायत दिवः । दिवस्पुत्राय । पुत्राय मीळदुपे । मीळदुपे इति मीळदुपे । cf. क्रमो द्वाभ्यामतिक्रम्य प्रत्यादायोत्तरं तयोः । उत्तरेणोपसंख्यात् तथार्द्धं समापयेत् ॥ R. Pr. X. 1. For details and special features, cf. R. Pr. ch. X and XI; cf. also V. Pr. IV. 182-190; T. Pr. XXIII. 20, XXIV. 6.

क्रमण doubling. Irregular doubling is looked upon as a fault; cf. क्रमणं वा अयथोक्तम् R. Pr. XIV. 25.

क्रमदीश्वर author of a grammar named संक्षिप्तसर who lived at the end of the 13th century. The grammar work was revised by Jumarānandin after whom it was called Jaumāra Krama. also added a gloss on it which is called Rasavati.

क्रमपाठ recital of the Vedic Saṁhitā by means of separate groups of two words, repeating each word except the first of the Vedic verse-line; see क्रम above. The various rules and exceptions are given in detail in Pāṭalas ten and eleven of the Rk Prātiśākhya. The Vedic Saṁhitā or Saṁhitāpāṭha is supposed to be the original one and the Pāṭapāṭha prepared later on, with a view to preserving the Vedic text without any change or modification of a letter, or accent; cf. न लक्षणेन पदकारा अनुवर्थाः । पदकारैर्नाम लक्षणमनुवर्त्यम् M. Bh. on III. 1.109, VI. 1.207 and VIII. 2.16, where Patañjali clearly says that grammar-rules are not to follow the Pāṭapāṭha, but, the



writer of the Padapāṭha is to follow the rules already laid down. The Jāṭapāṭha, the Ghanapāṭha and the other recitals are later developments of the Padapāṭha as they are not mentioned in the Prātisākhya works.

**क्रमादि** a class of words headed by the word क्रम to which the taddhita affix अक (इक्) is added in the sense of 'one who studies and understands'; e.g. क्रमकः, पदकः, मीमांसकः, शिक्षकः etc. cf. Kāś. on IV. 2.61.

**कस्य** a consonant which is subjected to doubling cf. कस्यो वर्णः पूर्वमक्षरं भजते R. Pr. XVIII. 18.

**क्रिया** action, verbal activity; cf. क्रियावचनो धातुः M. Bh. on I. 3.1; cf. also क्रियावाचकमाख्यातम् R. Pr. XII. 8. quoted by Uvvaṭa in his Bhāṣya on V. Pr. VIII. 50; cf. also उपसर्गः क्रियायोगे P. I. 4.59, लक्षणहेत्वोः क्रियायाः P. III. 2. 126; cf. also यच्चर्हि तदिदं चेष्टितं निमित्तं स शब्दः। नेत्याह क्रिया नाम सा M. Bh. Āhnika 1. The word भाव many times is used in the same sense as kriyā or verbal activity in the sūtras of Pāṇini. cf. P. I. 2.21; I. 3.13; III. 1.66 etc.; cf. also कृदभिहितो भावो द्रव्यवद्भवति a statement made frequently by the Mahābhāṣyakāra. Some scholars draw a nice distinction between क्रिया and भाव, क्रिया meaning dynamic activity and भाव meaning static activity; cf. अपरिस्पन्दनसाधनसाध्यो धात्वर्थो भावः। सपरिस्पन्दनसाधनसाध्यस्तु क्रिया Kaiyaṭa's Pradīpa on M. Bh. III. 1.87. Philosophically क्रिया is defined as सत्ता appearing in temporal sequence in various things. When सत्ता does not so appear it is called सत्त्व.

**क्रियाकलाप** a grammatical work on the conjugation of roots written by Vijayānanda.

**क्रियाशुसक** a grammar work quoted by वर्धमान in his गणरत्नमहोदधि.

**क्रियातिपत्ति** lit. over-extension or excess of action; the word is, however, used in grammar in the sense of non-happening of an expected action especially when it forms a condition of the conditional mood (लङ्); cf. कुतश्चिदङ्गुण्यादनभिनिवृत्तिः क्रियायाः क्रियातिपत्तिः Kāś. on P. III. 3.139; cf. also नान्तरेण साधनं क्रियायाः प्रवृत्तिरस्तीति साधनातिपत्तिश्चेत्क्रियातिपत्तिरपि भवति M. Bh. on III. 3.139.

**क्रियानुषङ्ग** contact with the verbal activity (characterising all kārakas) without which no sentence or statement stands. cf. Vāk. pad. II. 425.

**क्रियाप्रधान** having activity as the main factor of denotation; a verb; the word क्रियाप्रधान is given as a sort of definition of the word आख्यात which is found used in the sense of a root as also in the sense of a verb. cf. Vāk. pad. II. 442.

**क्रियाफल** intended fruit of a verbal activity; cf. स्वस्तिन्नितः कर्त्रभिप्राये क्रियाफले P. I. 3.72.

**क्रियायोग** association with a verbal activity; cf. उपसर्गः क्रियायोगे P. I. 4.59.

**क्रियार्थ** (adj. to क्रिया) lit. meant or intended for another action; e.g. भोक्तुं व्रजति where गमनक्रिया is intended for भोजनक्रिया; cf. तुमुन्नुलौ क्रियायां क्रियार्थायाम् P. III. 3.10.

**क्रियावचन** meaning or expressing a verbal activity; a term generally applied to dhātus or roots, or even to verbs. The term is also applied to denominative affixes like क्यच् which produce a sort of verbal activity in the noun to which they are added; cf. क्रियावचनाः क्यजादयः M. Bh. on III. 1.19.

**क्रियाविशेषण** determinant or modifier of a verbal activity; cf. क्रियाविशेषणं चेति वक्तव्यम्। द्रष्टु पचति द्रष्टु पचति M. Bh.

on II. 1.1; nouns used as Kriyā-viśeṣaṇa are put in the neuter gender, and in the nom. or the acc. case in the sing. number; cf. क्रिया-विशेषणानां कर्मत्वं नपुंसकलिङ्गता च Pari. Bhāskara Pari. 56.

क्रियासमभिहार repetition or intensity of a verbal activity; cf. समभिहारः पौनः पुन्यं भूशार्थो दा, Kāś. on P. III. 4.2.

क्रियासमुद्देश name given to the eighth section of the Third Kāṇḍa of Vākyapadiya, which deals with verbal activity.

कु kṛt affix रु applied to the root भी, e.g. भीरुः; cf. P. III. 2.174.

कुक्कृ kṛt affix रुक्; e.g. भीरुक्; cf. (भियः) कुक्कृपि वक्तव्यः P. III. 2.174 Vārttika.

क्रैयादिक a root belonging to the class of roots which are headed by क्री and which are popularly known as roots of the ninth conjugation; cf. यथा तु वार्तिकं तथा क्रैयादिकस्याप्यत्र ग्रहणमिष्यते Padamanjari on VII. 2.48.

क्रोडादि a class of words headed by the word क्रोड to which the taddhita affix य (यद्) is added in the sense of a female descendant; e.g. क्रौड्या, आपिशल्या, गौक्ष्या etc; cf. Kāś. on P. IV. 1.80.

क्रौष्टीय an ancient school of grammarians who are believed to have written rules or Vārttikas on some rules of Pāṇini to modify them; the क्रौष्टीय school is quoted in the Mahābhāṣya; cf. परिभाषान्तरमिति च मत्वा क्रौष्टीयाः पठन्ति । M. Bh. on P. I. 1.3.

क्रौड्यादि a class of words headed by the word क्रौडि which do not take the feminine affix ई when they stand at the end of a compound; e.g. कस्यणक्रोडा, कुमगा, पृथुजघन etc.; cf. Kāś. on P. IV. 1.56.

कृपादिगण a class of roots headed by the root क्री (कुक्कृ) to which the

conjugational sign ना (ञा) is added; roots of the ninth conjugation.

क्रीवत्त्व a word used in the sense of 'neuter gender' by grammarians later than पतञ्जलि and the Vārttikakāra; cf. समभागे क्रीवलिङ्गमर्थमेकदेशिना समस्यने Bhāṣā Vr. on P. II. 2.2; पक्षे हि क्रीवत्वम् Kaiyata's Pr. on II. 1. 51; समाहारद्वन्द्वे क्रीवत्वप्रसङ्गात् Durgh. Vr. on P. II. 4.17.

कलुकन् kṛt affix लुक added to the root भी; e.g. भीलुकः; cf. P. III. 2. 174.

कनिप् kṛt affix वन् in the sense of agent added to (1) a root preceded by an Upasarga or a Subanta Upapada or sometimes even without any preceding word; e.g. प्रतरित्वा, वीवा, पीवा; (2) to the root दृश्, preceded by an Upapada which is the object of the root दृश्, e.g. पारदृश्वा; (3) to roots युष् and कृन् having राजन् as their object, e.g. राजयुष्वा; राजकृत्वा; cf. Pāṇini III. 2.94-96.

करप् kṛt affix वर, taking the affix ई (डीप्) in the feminine gender, added to the roots इ, नश्, जि etc.; इत्तरी, नश्तरः, जित्तरी, गत्तरी; cf. P. III. 2. 163-164.

क्वसु kṛt affix वस्, taking the fem. affix ई (डीप्) in the feminine gender, prescribed in the sense of perfect tense, which is mostly found in Vedic Literature and added to some roots only such as सद्, वस्, ह्य etc. in the spoken language; e.g. जक्षिवान् पशिवान् उपसेदिवान् कौत्सः पाणिनिम्; cf. Kāś. on P. III. 2. 107-109.

कि a common term to signify kṛt affixes किन् and कि both; cf. P. III. 2.134, VI 3.115, VI. 4.40; VIII. 3. 25, VI. 4.15, VI. 4.97.

किन् kṛt zero affix, i.e. an affix of which every letter is dropped and nothing remains, added to the roots

स्पृश्, यञ्, सञ्, इश्, etc. under certain conditions; e.g. घृतस्पृक्, ऋत्विक्, यादृक्, तादृक्; cf. Kāś. on P. III. 2.58-60.

किप् (1) कृत् affix zero, added to the roots सद्, सृ, द्विद्, and others with a preceding word as upapada or with a prefix or sometimes even without any word, as also to the root हन् preceded by the words मद्गन्, सूण and वृत्र, and to the root कृ, preceded by चु, कर्मन् etc., and to the roots सु, and चि, under certain conditions e.g. उपसत्, सः, प्रसः; पर्णध्वत्, ब्रह्महा, वृत्रहा, सोमसुत्, अग्निचित्; cf. P. III. 2.61, 76, 77, 87-92; 177-179; (2) the denominative affix zero applied to any substantive in the sense of behaviour अश्रुति, गर्दभति etc.; cf. M.Bh. and Kāś. on P. III. 1.11.

किञ्चन्त a substantive ending with the कृत् affix किप् (zero affix) added to a root to form a noun in the sense of the verbal action (भाव). The words ending with this affix having got the sense of verbal activity in them quite suppressed, get the noun terminations सु, औ, जस् etc. and not त्, तः etc. placed after them; cf. कृदभिहितो भावो द्रव्यवद् भवति. However, at the same time, these words undergo certain operations peculiar to roots simply because the कृत् affix entirely disappears and the word formed, appears like a root; cf. किञ्चन्ता धातुत्वं न जहति. Kaiyaṭa's Prad. on VII. 1.70.

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क्षीरतरङ्गिणी or समृततरङ्गिणी a commentary on the Dhātupāṭha of Pāṇini written by Kṣīrasvāmin.

क्षीरतरङ्गिणीसंकेत an abridgment of क्षीरतरङ्गिणी by the author himself. See क्षीरतरङ्गिणी.

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on II. 1.1; nouns used as Kriyā-  
viśeṣaṇa are put in the neuter  
gender, and in the nom. or the acc.  
case in the sing. number; cf. क्रिया-  
विशेषणानां कर्मत्वं नपुंसकलिङ्गता च Pari.  
Bhāskara Pari. 56.

क्रियासमसिंहार repetition or intensity of  
a verbal activity; cf. समसिंहारः पौनः  
पुन्यं भृशार्थो वा, Kāś. on P. III. 4.2.

क्रियासमुद्देश name given to the eighth  
section of the Third Kāṇḍa of  
Vākyapadiya, which deals with  
verbal activity.

कु kṛt affix रु applied to the root भी,  
e.g. भीरु; cf. P. III. 2.174.

कुक्कन् kṛt affix रुक्; e.g. भीरुक्; cf. (मियः)  
कुक्कत्रपि वक्तव्यः P. III. 2.174 Vārttika.

क्रैयादिक a root belonging to the class  
of roots which are headed by क्री  
and which are popularly known as  
roots of the ninth conjugation; cf.  
यथा तु वार्तिकं तथा क्रैयादिकस्याप्यत्र ग्रहणमिष्यते  
Padamanjari on VII. 2.48.

क्रौडादि a class of words headed by the  
word क्रौड to which the taddhita  
affix य (घ्यस्) is added in the sense  
of a female descendant; e. g. क्रौड्या,  
आपिशल्या, गौकड्या etc; cf. Kāś. on P.  
IV. 1.80.

क्रौष्टीय an ancient school of gramma-  
rians who are believed to have  
written rules or Vārttikas on some  
rules of Pāṇini to modify them;  
the क्रौष्टीय school is quoted in the  
Mahābhāṣya; cf. परिभाषान्तरमिति च मत्वा  
क्रौष्टीयाः पठन्ति । M. Bh. on P. I. 1.3.

क्रौड्यादि a class of words headed by  
the word क्रौडि which do not take  
the feminine affix ई when they stand  
at the end of a compound; e. g.  
कृत्याणक्रौडा, सुमगा, पृथुजघरा etc.; cf.  
Kāś. on P. IV. 1.56.

क्रपादिगण a class of roots headed by  
the root क्री (कृक्) to which the

conjugational sign ना (आ) is added;  
roots of the ninth conjugation.

क्रीचत्व a word used in the sense of  
'neuter gender' by grammarians  
later than पतञ्जलि and the Vārtti-  
kakāra; cf. समभागे क्रीचलिङ्गमर्थमेकदेशिना  
समस्यते Bhāṣā Vr. on P. II. 2.2; पक्षे  
हि क्रीचत्वम् Kaiyata's Pr. on II. 1.  
51; समाहारद्वन्द्वे क्रीचत्वप्रसङ्गात् Durgh. Vr.  
on P. II. 4.17.

कलुकन् kṛt affix लुक added to the root  
भी; e.g. भीलुक; cf. P. III. 2. 174.

कनिप् kṛt affix वन् in the sense of agent  
added to (1) a root preceded by  
an Upasarga or a Subanta Upapada  
or sometimes even without any  
preceding word; e.g. प्रतरित्वा, धीवा,  
पीवा; (2) to the root दृश्, preceded  
by an Upapada which is the object  
of the root दृश्, e.g. पारदृष्ट्वा; (3) to  
roots युष् and कृष् having राजन् as  
their object, e.g. राजयुष्वा; राजकृष्वा; cf.  
Pāṇini III. 2.94-96.

कस्फप् kṛt affix वर, taking the affix ई  
(डीप्) in the feminine gender, added  
to the roots इ, नश्, जि etc.; इस्वरी,  
नश्चरी, जित्वरी, गस्वरी; cf. P. III. 2.  
163-164.

क्वसुप् kṛt affix वस्, taking the fem. affix  
ई (डीप्) in the feminine gender,  
prescribed in the sense of perfect  
tense, which is mostly found in  
Vedic Literature and added to some  
roots only such as सद्, वस्, दृ etc. in  
the spoken language; e. g. जक्षिवान्  
पयिवान् उपसेदिवान् कौस्तः पाणिनिम्; cf. Kāś.  
on P. III. 2. 107-109.

कि a common term to signify kṛt  
affixes किन् and क्ति both; cf. P. III.  
2.134, VI 3.115, VI. 4.40; VIII. 3.  
25, VI. 4.15, VI. 4.97.

किञ्च kṛt zero affix, i.e. an affix of  
which every letter is dropped and  
nothing remains, added to the roots

स्पृश्, यञ्, सञ्, इश्, etc. under certain conditions; e.g. घृनस्पृक्, ऋत्विक्, यादृक्, तादृक्; cf. Kāś. on P. III. 2.58-60.

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Cāndra Dhātupāṭha and is quoted by Hōmacandra and Viṭṭhala. He is referred to as Swāmi by Mallinātha. He lived between 1115-1165 A.D.

धुम्नादि a class of wordings such as धुभा, रुप्तु and the like in which the consonant न् is not changed into ण although the consonant न् is preceded by क, ऋ, र् or ॠ and intervened by letters which are admissible; e.g. धुम्नाति, रुप्नोति, नृनमनः etc. cf. Kāś. on P. VIII. 4. 39. This class (धुम्नादिगण) is styled as आकृतिगण.

क्षेमेन्द्र a grammarian who lived in the sixteenth century and wrote a commentary on Sārasvataprakriyā.

क्षेमंकर author of a commentary on सारस्वतप्रक्रिया.

क्षेप्र (1) another name of the क्षिप्रसंधि. See the word क्षिप्र above; (2) name given to the Svarita accent borne by the vowel following the semi-vowel which results from the Kṣipra-saṁdhi; cf. R. Pr. II. 8; III. 7, 10; VIII. 22; cf. श्वणोकारयोर्वकारभावे क्षेप्र उदात्तयोः V. Pr. XX. 1; cf. also युवणो यवौ क्षेप्रः V. Pr. I. 115; उदात्तास्वरितयोर्यणः स्वरितोऽनुदात्तस्य P. VIII. 2. 4.

क्ष्वेहन hissing or whizzing sound given as a fault in utterance of sibilants; cf. क्ष्वेदनमधिको वर्णस्य स्वरूपो ध्वनिः। com. on R. Pr. XIV. 6.

क्वत् (1) aorist vikaraṇa affix substituted for क्त्वि; cf. P. III. 1.45, 46; e.g. अदृक्त्, आश्चिक्त्, अपुक्त् cf. Kāś. on P. III. 1. 45, 46; (2) kṛt affix स applied to the root कृत् preceded by a pronoun such as स्यद्, तद् etc. e.g. यादृक्, तादृक् etc. cf. दृशेः कसश्च वचन्यः P. III. 2.60 Vārttika. (3) affix स applied to the root गाह् or ख्या or कर् to form the noun कक्ष; cf. कक्षो गाहतेः क्व इति नामकरणः ख्यातेर्ना कपतेर्वा Nir. II. 2.

क्वत् Unādi affix स; cf. तन्वृषिभ्यां क्वत् Unādi III. 75.

क्वत् Unādi affix सि; cf. धुषिकुषिधुषिभ्यः क्वत् Unādi III. 155.

क्वत् kṛt affix से in the sense of कृत् in Vedic Literature; e.g. भेपे (भगाय) Kāś. on III. 4. 9.

स

ख् second consonant of the guttural class of consonants possessed of आसातुप्रदान, अगोष and विवार qualities.

ख tad. affix, always changed into ईन्, (1) applied to the word कुल in the sense of a descendant, e.g. कुलीनः, आद्व्यकुलीनः, cf. P. IV. 1.139; (2) applied to the words अवार, पार, पारावार and अवारपार in the Śaiṣika sense. e.g. अवारीनः, पारीनः etc.; cf. P. IV. 2. 93 and Vārttikas 2, 3 on it; (3) applied to words ending in the word वर्ण (which does not mean 'sound' or 'letter') in the sense of 'present there,' e.g. वासुदेववर्णीनः, युधिष्ठिरवर्णीनः; cf. P. IV. 3.64; (4) applied to the words सर्वेश्वर and एकेश्वर, in the sense of 'bearing', and to ओजस, वेशोभग, यशोभग, and पूर्व, e.g. ओजसीनः etc., cf. P. IV. 4.78, 79, 130, 132, 133; (5) applied in the sense of 'favourable to' to the words आत्मन्, विश्वजन, etc. (P. V. 1.9), to विशतिक, (32) to आदक, आचित, पात्र and others (53-55), to समा (85-86), to रात्रि, अहन्, संवत्सर and वर्ष (87-88) and संवत्सर, and परिवत्सर (92); e.g. आत्मनीनः, आदकीनः पाद्रीणः, समीनः, संवत्सरीणः etc.; (6) to the words सर्वचर्मन्, ययामुख etc. e.g. सर्वचर्मीनः cf. P. V. 2.5 to 17; (7) to the words अपदक्ष, अशित्यु etc. cf. P. V. 4.7, 8. e.g. अपदक्षीणः (8) ख is also a technical term in the sense of elision or लोप in the Jainendra Grammar cf. Jain I. 1.61. (9) The word ख is used in the sense of

'glottis' or the hole of the throat (गलविल) in the ancient Prāṭisākhya works.

खकार the consonant ख; see ख.

खच् kṛt affix अ in the sense of 'agent' applied to the roots वद्, ताप्, and यम् when preceded by certain उपपद words standing as objects. Before this affix खच्, the augment मुन् (म्) is added to the preceding उपपद if it is not an indeclinable. e.g. प्रियंवदः, वशंवदः, द्विंशतपः परंनपः वाचंयमः etc. cf. P. III. 2.38-47.

खञ् tad. affix ईन्, applied to महाकुल in the sense of a descendent; e.g. माहाकुलीनः cf. P. IV. 1.141, to ग्राम (P. IV. 2.94), to शुभ्रद् and असद् in the Śaiṣika senses (P. IV. 3.1), to प्रतिजन, इदंयुग्म etc. (P. IV. 4.99), to माणव and चरक (P. V. 1.11), to ऋत्विज् (P. IV. 3.71), to मास (P. IV. 3.81), to words meaning corn in the sense of 'a field producing corn' (P. V. 2.1), to सर्वचर्मन् (P. V. 2.5), and to the words गोष्ठ, अश्व, शाला etc. in some specified senses (P. V. 3.18-23). A vṛddhi vowel ( आ, ऐ or औ ) is substituted for the first vowel of the word to which this affix खञ् is applied, as च् is the mute letter applied in the affix खञ्.

खण्ड tad. affix applied to कमल, अम्भोज etc. in the sense of समूह, e.g. कमल-खण्डम्, अम्भोजखण्डम्, also to the words वृक्ष and its synonyms, e.g. वृक्षखण्डः, तरुखण्डः etc.; cf. Kāś. on P. IV. 2.38. 51.

खण्डिकादि a class of words headed by the word खण्डिका to which the affix अञ् is added in the sense of collection; e.g. खाण्डिकम्, वाडवम्, भैक्षुवम्; cf. Kāś. on P. IV. 2.45.

खम् a technical term of Jainendra grammar, corresponding to लोप of Pāṇini. cp. नाशः खम्। Jain. Sū. I. 1.61.

खसुञ् kṛt affix अम् applied to the root कृ when preceded by a word standing as the object of the root, provided an abuse is meant, e.g. चोरंकारं आक्रोशति; cf. P. III. 4.25.

खय् the pratyābhāra खय् standing for the first and second consonants of the five classes; cf. शर्पूर्वाः खयः P. VII. 4.6; also cf. VIII. 3.6, VIII. 4.54.

खर् the pratyābhāra खर् standing for hard consonants viz. the first and second letters of the five classes and the sibilants, before which, ख् at the end of a word becomes विसर्ग, and soft consonants i.e. the third and fourth consonants of the five classes become hard; cf. खरवसानयो-र्विसर्जनीयः P. VIII. 3.15, and खरि च P. VIII. 4.55.

खल् kṛt affix अ added to any root preceded by the word ईपद्, दुस् or सु, and to the roots भू and कृ preceded by an upapada word forming either the subject or the object of the roots, e.g. ईपत्करः कटो भवता, ईपदाद्वयं भवं भवता; cf. P. III. 3.126, 127.

खश् kṛt affix added to the roots यञ् (causal), ध्मा, धे, रुज्, वह्, लिह्, पच्, दृश्, तप्, मन् etc. preceded by certain specified upapada words. The root undergoes all the operations such as the addition of the conjugational sign etc. before this खश् on account of the mute letter श् which makes खश् a Sārvadhātuka affix, and the augment म् is added to the preceding उपपद if it is not an indeclinable on account of the mute letter श्; e.g. जनमेजयः, स्तनंधयः, नाडिधमः, अयुर्ध्वयः पण्डितंमन्यः etc.; cf. P. III. 2.28-37, 83.

खि characterized by the mute letter ख्, applied to kṛt affixes which, by reason of their being खि, cause (a) the addition of the thene augmt

मुम् (न्) to the preceding words अस्, द्विषद् and words ending in a vowel, and (b) the shortening of the long vowel of the preceding word if it is not an indeclinable; cf. P. VI. 3.66-68.

खिलपाठ ( i ) lit. barren, cf. Sāyaṇa on Śat. Brā. 8.3. 41; (2) a supplementary recital or enunciation which is taken along with the original enunciation or upadeśa generally in the form of the sūtras. The word is used in the Kāśikā in the sense of one of the texts forming a part of the original text which is called upadeśa; cf. Kāśikā उपदिश्यते अनेनेत्युपदेशः शास्त्रवाक्यानि सूत्रपाठः खिलपाठश्च ( on P. I. 3.2 ); cf. also खिलपाठो धातुपाठः प्रातिपदिकपाठो वाक्यपाठश्च Padamañjarī on Kāśikā I. 3.2. शास्त्रवाक्यानीत्यस्येदं विवरणं सूत्रपाठः खिलपाठश्च । खिलपाठः धातुपाठः । चकारात्प्रातिपदिकपाठश्च । There are such accessory treatises on Cāndra, Śakaṭāyana, Haima, Kātantra, Sārasvata, Mugdhabodha and Sau-padma.

खिण्णच् kṛt affix इण् in the sense of an agent added to the root भू, e.g. आह्वयंभविण्णुः, रथून्मविण्णुः; cf. P. III. 2.57.

खु a technical term of Jainendra grammar, corresponding to संज्ञा of Pāṇini. cf. संज्ञाः खुः । Jain. Sū. 1.1.29.

खुकन् kṛt affix उक् in the sense of an agent added to the root भू, e.g. आह्वयंभावुकः, सुभगंभावुकः; cf. P. III. 2.57. See खिण्णच्.

खुनु kṛt affix अन applied to the root कृ in the sense of an instrument when preceded by the words आह्वय, सुभग, रथून् etc. provided the whole word is similar in sense to cvi-formation ( चवर्थे ), e. g. आह्वयंकरण्, सुभगंकरण्; cf. P. III. 2.56; fem. आह्वयंकरणी, cf. नन्तन्त्रीकमल्लुस्तद्वत्तुनातामुपसंख्यानम् P. IV. 1.15. Vārttika

ग

ग third letter of the guttural class of consonants, possessed of the properties, घोष, संवृत्त, नाद and अल्पप्राण; some grammarians look upon the word गिहत् ( P. I. 1.5 ) as made up क्, ग्, and ह् and say that the Guṇa and Vṛddhi substitutes do not take place in the vowels इ, उ, ऋ, and ए if an affix or so, marked by the mute letter ग follows.

गङ्गाधर [ GANGADHARA SHASTRI TELANG ] (1) a stalwart grammarian and Sanskrit scholar of repute who was a pupil of Bālasarasvatī of Vārāṇasī and who prepared in the last century a host of Sanskrit scholars in Vārāṇasī among whom a special mention could be made of Dr. Thebaut, Dr. Venis and Dr. Gaṅgānātha Jhā. He was given by Government of India the titles Mahāmahopādhyāya and C.I.E. His surname was Mānavallī but he was often known as गङ्गाधरशास्त्री तेलङ्ग. For details, see Mahābhāṣya, Vol. VII. D.E. Society Ed. Poona pp. 33, 34; (2) an old scholar of Vyākaraṇa who is believed to have written a commentary on Vikṛtāyallī of Vyāḍi; (3) a comparatively modern scholar who is said to have written two commentaries both named Induprakāśa', one on the Paribhāṣenduśekhara and the other on the Śabdenduśekhara; (4) author of the Vyākaraṇadīpaprabhā, a short commentary on the Vyākaraṇa work of Cidrūpāśramin. See चिद्रूपशस्त्रिन्.

गङ्गाधरशास्त्री writer of Kātantra-kaumudī possibly different from the reputed- Gaṅgeśa Upādhyāya who is looked upon as the founder of the Navya-nyāya school of modern Naiyāyikas,



and who lived in the twelfth century A.D.

गजकुम्भाकृति a graphic description of the Jihvāmūliya letter as found in script, given by Durgasimha; cf. गजकुम्भाकृतिर्वर्ण उपध्मानीयसंज्ञो भवति Durgasimha's com. on Kāt. I. 1. 18. see ४ (उपध्मानीय).

गण a class of words, as found in the sūtras of Pāṇini by the mention of the first word followed by the word इति; e.g. स्वरादि, सर्वादि, ऊर्वादि, भ्वादि, अदादि, गर्गादि etc. The ten gaṇas or classes of roots given by Pāṇini in his dhātupāṭha are given the name Daśagaṇī by later grammarians.

गणपाठ the mention individually of the several words forming a class or gaṇa, named after the first word said to have been written by Pāṇini himself as a supplementary work to his great grammar called Aṣṭaka or Aṣṭādhyāyī, the Śikṣā, the Dhātupāṭha and the Lingānuśāsana being the other ones. Other grammarians such as Śākaṭāyana, Āpiśali, Hemacandra and Supadma and others have their own gaṇapāṭhas. The gaṇapāṭha is traditionally ascribed to Pāṇini; the issue is questioned, however, by modern scholars. The text of gaṇapāṭha is metrically arranged by some scholars. cf. प्रतिपादितं हि पूर्वं गणकारः पाणिनिर्न भवति इति । Nyāsa on VII. 4 3. cf. also आदिशब्दः प्रवारायः पश्चादभियुक्तान्गणान्पठति Kai. I. 1.34. It is likely that Gaṇapāṭha formerly was a part of Sūtrapāṭha but was separated later on. The most scholarly and authoritative treatise on Gaṇapāṭha is the Gaṇaratnamahodadhi of Vardhamāna.

गणरत्नमहोदधि a grammar work, consisting of a metrical enumeration

of the words in the Gaṇapāṭha of Pāṇini, written by Vardhamāna, a Jain grammarian of the 12th century, who is believed to have been one of the six gems at the court of Lakṣmaṇasena of Bengal. Vardhamāna has written a commentary also, on his Gaṇaratnamahodadhi. Besides Vardhamāna's commentary, there are other commentaries written by गोवर्धन and गङ्गाधर.

गणरत्नमहोदधिटीका also called गणरत्नमहोदधिवृत्ति, a commentary on the गणरत्नमहोदधि of Vardhamāna written by the author himself. See गणरत्नमहोदधि.

गणरत्नमहोदध्यवचूरी a metrical commentary on Vardhamāna's Gaṇaratnamahodadhi. The name of the author is not available.

गणरत्नावली a work of Bhaṭṭa Yajñeśvara. It is based on the Svopajña on Gaṇaratnamahodadhi.

गणवृत्ति a commentary on Gaṇapāṭha of Pāṇini, written by Kṣīrasvāmin of the eleventh century.

गणसूत्र a statement of the type of a Sūtra in the Gaṇapāṭha of Pāṇini where mention of a word or words in the Gaṇapāṭha is made along with certain conditions; e.g. पूर्व-परावर०, स्वमज्ञातिधनाख्यायाम्, in the सर्वादिगण, and क्वातोऽनुक्तसुनः, तसिलादयः प्राक्पाशपः in the स्वरादिगण. Some of the gaṇasūtras are found incorporated in the Sūtrapāṭha itself. Many later grammarians have appended their own Gaṇapāṭha to their Sūtrapāṭha.

गणसूत्रविचार a commentary on the Gaṇapāṭha of Pāṇini written by Mannudeva who flourished in the nineteenth century.

गति (१) lit. motion; stretching out, lengthening of a syllable. The word is explained in the Prātiśākhya

works which define it as the lengthening of a Stobha vowel with the utterance of the vowel इ or उ after it, e.g. हाइ or हायि for हा; similarly आ—इ or आ—यि; (2) a technical term used by Pāṇini in connection with prefixes and certain indeclinables which are called गति, cf. P. I. 4.60-79. The words called gati can be compounded with the following word provided the latter is not a verb, the compound being named tatpuruṣa e.g. प्रकृतम्, ऊरीकृत्य cf. P. II. 2.18; the word गति is used by Pāṇini in the masculine gender as seen in the Sūtra गतिरन्तरः P. VI. 2.49 and hence explained as formed by the addition of the affix क्तिच् to गम्, the word being used as a technical term by the rule क्तिच्लौ च संज्ञायाम् P. III. 3.174; (3) realization, understanding; cf. उभयगतिरिह भवति Par. Śek. Pari. 9; संप्रतिकाभावे भूतपूर्वगतिः Par. Śek. Pari. 76; अगत्या हि परिभाषा आश्रीयते Puruṣottamadeva Pari. Pāṭha 119.

गतिकारकपरिभाषा a popular name given to the maxim गतिकारकोपपदानां कृद्भिः सह समासवचनं प्राक् सुबुत्पत्तेः; cf. Par. Śek. Pari. 75.

गतिनिघात the grave (अनुदात्त) accent of the गति word before a verb with an acute (उदात्त) accent; cf. तिङि चोदात्तवति P. VIII. 1.71.

गतिसमास a compound with the preceding gati word prescribed by the rule कुगतिप्रादयः P. II. 2.18; गतिसमासः निष्क्रो-  
शाम्भिः, निवारणसिः M. Bh. on II. 4.26.

गत्यर्थ a root denoting motion; the word frequently occurs in the Sūtras of Pāṇini and the Mahābhāṣya in connection with some special operations prescribed for roots which are गत्यर्थ. There is also a conventional expression सर्वे गत्यर्था ज्ञानार्थाः meaning 'roots

denoting motion denote also knowledge'; cf. Hem. Pari. 121.

गदा a popular name given to the scholarly commentary written by Vaidyanātha Pāyagunḍe on the Paribhāṣenduśekhara. The commentary is called काशिका also, as it was written in the town of Kāśī (Vārāṇasī).

गदाधरचक्रवर्तिन् the reputed Naiyāyika who wrote numerous works on the Navyanyāya; he has written a few works like व्युत्पत्तिवाद उपसर्गविचार, कारक-  
निर्णय, सर्वनामविचार, प्रत्ययविचार on Vyākaraṇa themes, although the treatment, as also the style, is logical.

गन्तव्य that which should be understood; the word is used in the sense of अवगन्तव्य; cf. तत्र संबन्धोद्देशतद्गन्तव्यम् M.Bh. on I. 1.9.

गमक capable of conveying the sense; intelligible; the word is often used in grammatical works; cf. सापेक्षत्वेपि गमकत्वात्समासः; cf. also अवश्यं कस्यचित्तत्त-  
मासस्य अतमर्थसमासस्य गमकस्य साधुत्वं वक्तव्यम् । अवर्णपदानि मुखानि M.Bh. on II. 1.1.

गम्य to be understood, not expressed; cf. यत्पार्थो गम्यते न च शब्दः प्रयुज्यते स गम्यः । com. on Hem. II. 2.62.

गम्यादि a class of words headed by the word गमी which are formed by the application of unādi affixes in the sense of future time; e.g. गमी ग्राम्य, आगामी, प्रस्थायी etc. cf. Kāś. on P. III. 3.3.

गरीयस् involving a special effort. The word is frequently used by the Vārttikakāra and old grammarians in connection with something, which involves greater effort and longer expression and, hence, not commandable in rules of the Śāstra works where brevity is the soul of

'wit'; cf. पदगौरवाद्योगविभागो गरीयान् Par. Śek. Pari. 121. The word गुरु is also sometimes used in a similar sense; cf. तद् गुरु भवति M.Bh. I. 1. Āhn. 1 Vārt. 2.

**गरीयस्त्व** greater effort or prolixity of expression which is looked upon as a fault in connection with grammar-works of the sūtra type where every care is taken to make the expression as brief as possible; cf. अर्धमात्रालापवेन पुत्रोत्सवं मन्यन्ते दैयाकरणाः Par. Śek. Pari. 122. The word गौरव is often used for गरीयस्त्व.

**गर्गादिगण** a class of words headed by गर्ग to which the affix यञ्, ( य ) causing Vṛddhi to the first vowel of the word, is added in the sense of a descendant barring the son or daughter; cf. गर्गादिभ्यो यञ् P. IV. 1. 105 and the instances गार्थः, वात्स्यः, वयाम्रपथः, पैलरत्नः cf. Kāś. on P. IV. 1. 105.

**गर्भवत्** lit. just like a foetus. The word is used in connection with affixes that are placed like a foetus in the midst of a word in spite of the rule that affixes are to be placed after; cf. परश्च P. III. 1. 2. The affixes अकच्, टाप् etc. are of this kind; cf. गर्भवद्वादादयो भवन्ति । यथा मध्ये गर्भस्तथा टावाद्यः स्त्रीप्रत्ययाः प्रातिपदिकस्वाद्योर्गभ्ये भवन्ति Śiradeva Par. Vṛ. Pari. 91.

**गलत्पद** the word occurs in the Prātiśākhya works in connection with the definition of संक्रम, in the kramapāṭha. The word संक्रम means bringing together two words when they are combined according to rules of Saṁdhi. (See the word संक्रम). In the Kramapāṭha, where each word occurs twice by repetition, a word occurring twice in a hymn or a sentence is not to be repeated for Kramapāṭha, but it is to be passed

over. The word which is passed over in the Kramapāṭha is called गलत्पद; e. g. दिशां च पतये नमो नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो नमः सस्विञ्जराय त्विषीमते पयीनां पतये नमः । In the Kramapāṭha पतये नमः and नमः are passed over and पशूनां is to be connected with सस्विञ्जराय. The words पतये नमः and नमः are called galatpada; cf. गलत्पदमतिक्रम्य अगृह्यता सह संधानं संक्रम; V. Pr. IV. 197. There is no गलत्पद in पदपाठ.

**गवादि** a class of words headed by the word गो to which the affix यत् is affixed in the senses mentioned in rules from P. V. 1. 5. to V. 1. 36; e. g. गव्यम्, इविष्यन्, युग्यम्, मेधयम् etc.; cf. Kāś. on P. V. 1.2.

**गवाश्चमृन्ति** the dvandva compound words गवाश्च, गवाविक, गवैडक, अजाविक, कुञ्जमाणवक, पुत्रपौत्र मांसशोणित and others which are to be declined in the neuter gender and singular number; cf. P. II. 4.11.

**गहादि** a class of words headed by the word गह to which the taddhita affix ईय ( छ ) is added in the Śaiṣika or miscellaneous senses; e. g. गहीयम्, अन्तस्थीयन्; this class called 'gahīya' is looked upon as आकृतिगण, and hence the words वैष्णुकीयम् वैत्रकीयम् and the like could be explained as correct; cf. Kāś. on P. IV. 2.138.

**गायत्री** name of one of the main seven Vedic metres. It generally has three pādas of eight letters each. However illustrations of चतुष्पदा, पञ्चपदा, द्विपदा and एकपदा गायत्री are known in R̥gveda. When a foot of the three-feet गायत्री is found wanting in one syllable, we get divisions like पादनिचृत् ( 7, 7, 7 ) अतिनिचृत् ( 7, 6, 7 ), अतिपादनिचृत् ( 6, 8, 7 ), वधेमाना ( 6, 7, 8 ), प्रतिष्ठा ( 8, 7, 6 ), वाराही ( 6, 9, 9 ), यत्रमध्या ( 7, 10, 7 ) and so on. cf. R̥kprātiśākhya xvi. 9, 14, 16, 18.

**गार्ग्य** an ancient reputed grammarian and possibly a writer of a Nirukta work, whose views, especially in connection with accents are given in the Prātiśākhya works, the Nirukta and Pāṇini's Aṣṭādhyāyī. Although belonging to the Nirukta school, he upheld the view of the Vaiyākaraṇas that all words cannot be derived, but only some of them; cf. Nir. I. 12.3 cf. also V. Pr. IV. 167, Nir. I. 3.5, III. 14.22; R. Pr. I. 13; XIII. 12; P. VII. 3.99, VIII. 3.20, VIII. 4.69.

**गालव** an ancient grammarian and niruktakāra quoted by Pāṇini; cf. P. VI. 3.60, VII. I. 74, VII. 3.99, VIII. 4.67, cf. also Nir. IV. 3.

**गाव** a technical term for the term आङ्ग (pertaining to the base in the grammar of Pāṇini); cf. वार्णात् गावं बलीयः Kāt. Pari. 72.

**गि** a technical term of Jainendra grammar corresponding to उपसर्ग in Pāṇini. cf. क्रियायोगे नि। Jain. Sū. I. 2. 130.

**गित्** marked with the mute letter ग्; affixes that are गित् prevent guṇa or vṛddhi in the preceding word; cf. निष्कृति च P. I. 1.5; cf. also M. Bh. I. 3.10; III. 2.139; cf. also गकारोप्यत्र चत्वंभूतो निर्दिश्यते Kās. on P. I. 1.5.

**गिरिधर** writer of विभक्त्यर्थनिर्णय, a work on syntax.

**गीति** singing, utterance in a musical tone uttered with which a Rk hymn cannot be called Sāman cf. Vāk. pad. II. 107 and गीतियु समाख्या (गुप्). The word (गीतिन्) also means a faulty reading on the part of a reader who reads in a sing-song way. It is a fault of utterance.

**गीर्वाणपदमञ्जरी** a grammatical work written by बरदत्त, pupil of Bhaṭṭoji Dikṣita in the 17th century who wrote many works on grammar such as मध्यकौमुदी, लघुकौमुदी etc.

**गुडादि** a class of words headed by the word गुह to which the taddhita affix इक (ठक्) is added in the sense of 'good therein'; e. g. गौडिकः इक्षुः, कौलमाधिको मुद्रः; cf. Kās. on P. IV. 4. 103.

**गुण** (1) degree of a vowel; vocalic degree, the second out of the three degrees of a vowel viz. primary degree guṇa degree and vṛddhi degree e. g. इ, ए and ऐ or उ, ओ and औ. अ is given as a guṇa of अ; but regarding अ also, three degrees can be stated अ, अ and आ. In the Prātiśākhya and Nirukta ए is called गुण or even गुणात्म but no definition is given; cf. गुणागमादेतन्भावि चेतन R. Pr. XI. 6; शेषम् इति विभाषितगुणः। शेषमित्यपि भवति Nir. X. 17; (2) the properties of phonetic elements or letters such as श्वास, नाद etc.; cf. R. Pr. Ch. XIII; (3) secondary, subordinate; cf. शेषः, अङ्गं, गुणः इति समानार्थः Durgācūrya on Nir. I. 12; (4) properties residing in a substance just as whiteness, etc. in a garment which are different from the substance (द्रव्य). The word गुण is explained by quotations from ancient grammarians in the Mahābhāṣya as सत्त्वे निविशतेऽप्येति पृथग्जातिषु दृश्यते। आधेयधाक्रियाजक्ष सोऽसत्त्व-प्रकृतिर्गुणः॥ अपर आह। उपैत्यन्यज्ज्ञात्यन्यद् दृष्टे द्रव्यान्तरेष्वपि। वाचकः सर्वलिङ्गानां द्रव्यादन्यो गुणः स्मृतः; M Bh. on IV. 1.44; cf. also शब्दस्पर्शस्पर्शपरसमन्धा गुणास्ततोऽन्यद् द्रव्यम् M. Bh. on V. 1. 119; (5) properties of letters like उदात्तत्व, अनुदात्तत्व, स्वमित्तत्व, ह्रस्वत्व, दीर्घत्व, षडुत्तरत्व, आनुनासिक्य etc.; cf. मेदकरवाद् गुणस्य। आनुनासिक्यं नाम गुणः M. Bh. on I. 1. 1. Vārt. 13; (6) determinant; cf. भवति बहुव्रीहौ तद्गुणसंविज्ञानमपि M. Bh. on P. I. 1.27; (7) technical

term in Pāṇini's grammar standing for the vowels अ, ए and ओ ; cf. अदेह गुणः P. I. 1.2. For the various shades of the meaning of the word गुण, see Mahābhāṣya on V. 1. 119. " गुणश्चोयं बहुर्थः । अस्त्येव तमेववचनेषु वर्तते ।..... चर्चागुणाश्च ।

गुणकर्मन् a term used by the ancient grammarians for the गौणकर्मन् or indirect object of a verb having two objects. The word is found quoted in the Mahābhāṣya ; cf. कथिते लादयश्चेत्युः पृथं कुर्यात्तदा गुणे । गुणे गुणकर्मणि । cf. also गुणकर्मणि लादिविधिः सपरे M. Bh. on I. 4. 51.

गुणकीर्ति a Jain writer of the thirteenth century who wrote a commentary named कातन्त्रवृत्तिटिप्पणी on दुर्गासिंहवृत्ति.

गुणभाविन् a vowel, liable to take the guṇa substitute e. g. इ, उ, ऋ, ए and the penultimate अ; cf. यत्र निदित्यनन्तरे गुणभाव्यस्ति तत्रैव स्यात् । त्रितम् । रतुतम् । इह तु न स्याद्विभः सिद्धवानिति । M. Bh. on I. 1.5.

गुणभेद difference in properties ; cf. एकोयमात्मा उदकं नाम तस्य गुणभेदादव्ययं भवति । अन्यदिदं शीतमन्यदिदमुष्णमिति । M. Bh. on I. 1.2.

गुणवचन lit. expressing quality ; words expressing quality such as शुक्ल, नील, etc. ; cf. गुणवचनप्राप्तिगोचरः कर्मणि च P. V. 1. 124. See page 369 Vyākaraṇa Mahābhāṣya Vol. VII. D.E. Society edition, Poona.

गुणसमुद्देश name given to the fifth section of the third kāṇḍa of Vākya-pādiya, which deals with qualities which depend upon द्रव्य or substance.

गुणादि a class of words headed by the word गुण, which, when preceded by the word बहु in a Bahuvrīhi compound, do not have their last vowel acute ; e. g. बहुगुणा रज्जुः ; बहुशरं पदम्,

etc. This class of गुणादि words is considered as अङ्गतिगण ; cf. Kāś. on P. VI. 2. 176.

गुणाश्रया ( शक्तिः = ) (potency) of a word which occupies a subordinate position. cf. Vāk. pad. III. 7.8r.

गुणिन् possessed of a quality ; cf. इह कदाचिद् गुणो गुणिविशेषको भवति । तद्यथा पटः शुक्ल इति । कदाचिच्च गुणिना गुणो व्यपदिश्यते । पटस्य शुक्ल इति । M. Bh. on I. 4.21.

गुणीभूत subordinate, lit. which has become subordinated, which has become submerged, and therefore has formed an integral part of another ; e. g. an augment (आगम) with respect to the word to which it has been added ; cf. यदागमास्तद्गुणीभूतास्तद्ग्रहणेन गृह्यन्ते । M. Bh. I. 1.20 Vārt. 5 ; Par. Śek. Pari. 11.

गुरु ( 1 ) possessed of a special effort as opposed to लघु ; cf. तद् गुरु भवति M. Bh. Āhnika 1. ( 2 ) heavy, a technical term including दीर्घ (long) vowel as also a ह्रस्व (short) vowel when it is followed by a conjunct consonant, (cf. संयोगे गुरु । दीर्घ च । P. I. 4.11, 12) or a consonant after which the word terminates or when it ( the vowel ) is nasalized ; cf. Tai. Pr. XXII. 14, cf. also R. Pr. I. 5.

गुरुमत् a word containing a गुरु vowel in it ; cf. इजादेश्च गुरुमतो नृच्छः P. III. 1.36.

गुरुलघुता consideration of prolixity and brevity of expression ; cf. तत्राप्ययं नावश्यं गुरुलघुतामेवोपलक्षयितुमर्हति । M. Bh. on I 1.1.

गुरुलावव the same as गुरुलघुता which see above ; cf. पर्यायशब्दानां गुरुलाववचर्चा नाद्रियते Śiradeva Pari. 125.

गूढ held up or caught between two words with which it is conneted ; e.g. the word अस्ति in इयं ते राट् यन्ता अस्ति यमनः ध्रुव धरुणः । cf. V. Pr. IV. 176.

I.4. 108, VI. 3.46 See also Par. Śek. Pari. 15; (3) secondary, as opposed to primary; cf. गौणे कर्मणि दुष्पादेः प्रधाने नीदृक्प्रधानम् ।

गौणमुख्यन्याय the maxim that the primary sense occurs to the mind earlier than the secondary sense, and hence words used in the primary sense should be always taken for grammatical operations in preference to words in a secondary sense. See the word गौण.

गौतम an ancient sage referred to in the Prātiśākhya works as a Prātiśākhya-kāra; cf. T. Pr. V. 38. His pupils are Gautamiyāḥ.

गौरखर a white ass; the word is quoted like कृष्णस्य or लोहितशालि as an instance of words denoting the genus and not an individual. cp. Mahābhāṣya on P. II. 1.69, and Vāk. pad. II. 216; III. 14.39.

गौरव greatness of effort; prolixity as opposed to लघवः; cf. पर्यायशब्दानां लघव-गौरवचर्चा नाद्रियते Par. Śek. Pari. 115; cf. also पदगौरवाद्योगविभागो गरीयान् Par. Śek. Pari. 121.

गौरादि a class of words to which the affix ई (दीर्घ) is added to form the feminine base; e.g. गौरी, मल्ली, हयी, हरिणी; the class contains a large number of words exceeding 150; for details see Kāśikā on P. IV. 1. 41; (2) a small class of eleven words, headed by the word गौर which do not have the acute accent on the last syllable in a tatpuruṣa compound when they are placed after the preposition उप; cf. P. VI. 2.194

गिन् तद्. affix in the sense of possession; cf. वाचो गिनिः । वाग्मी । P. I. 2.124.

ग्रस्त a fault of pronunciation due to the utterance of a letter hindered or held back at the throat; cf. जिह्ममूलनिग्रहे ग्रस्तमेतत् R. Pr. XIV. 3; cf. also ग्रस्तं निरस्तमवलम्बितम् । ग्रस्तः जिह्ममूले गृहीतः । अय्यक्त इत्यपरे । Pradīpa on M. Bh. Āhnika 1.

ग्रह a sacrificial pot used for the purpose of drinking the Soma juice. The word is used in this sense in sentences like ग्रहे संमाहि which are often quoted. cp. Vāk. Pad. III. 1. 58, 61, 70, 85.

ग्रहण (1) technical term for a word or प्रातिपादिक in Veda; cf. ग्रहणस्य च । गृह्णते इति ग्रहणं वेदस्थः शब्दः । तत् त्रिविधम् । कार्यभाक्, निमित्तम्, उपबन्ध इति । तस्यापि स्वरूपपूर्वकः अकारः आख्याभवति । Com. on T. Pr. I. 22; (2) citing, quoting; cf. ग्रहणवता प्रातिपादिकेन न तदन्तविधिः Par. Śek. Pari. 31; cf. also गृह्णन्तीति ग्रहणानि Com. on T. Pr. I. 24. (3) mention, inclusion; (4) employment in a rule of grammar; cf. प्रातिपादिवग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71.

ग्रहणक citing or instructing the inclusion (ग्रहण) of certain other things by the mention of a particular thing; e.g. the rule अनुदितवर्णस्य चाप्रत्ययः is a ग्रहणक rule as it advises that the citing of the letters अ, इ, उ, ऋ, etc. includes the long and protracted forms of अ, इ, उ etc.; cf. also ग्रहणकशास्त्रस्य सावर्ण्यविधिनियेषाभ्यां प्रागनिश्चयेः Sid. Kau. on अकः सवर्णे दीर्घः । VI. 1. 101.

ग्रहणवत् specifically mentioned in a rule, individually mentioned; cf. ग्रहणवता प्रतिवदिकेन तदन्तविधिर्नास्ति । Par. Śek. Pari. 31. See the word ग्रहण.

ग्रहादि a class of roots headed by the root ग्रह् to which the affix इन् (णिनि), causing vṛddhi to the preceding

vowel of the root, is added in the sense of an agent; e.g. ग्राही, उत्पाही, स्थायी, मन्त्री etc.; cf. Kāś. on P. III. 1.134.

**ग्रस** a fault in the utterance of a letter which makes it indistinct by being held up at the throat. See **ग्रस्त**.

**गस्तु** kṛt affix **स्तु** applied to the roots ग्ले, जि and स्था in the sense of an agent; cf. ग्लानिस्थश्च वस्तु: P. III. 2.139.

घ

**घ** (1) fourth consonant of the guttural class of consonants having the properties कण्ठसंघातत्व, घोष, नादानुप्रदानत्व and महाप्राणत्व; (2) the consonant घ at the beginning of a tad. affix which is always changed into इय्; cf. P. VII. 1. 9; (3) substitute for ह् at the end of roots beginning with व, as also of the root नह् under certain conditions; cf. P. VIII. 2.32, 33, 34; (4) substitute for the consonant व् of महुप् placed after the pronouns किम् and इदम् which again is changed into इय् by VII. 1.9; e. g. क्रियान्, इयान्; cf. P. V. 2.40.

**घ** (1) consonant घ, अ being added at the end for facility of pronunciation; cf. Tai. Pr. 1. 21; (2) technical term for the tad. affixes तरप् and तमप्, cf. P. I. 1.22, causing the shortening of इ at the end of bases before it, under certain conditions, cf. P. VI. 3.43-45, and liable to be changed into तराम् and तमाम् after किम्, verbs ending in ए, and indeclinables; cf. P. V. 4.11; (3) tad. affix घ (इय) in the sense of 'a descendant' applied to क्षत्र, and in the sense of 'having that as a deity' applied to अपोनष्ट, अपानष्ट and also to महेन्द्र and to the words राट् etc., e.g. क्षत्रियः, अपोनष्ट्रियः, अपानष्ट्रियः, महेन्द्रियम्, राट्टियः etc.; cf. P. IV. 1. 138, IV.

2.27, 29, 93; (4) tad. affix घ, applied to अग्र, समुद्र and अन्न, in the sense of 'present there', to सदस्र in the sense of 'possession', to नक्षत्र without any change of sense, and to यज्ञ and ऋत्विज् in the sense of 'deserving'; cf. P. IV. 4.117, 118, 135, 136, 141, V. 1.71; (5) kṛt affix अ when the word to which it has been applied becomes a proper noun i. e. a noun in a specific sense or a technical term; cf. III. 3. 118, 119, 125.

**घकार** the consonant घ; see घ.

**घच्** tad. affix इय, as found in the word क्षेत्रिय; cf. क्षेत्रियच् परक्षेत्रे चिकित्स्यः P. V. 2.92 and Kāśikā thereon.

**घञ्** kṛt affix अ causing the substitution of vṛddhi for the preceding vowel applied in various senses as specified in P. III. 3. 16-42, III. 3. 45-55, III. 3. 120-125, e. g. पादः, आयः, मावः, अवग्राहः, प्रावारः, अवतारः, लेखः रागः etc.

**घन्** tad. affix अ applied to the words शुक, दृष्ट, पात्र, and to multisyllabic words in specified senses, causing the acute accent on the first vowel of the word so formed; cf. VI. 2.26, IV.4. 115, V.1.68, V.3.79, 80.

**घन** one of the eight varieties of the modes of Vedic recitation. It is defined as of four kinds घनो घनबलमश्च तौ च प्रत्येकं द्विधा भवतः। घन is explained as अन्तात्क्रमं पठेत्पूर्वमादिपर्यन्तमानयेत्। आदिक्रमं नयेदन्तं घनमाहुर्मनीषिणः। Madhusūdanī Śikṣā 55 defines it as शिखासुक्त्वा विपर्यस्य पुनश्चिपदमुच्चारयेत्। शिखाजटावनः प्रोक्तः The recital will be ab ba, abc cba abc, bcc bbed dcb bcd, cd, dc, cde, edc, cde, (c), de, ed, def, fed, def, fe ef (f)

**घस्** tad affix इय, occurring in Vedic Literature, applied to the word ऋतु, e.g. अयं ते योनिर्ऋत्विजः; cf. Kāś. on P. V.1.136.

**घि** (1) a tech. term applied to noun bases or Prātipadikas ending in इ

and उ excepting the words सखि and पति and those which are termed नदी; cf. P.I.4.79; (2) a conventional term for लघु (a short vowel) found used in the Jainendra Vyākaraṇa. cp. प्रो वि च Jain. Sū.I.2.90.

घिच् affixes having the mute letter ह्, as for instance, वह्, घ, वच् etc. which cause the substitution of a guttural in the place of the palatal letter च् or ज् before it; e.g. त्यागः रागः cf. P. VII. 3-52.

घिनुन् कृत् affix इन् causing the substitution of Vṛddhi for the preceding vowel, as also to the penultimate vowel अ, applied to the eight roots शम्, तम्, दम् etc., also to संवृच्, अनुरच् etc. and कश्, लप्, रप्, etc. e.g. शमी, तमी, दमी; संपर्की, संज्वारी, प्रलामी etc.; cf. P. III.2.141-145.

घिसंज्ञ (noun bases or Prātipadikas) called or termed घि. See घि.

घु a tech. term applied to the roots दा and धा, as also to those like दे or दो which become दा by the substitution of आ for the final diphthong vowel, barring the root दाप् (to cut) and दैप् (to purify); cf. दाधा व्दाप् P.I. 1.20.

घुट् a conventional term for the first five case-affixes; cf. घुटि च Kāt. II. 1.68. The term घुट् is used in the Kātantra Vyākaraṇa and corresponds to the term सर्वनामस्थान of Pāṇini.

घुरच् कृत् affix उर applied to the roots मञ्ज्, माच् and मिद् in the sense of habit; e.g. मञ्जुरं काष्ठम्, मासुरं ज्योतिः, मेदुरः पशुः; cf. Kāś. on P. III. 2.161.

घोष an external effort in the pronunciation of a sonant or a soft consonant which causes depth of the tone; cf. बन्धे तु घोषाः न्युः संज्ञाः etc., Sid. Kau. on VIII. 2.1.

घोषवत् a consonant characterized by the property घोष at the time of its utterance; cf. हृतीयचतुर्थीः संवृत्तकण्ठाः नादानुप्रदाना घोषवन्तः M.Bh. on P. I. 1.9.

ह

ह् (1) fifth letter of the guttural class of consonants having the properties ऋणसंज्ञत्वं, घोष, नादानुप्रदानं, अल्पपाण्ड्य and आनुनासिक्य; (2) the consonant ह् getting the letter क as an augment added to it, if standing at the end of a word and followed by a sibilant, e.g. प्राहृष्येते cf. हृणोः डृक् डृक् शि P. VIII. 3.28; (3) the consonant ह् which, standing at the end of a word and preceded by a short vowel, causes the vowel following it to get the augment ह् prefixed to it; e.g. प्रत्यरुहास्ते; cf. डमो ह्रस्वादचि ढमुष् निलम् P. VIII. 3. 32.

ह् (1) fifth consonant of the guttural class of consonants which is a nasal (अनुनासिक) consonant; the vowel अ being added at the end for facility of pronunciation; cf. T. Pr. I.21; (2) a conventional term used for all the nasal consonants in the Jainendra Vyākaraṇa. cp. नासिक्यो ङः । Jain. Sū. 1.1.4.

हृच् a short term or Pratyāhāra standing for the letters ह्, ण, न्, झ, and म्, casually mentioned in the Mahābhāṣya; cf. एतदप्यस्तु अकारेण ह्रस्वो ह्रस्वादचि ढमुष्णिलमिति । M. Bh. on Māheśvara Sūtras 8, 9.

हृम् a short term or Pratyāhāra for the consonants ह्, ण, and न्. See ह् (3)

हृमुट् augment ह् i. e. ह्, ण or न् prefixed to a vowel at the beginning of a word provided that vowel is preceded by ह्, ण or न् standing at the end of the preceding word. See ह् (3).

हृस् ending of the genitive case singular; ह् is substituted for ह्रस् after



bases ending in अ; cf. P. IV. 1. 2 and VII. 1. 12.

हसि case-affix of the ablative case, changed into आत् after bases ending in अ and into सात् after pronouns; cf. P. IV. 1.2, VII. 1.12, 15.

हि case-affix of the locative case, changed into (a) आम् after bases termed Nadi, fem. bases ending in आ and the word नी, (b) into औ after bases ending in इ and उ, and (c) into सिम् after bases of pronouns; cf. P. IV. 1. 2, VII. 3. 116, 117, 118, 119 and VII. 1. 15, 16.

डित् (1) affixes with the mute letter ह् attached to them either before or after, with a view to preventing the guṇa and vr̥ddhi substitutes for the preceding इ, उ, ऋ, or ल, as for example, the affixes चह्, अह् and others; (2) affixes conventionally called डित् after certain bases under certain conditions; cf. गङ्गादिभ्योऽङ्घ्रिण्डित् P. I. 2. 1-4; (3) roots marked with the mute letter ह् signifying the application of the Ātmanepada terminations to them; (4) substitutes marked with mute ह् which are put in the place of the last letter of the word for which they are prescribed as substitutes; (5) case affixes marked with mute letter ह् which cause the substitution of guṇa to the last vowel इ or उ of words termed डि.

डी common term for the fem. affix ई, mentioned as डीप्, डीर्, or डीन् by Pāṇini; cf. P. IV. 1. 5-8; IV. 1. 15-39, 40-65 and IV. 1. 73.

डीन् fem. affix ई added to words in the class headed by शङ्खत्; cf. P. IV. 1. 73. Words ending with this affix डीन् have their first vowel accented acute.

डीप् fem. affix ई which is anudātta (grave) added (a) to words ending in the vowel ऋ or the consonant ण् (cf. P. IV. 1.5), (b) to words ending with affixes marked with mute उ, ऋ or ल; cf. P. IV. 1.6, (c) to words ending with affixes marked with mute ढ् as also ending with the affixes ढ, अण्, अक्, इयत्, दधत्, मात्रच्, तयप्, ठक्, ठक्, कक् and कप् (cf. P. IV. 1. 15) and to certain other words under certain conditions; cf. P. IV. 1.16-24.

डीर् fem. affix ई, which is udātta, applied to words in the class of words headed by गौर, as also to noun bases ending in affixes marked with mute ण्, as also to words mentioned in the class headed by बहु; cf. P. IV. 1.41-46. It is also added in the sense of 'wife of' to any word denoting a male person; cf. P. IV. 1. 48, and together with the augment आनुक् (आन्) to the words इन्द्र, वरुण etc. e.g. इन्द्राणी, वरुणानी, यवनानी meaning 'the script of the Yavanas' cf. P. IV. 1.49. It is also added to words ending in क्रीत and words ending in क्त and also to words expressive of 'limbs of the body' under certain conditions; cf. P. IV. 1. 50-59 and IV. 1. 61-65.

डुद् augment ह् mentioned as डुद्, in Kāśikā, added to the vowel following the consonant ह् at the end of a word. See डुमुद्.

डे dative case termination changed into य after bases ending in short अ and into स्मै after pronouns; cf. P. IV. 1.2, VII. 1. 13, 14.

ड्यन्त noun bases ending with the fem. affix डी (डीप्, डीर्, or डीन्); cf. ड्यन्त-दित्तेवं सविध्यति M.Bh. on P. I. 1.89 Vārt. 16.

ह्याप्पाद a popular name given by grammarians to the first pāda of

the fourth adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the rule उपध्याप्रतिपदिकात् IV. I. 1.

ह्रस्वनिप् kṛt affix वन् in the sense of an agent referring to an activity of past time, added to the roots सु and यञ्; c. द. सुत्वा, दृत्वनौ; यज्वा यज्वानौ cf. P. III. 2. 103.

च

च first consonant of the palatal class of consonants, possessed of the properties, श्वास, अग्रा, अल्पप्राग and कण्ठविद्युत्स्व. च at the beginning of an affix is mute e.g. चक्र, cf. चुद्र P. I. 3.7; words, having the mute letter च (dropped), have their last vowel accented acute e.g. भङ्गम् । भाष्यम् । cf. चितः VI. 1.103.

च (1) the letter च, the vowel अ being added for facility of utterance, cf. T. Pr. I. 21; (2) a Pratyāhāra or short term standing for the palatal class of consonants च, छ, ज, झ, and ञ्; cf. इच्छेयास्तालौ V. Pr. I. 66; (3) indeclinable च called Nipāta by Pāṇini; cf. चादयोऽस्त्वे P. I. 4.57, च possesses four senses समुच्चय, अन्वाचय, इतरंतरयोग and समाहार cf. Kāś. on II. 2.29. See also M. Bh. on II. 2.29 Vārt. 15 for a detailed explanation of the four senses. The indeclinable च is sometimes used in the sense of 'a determined mention' or avadhāraṇa; cf. Kāś. on II. 1.48 and 72. It is also used for the purpose of अनुवृत्ति or अनुकर्षण i.e. drawing a word from the previous rule to the next rule; (cf. M. Bh. on P. VI. 1.90) with a convention that a word drawn thus, does not proceed to the next rule; cf. चातुर्क्ये नोत्तरं Par. Śek Pari. 78; (4) a conventional term for अभ्यास (reduplicative syllable) used in the Jainendra Vyākaraṇa cp. पूर्वश्च । Jain. Sū. 4.3.6.;

cf. चक्रिकारेषु गणवादा उत्तरार्धे वाच्ये Kāt. Pari. 75.

चकार the consonant च, the vowel अ being added for facility of utterance and कार as an affix to show that only the consonant च is meant there; cf. T. Pr. I. 16.21.

चकोर a grammarian who wrote a commentary Līngārthacandrikā on the 'Śābdalīngārthacandrikā' of Sujanaṇḍita.

चक्रनशर्मा a grammarian who is said to have written a work named Dhātusamgraha.

चक्रक "argument in a circle", a kind of fault in the application of operations, resulting in confusion; a fault in which one returns to the same place not immediately as in Anavasthā but after several steps; cf. पुनर्नच्छिभावः पुनराद् इति चक्रकमव्यवस्था प्राप्नोति । M. Bh. on I. 3.60 Vārt. 5 and Kai. on VI. 1.135.

चक्रकारक known by the name कारकचक्र also, a small work on syntax attributed to वररत्नि.

चक्रपाणि (शेष) a grammarian of the Śeṣa family of the latter half of the 17th century who held views against Bhaṭṭojī Dikṣita and wrote प्रौढमनोरमाखण्डन, कारकतत्त्व and कारकविचार. Known also as Cakrapāṇidatta, he was a pupil of Vīreśvara and son of Śeṣakṛṣṇa.

चक्रवर्तिन् (श्रीशचन्द्र) a well-known Bangali scholar who edited Nyāsa, Dhātupradīpa, Bhāṣāvṛtti and other works from Rājāsāhī, now in Bangladesha, between 1921 and 1940.

चक्रिन् a grammarian who has written a small disquisition on the correctness of the form जामरीता. See जामरीतेतिवाद.

**चह्** a Vikaraṇa affix of the aorist substituted for च्छि after roots ending in the causal sign णि, as also after the roots श्रि, द्रु and others; this चह् causes reduplication of the preceding root form; cf. P. III. 1.48-50. e.g. अचूचुरत्, अशिश्रियत्; cf. also P. VII. 4.93.

**चङ्गदास** a grammarian who has written a work on the topic of the five vṛttis. The work is named चङ्गवृत्ति.

**चङ्गवृत्ति** a short treatise written by चङ्गदास, dealing with the topic of the five compact expressions or Vṛttis viz. कृत्, तद्धित, समास, एकशेष, and सनादिधातु.

**चङ्गुदास** or **चाङ्गुदास** a scholar of grammar who has written an independent work on Sanskrit Vyākaraṇa called वैयाकरणजीवातु. The treatise is also known as चाङ्गुपत्र or चाङ्गुव्याकरण.

**चण्** the indeclinable च (with ण् as a mute letter added to it which of course disappears) possessing the sense of चेत् or condition, e.g. अयं च मरिष्यति cf. Kāś. on P. VIII. 1.30.

**चणप्** tad. affix चण in the sense of चित्त (known by) applied to a word which refers to that thing by which a person is known, e.g. विद्याचणः, केशचणः; cf. P. V. 2.26.

**चण्डपण्डित** writer of a Prākṛta grammar. He was known also as चन्द्र and hence identified by some with Candragomin.

**चतुर्थी** (1) a term used by ancient grammarians for the fourth consonants which are sonant aspirates, termed कृप् by Pāṇini; cf. R. Pr. IV. 2. T. Pr. I. 18, V. Pr. 1.51. R. T. 176. (2) a musical note in Sāma singing.

**चतुर्थी** a term used by ancient grammarians for the dative case; cf. उत्तो त्वस्मै तन्वं विसृजे हति चतुर्थीम्; Nir. I. 9.3.

**चतुर्थीसमास** the tatpuruṣa compound with the first word in the dative case in its dissolution; cf. चतुर्थीसमासे सति पूर्वपदप्रकृतिस्वरत्वेन भवितव्यम् M. Bh. on II. 1.36.

**चतुर्मात्र** consisting of four mātrās or moras, a short vowel consisting of one mātrā; a long vowel of two mātrās, and a protracted vowel of three mātrās; cf. आन्तर्यतन्निमात्रचतुर्मात्राणां स्थानिनां त्रिमात्रचतुर्मात्रा आदेशा मा भूवन्निति । M. Bh. on Śiva sūtra, 3.4.

**चतुष्टय** a group of four; the word denotes the four kinds of words नाम, आख्यात, उपसर्ग and निपात which are mentioned by ancient grammarians. cp. इन्द्रियनित्यं वचनमौदुम्बरायणः तत्र चतुष्टयं नोपपद्यते । ( निर. I. 1.2 ); cp. also Vāk. pad. II. 343.

**चन्द्र** a famous Buddhist Sanskrit grammarian whose grammar existing in the Tibetan script, is now available in the Roman and Devanāgarī script. The work consists of six chapters or Adhyāyas in which no technical terms or samjñās like टि, वु are found. There is no section on Vedic Grammar and accents. The work is based on Pāṇini's grammar and is believed to have been written by Candra or Candragomin in the 5th century A.D. Bhartṛhari in his Vākyapadiya refers to him; cf. स. नीतो बहुशास्त्रं चन्द्राचार्यादिभिः पुनः Vākyapadiya II. 489. A summary of the work is found in the Agnipurāṇa, ch. 248-258.

**चन्द्रकला** called also कला, a well-known commentary on Nāgēśa's Laghuśabdenduśekhara by Bhaṭṭaravamiśra who lived in the latter half of the 18th century and the first half of the nineteenth century.

**चन्द्रकीर्ति** a Jain grammarian of the twelfth century A.D. who has written a commentary named Subodhinī on the Sārasvata Vyākaraṇa.

**चन्द्राचार्य** or **चन्द्रगोमिन्** a famous Buddhist scholar and grammarian who flourished in the earlier part of the fourth century A.D. His system of grammar with सूत्र, गण, धातु, and लिङ्गानुशासन lists is complete. He has accepted great help from Pāṇini, his purpose for giving a new grammatical system being to compose a new grammar which should be short (लघु), clear (विरपट) and complete (संपूर्ण). His sūtra-work with his own commentary is called Candravṛtti which comprises of six adhyāyas. His work, excellently edited by B Leisbisch from Brestan omits vedic sūtras and sūtras on accent. Bhartṛhari considers him responsible for restoration of Mahābhāṣya; cp. Vāk. pad. II. 478 ff.

**चन्द्रवीर** a grammarian who around 1500 A.D. wrote a commentary in Kannaḍa language on Kāśakṛtsna-dī ātupāṭha.

**चय्** a short term (Pratyāñāra) for the first letters (क, च, द, व, and प) of the five classes. Sometimes as opined by पौष्करसादि, second letters are substituted for these if a sibilant follows them, e. g. अपवरः, वरवरः। cf. चयो द्वितीयाः शरि पौष्करसादेरेति वाच्यम् cf. S. K. on वृणो कुवृक् शरि P. VIII. 3.28.

**चर्** a short term (Pratyābhāra) for the hard unaspirated surds and च, द, व. The change of the second, third and fourth letters into the first is called चर्चः cf. अभ्यासे चर्च। खरि च। वावसाने। P. VIII. 4.54-56.

**चरट्** tad. affix चर in the sense of 'being (so and so) in the past'. e. g. आढ्यवरः, fem. आढ्यवरी; cf. भूतपूर्वे चरट् P. V. 3.53.

**चरण** explained as a synonym of the word शाखा which means a branch or

a school of Vedic Learning; cf. चरणशब्दाः कठकलापादयः Kāś. on P. IV. 2.46.

**चरित** lit. eaten up, swallowed up. The word is used by Bhartṛhari in the sense of 'included' or 'contained inside' (गर्भीकृत). cp. Vāk. pad. II. 270, 326; cp. चरिता गर्भिता आख्यातक्रिया यस्य तत् चरितक्रियं गर्भीकृतक्रियापदम्। (पुष्प.)

**चरितक्रिय** having kriyā or verb activity hidden in it. The term is used by Bhartṛhari in connection with a solitary noun-word or a substantive having the force of a sentence, and hence which can be termed a sentence on account of the verbal activity dormant in it. e.g. पिण्डीन्; cf. वाक्यं तदपि मन्यन्ते यत्तदं चरितक्रियम् Vākyapad. II. 326, and चरिता गर्भीकृता आख्यातक्रिया यस्य तद्गर्भीकृतक्रियापदं नामपद वाक्यं प्रयुज्यते। Com. on Vākyapadīya II. 326.

**चरितार्थ** which has got already a scope of application; the term is used by commentators in connection with a rule or a word forming a part of a rule which applies in the case of some instances and hence which cannot be said to be व्यर्थ (superfluous) or without any utility and as a result cannot be said to be capable of allowing some conclusion to be drawn from it according to the dictum व्यर्थं सञ्ज्ञापयति। cf. अत्रादौ यद्यन्यत्र चरितार्थस्तर्ह्यन्यत्राप्यत्र परि. 65.

**चर्करीत** a term used by the ancient grammarians in connection with a secondary root in the sense of frequency; the term गृह्युक्त is used by comparatively modern grammarians in the same sense. The चर्करीत roots are treated as roots of the adādi class or second conjugation and hence the general Vikarāṇa अ (अप्) is omitted after them. The word is based on the 3rd pers. sing

form चर्करीति from the root कृ in the sense of frequency ; e. g. चर्करीति, चर्कति; बोभवीति बोभोति; cf. चर्करीतं च a gaṇa-sūtra in the gaṇa named 'adādi' given by Pāṇini in connection with अदिप्रभृतिभ्यः शपः P. II. 4.72 ; cf. also चर्करीतमिति यश्चुकः प्राचा संज्ञा Bhāṣā Vr. on P. II. 4.72. The word चेकीयित is similarly used for the frequentative when the sign of the frequentative viz. य (यच्) is not elided. See चेकीयित.

चर्करीतवृत्त a form of the frequentative or intensive. e.g. आपनीफणत्, चोष्क्यमाणः। cf. आपनीफणदिति फणतेश्चर्करीतवृत्तम्। Nir. II. 28 ; चोष्क्यमाण इति चोष्क्यतेश्चर्करीतवृत्तम् Nir. VI. 22. See the word चर्करीत.

चर्चा ( १ ) splitting up of a word into its component parts, which is generally shown in the Padapāṭha by अवग्रह ( s ). The word, hence means पदपाठ or recital by showing separately the constituent words of the Saṃhitā or the running text of the Veda. The word is used almost in the same sense in the Mahābhāṣya in respect of showing the words of a sūtra separately ; cf. न केवलानि चर्चापदानि व्याख्यानं बृद्धिः आत् ऐजिति । किं तर्हि । उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतत्समुदितं व्याख्यानं भवति M. Bh. on Māheśvara Sūtra १ Vārt. 61 ; ( 2 ) a repeated word ; cf. इतिकरणात् पुरतो यद् पुनः पदवचनं तत् चर्चाशब्देनोच्यते. Uvvaṭa on V. Pr. III. 20 ; ( 3 ) a discussion or a debate where consideration is given to each single word ; cf. पर्यायशब्दानां लाघवगौरवचर्चा नाद्रियते Par. Śek. Pari. 115.

चर्चागुण repetition of a word in the पदपाठ, क्रमपाठ, जटापाठ etc. where the several Pāṭhas appear to be called चर्चा. In the पदपाठ a word in a compound is repeated twice, in the क्रमपाठ every word is repeated twice, in the जटापाठ, six times.

चर्चापद component words of a running text or of a compound word.

चर्त्त substitution of a hard consonant or क्, ख, घ, for soft consonants and aspirates. See the word चर्त्त.

चर्मेशिरस् name of a Nirukta writer quoted by Yāska ; cf. Nir. III. 15.

चवर्ग the group of consonants of the palatal class, viz. च, छ, ज, झ and ञ. The word च is used in the same sense in the Prātiśākhya works. See the word च.

चाक्रवर्मण an ancient grammarian whose view is quoted by Pāṇini in his Sūtra ई 3 चाक्रवर्मणस्य P. VI. १. 130. He was the author of a work similar to Upādisūtras as can be seen from quotations of his words.

चाक्रुदास the same as चक्रु or चाक्रु or चक्रुदास, a grammarian who composed a compendium on grammar called वैयाकरणजीवातु and also a commentary on it.

चाक्रुसूत्र a treatise on the grammar written by चाक्रुदास in the Sūtra form, which was named वैयाकरणजीवातु by him.

चाक्रुव्याकरण the same as चाक्रुसूत्र.

चातुःस्वार्य the view that there are four accents—the udātta, the anudātta, the svarita and the pracaya—held by the Khāṇḍikiya and the Aukhiya Schools.

चातुरर्थ्य a tad. affix prescribed in the four senses—तदस्मिन्नस्ति, तेन निर्वृत्तम्, तस्य निवातः and अदूरभवः mentioned by Pāṇini in IV. 2.67-70 ; cf. अदस्तादिभ्यश्चातुरर्थपर्यन्तेभ्यः येन्येर्थाः स शेषः M.Bh. on IV. 2.92.

चातुरर्थिक the affixes prescribed in the four senses mentioned in P. IV. 2.67-70. These taddhita affixes are

given in the Sūtras IV. 2.71 to IV. 2.91. The term चातुरधिक is used for these affixes by commentators on Pāṇini sūtras.

चातुर्वर्ण्यादि words mentioned in the class headed by चातुर्वर्ण्य where the tad. affix च्च is applied although the words चतुर्वर्ण, चतुर्वेद and others are not गुणवचन words to which च्च is regularly applied by P. V. 1.124. cf. आक्षणादिषु चातुर्वर्ण्यादीनामुपसंख्यानम् P. V. 1. 124 Vārt. 1.

चादि a class of words headed by च which are termed निपात by Pāṇini e.g. च, वा, ह, एवम् नूनम्, चेत, माह etc.; cf. चादयोऽस्तत्वे. P. I. 4.57. For the meaning of the word असत्त्व see p. 370 Vyākaraṇamahābhāṣya. Vol. VII. published by the D. E. Society, Poona.

चानश् कृत् affix आन applied to a root, to signify habit, age or strength; e. g. आत्मानं भूयमाणः । कवचं निभ्राणाः । शत्रुभिः स्तानाः । cf. P. III. 2. 129.

चान्द्र name of a treatise on grammar written by Candra, who is believed to have been the same as Candragomin. The Grammar is based upon that of Pāṇini, but it does not treat Vedic forms and accents. See the word चन्द्र above. For details see pp. 375-376 Patañjali Mahābhāṣya. Vol. VII, D. E. Society's Edition.

चान्द्रव्याकरणपद्धति name of a commentary on the चान्द्रव्याकरण written by आनन्ददत्त.

चाप् the fem. affix आ, applied to words ending in the tad. affixes व्यङ्ग and व्यङ्ग; e.g. कोसल्या, वाराणा, गोकर्षा; cf. Kāś. on P. IV. 1.74.

चारायण an ancient grammarian referred to by Patañjali in the Mahābhāṣya as a scholar who had a line of pupils named after him; cf.

कम्बलचारायणीयाः M. Bh. on P. I. 1.73. He is also the propounder (प्रवक्ता) of the Cārāyaṇīya school of Kṛṣṇa Yajurveda.

चारायणीय शिक्षा a complete Śikṣā work belonging to the Cārāyaṇīya school of the Black Yajurveda, the manuscripts of which are found in Poona (Bhāṇḍārkar Oriental Research Institute No. 21 of 1875-76) and Gottingen (University Library, Sanskrit 25). It treats of Sandhi rules, Abhinidhāna, meter and ten places of articulation.

चरितार्थ fulfilment of the object or the purpose. The word is used in connection with a rule of grammar. See चरितार्थ.

चार्थ the meaning of the indeclinable च to convey which, as existing in different individuals, the dvandva compound is prescribed. Out of the four senses possessed by the indeclinable च, the Dvandva compound is prescribed in two senses viz. इतरेतरयोग and समाहार out of the four समुच्चय, अन्वाचय, इतरेतरयोग and समाहार; cf. कः पुनश्चेन कृतोर्थः । समुच्चयोन्वाचय इतरेतरयोगः समाहार इति M. Bh. on P. II. 2.29; cf. also Cāndra Vyākaraṇa II. 2.48.

चालु tad. affix (आलु) applied to the word हृदय, in the sense of possession, optionally along with the affixes वद् इन् and इक. e.g. हृदयालुः, हृदयवान्, हृदयी and हृदयिकः; cf. Kāś. on V. 2.122.

चिकीर्षित desiderative formation; a term used by ancient grammarians for the term सन्नत of Pāṇini on the analogy of the terms भवन्ती, वर्तमाना etc. cf. आ इत्याकारः उपसर्गः पुरस्ताद् चिकीर्षितञ् उत्तरः, आशु शोचयतीति आशुशुक्षणिः Nir. VI. 1.

चिकीर्षितञ् in the sense of the desiderative; cf. चिकीर्षितादर्याज्जातः सन्नतादित्यर्थः Durgācārya on Nir. VI. 1.

**चिचन्द्रिका** name of a commentary on the Paribhāṣenduśekhara written by Vishnu Shastri Bhat, in reply to the treatise named दूषकदोद्धेद. See विष्णुशास्त्रिन्. For details see pp. 39, 40 of Vyākaraṇa Mahābhāṣya Vol. VII. published by the D. E. Society, Poona.

**चिच्** substitute इ causing vṛddhi, in the place of the aorist vikaraṇa affix च्लि; prescribed in the case of all roots in the passive voice and in the case of the roots पद्, दीप्, जन् etc. in the active voice before the affix त् of the third pers. sing. in the Ātmanepada, which in its turn is elided by P. VI. 4.104. cf. P. III. 1.60-66.

**चिच्** affixes or substitutes or bases marked with the mute letter च् signifying the acute accent for the last vowel; e.g. अश्च, बुरच्, कुण्डिनच् etc. cf. P. VI. 1.163, 164.

**चिक्करण** marking with the mute letter च्, signifying the acute accent of the last vowel; cf. चापि चिक्करणसामर्थ्यादन्तोदात्तत्वं भविष्यति; M. Bh. on P. III. 1.3 Vārt. 16.

**चित्प्रभा** name of a commentary on the Paribhāṣenduśekhara by मञ्जानन्द-सरस्वती.

**चिति** consciousness, knowledge; the word is used in the sense of the word चित् in the Sāmkhya system. cp. Vāk. pad. III. 14.325, 326.

**चिदस्थिमाला** name of a commentary on the Laghuśabdenduśekhara by Vaidyanātha Pāyagunḍe, one of the distinguished disciples of Nāgeśa-bhaṭṭa.

**चिद्रूपश्रय** named also चिद्रूपश्रम who wrote a learned commentary named विषयी on the Paribhāṣenduśekhara

of Nāgeśabhaṭṭa. A small grammar work called Vyākaraṇadīpa or Dīpa-vyākaraṇa is also fathered upon him.

**चिन्ता** (1) view; theory, e.g. बाध्यसामान्य-चिन्ता, बाध्यविशेषचिन्ता cf. इयमेव बाध्यसामान्य-चिन्तेति, व्यवहियते Par. Śekh. Pari. 58; (2) a matter of scrutiny on a suspicion; cf. चिन्ता च—मयतेरिदन्त्यतरस्याच् इत्यतोऽन्यतरस्यामग्रणस्य सिद्धावलोकेनन्यायादनुज्ञेते: Durghaṭa Vṛ. on VI. 4.69.

**चिन्तामणि** (1) name of a commentary on the Sūtras of the Śākaṭāyana Vyākaraṇa written by यक्षवर्मन्. It is also called लघुवृत्ति. (2) name of a grammar work.

**चिन्तामणिप्रकाशिका** a commentary on the चिन्तामणि of यक्षवर्मन्, written by अजितसेन in the twelfth century. The other commentaries are Cintāmaṇipratīpadā and Cintāmaṇitippaṇī. See चिन्तामणि.

**चिन्त्य** questionable; contestable; which cannot be easily admitted. The word is used in connection with a statement made by a sound scholar which cannot be easily brushed aside; cf. एतेन यत्कैयटे केचिदित्यादिनां अस्यैव वाग्रहणस्य तदनित्यत्वज्ञापकतोक्ता सापि चिन्त्या. Par. Śekh. Pari. 93.5.

**चु** the group of palatal consonants viz. च्, छ्, ज्, झ् and ञ्; cf. चुद् P. I. 3.7, चोः कुः VIII. 2.30, कुहोश्चुः VII. 4.62.

**चुञ्चुप्** tad. affix चुञ्चु applied to a word in the sense of 'well-known by'; e.g. विद्याचुञ्चुः; cf. P. V. 2.26.

**चुरादि** a class or group of roots headed by the root चुर्, familiarly known as the tenth conjugation.

**बुद्धिमति** a grammarian who is supposed to have written a gloss (वृत्ति) on the Sūtras of Pāṇini; cf. तद् च वृत्तिः पाणिनिप्रणीतानां सुप्राणो विदरणं बुद्धिमद्विनल्लुरादि—(V. 1. निरुद्धादि—) विरचितम्, Nyāsa,

on the benedictory verse of Kāśikā: इषौ माध्वे तथा धातुनामप्रत्ययानादिषु at the very beginning.

**चूर्णि** a gloss on the Sūtras of Pāṇini referred to by Itsing and Śrīpatidatta. Some scholars believe that Patañjali's Mahābhāṣya is referred to here by the word चूर्णि, as it fully discusses all the knotty points. Others believe that चूर्णि, stands for the Vṛtti of जुह्विमटि. In Jain Religious Literature there are some brief comments on the Sūtras which are called चूर्णि and there possibly was a similar चूर्णि on the sūtras of Pāṇini. cp. माध्याणां चूर्णदीनान् । Vṛtti on Vā. Pa. I: 23. Also cp. उक्तं च चूर्णिकारेण अनेकसाध इति सिध्यति । Medhātithi on Manu Smṛti V. 158.

**चेक्रीयित** the sign य (यङ् of Pāṇini) of the frequentative or intensive. The word is mostly used in the Kātantra Grammar works; cf. धातोर्यशब्दश्चेक्रीयितं क्रियासममिहारे, Kāt. III. 2.14. The word चेक्रीयित is used in the Mahābhāṣya in the sense of यङन्त where Kaiyaṣa remarks यङः पूर्वाचार्यसंज्ञा चेक्रीयितमिति cf. प्रदीप on M. Bh. on P. IV. 1.78 Vārtika. The word चेक्रीयितान्त means यङन्त in Pāṇini's terminology meaning a secondary root derived from the primary root in the sense of intensity. The word चर्करीतान्त is used for the frequentative bases in which य, the sign of the frequentative, is omitted. See चर्करीत.

**चेतु** tad. affix एतु applied to the word हिम in the sense of 'unable to bear' e.g. हिमेतुः, cf. P. V. 2.122 Vārt. 7.

**चोक्रनाय** a southern grammarian of the seventeenth century who has composed in 430 stanzas a short list of the important roots with their meaning. The work is called धातु-रत्नावली.

**चोदक** (1) an objector; the word is common in the Commentary Literature where likely objections to a particular statement are raised, without specific reference to any individual objector, and replies are given, simply with a view to making matters clear; (2) repetition of a word with इति interposed; cf. चोदकः परिग्रहः इत्यनर्थान्तरम्. See अवृष्टयणं and परिग्रह.

**चोरट्** the crude form of the word चोर with the mute consonant ट् added to signify the addition of डीप् to form the feminine base e.g. चोरी; cf. P. IV. 1.15.

**चौरादिक** a root belonging to the tenth conjugation of roots (चुरादिगण); cf. भामः इति चौरादिकस्य णिचि वृद्धौ सप्तमो भवति । Kāś. on P. VII. 3.34.

**चृ** the consonant चृ with च् prefixed, for which चृ is substituted by च्चोः शङ्नुनासिके च P. VI. 4.19.

**चक्रन्** tad. affix आयन causing a vṛddhi substitute for the first vowel of the word to which it is added. The affix (चक्रन्) is added in the sense of 'a descendant except the direct son or daughter' to words कुञ्ज and others; cf. P. IV. 1.98.

**च्लि** the sign of the aorist (लृट्) for which generally सिच् and अच्, क्त, चल् and चिच् are substituted in specified case; cf. P. III. 1.43-66.

**चिव** tad. affix (of which nothing remains) to signify the taking place of something which was not so before; after the word ending in चिव the forms of the root कृ, भू or अस् have to be placed; e.g. शुद्धीकरोति; cf. P. V. 4.50.

**चिव्यर्थ** possessing the sense of चिव. See चिव cf. P. III. 2.56 also P. III. 3.127 Vārt. 1.



छ

the second consonant of the palatal class of consonants (चवर्ग), which is possessed of the properties आस, अघोष, महाप्राण and कण्ठविधृतकारित्व. छ, placed at the beginning of affixes, is mute; while ईय् is substituted for छ standing at the beginning of tad-dhita affixes; cf. P. I. 3.7 and VII 1.2. छ at the end of roots has got र substituted for it; cf. P. VIII. 2.36.

छ tad. affix ईय, added (1) to the words स्वस्, भ्रातृ and to words ending with tad. affix फिन्; cf. P. IV. 1.143, 144 and 149; (2) to the dvandva compound of words meaning constellations, to the words अपोनप्, अपानप्, महेन्द्र, चावापृथिवी, शुनासीर, etc. as also to शर्करा, उत्कर, नव etc. in certain specified senses, cf. P. IV. 2.6, 28, 29, 32, 48, 84, 90 & 91; (3) to words beginning with the vowel called Vṛddhi (आ, ऐ or औ), to words ending with गर्त, to words of the गह्व class, and to युष्मद् and असद् in the शैषिक senses, cf. P. IV. 3.114, 137-45 and IV. 3.1; (4) to the words जिह्मूल, अङ्गुलि, as also to words ending in वर्ग in the sense of 'present there'; cf. P. IV. 3.62-64; (5) to the words शिशुकन्द, यमसप्त, dvandva compounds, इन्द्रजनन and others in the sense of 'a book composed in respect of', cf. P. IV. 3.88; (6) to words meaning warrior tribes, to words रैवतिक etc, as also आयुध, and अग्र, in some specified senses; cf. P. IV. 3.91, 131, IV. 4.14, 117; (7) to all words barring those given as exceptions in the general senses mentioned in the sec. V. I. 1-37; (8) to the words पुत्र, कङ्कूर, दक्षिण, words ending in वस्तर, अनुप्रवचन etc. होत्रा, अग्निसिन्ध and कुशाग्र in specified senses; cf. P. V. 1. 40, 69,

70, 91, 92, III, 112, 135, V. 2.17. V. 3. 105; (9) to compound words in the sense of इव; e. g. काकतालीयम्, भजाकृपाणीयम् etc. cf. V. 3. 106; and (10) to words ending in जाति and स्थान in specified senses; cf. P. V. 4, 9, 10.

छकार the letter छ, the word कार being looked upon as an affix added to the consonant छ which, by the addition of अ, is made a complete syllable; cf. T. Pr. I. 16, 21.

छण् tad. affix ईय causing the vṛddhi substitute for the first vowel of the word to which it is added. छण् is added (1) to the words पितृष्वस् and मातृष्वस् in the sense of अपत्य; cf. P. IV. 1.132, 134; (2) to the words रुशाश्च, अरिष्ट and others as a चातुरथिक affix; cf. P. IV. 2.80; (3) to the words तित्तिरि, वरतन्तु, खण्डिक and उख in the sense of 'instructed by', cf. P. IV. 3.102; and (4) to the word शालातुर in the sense of 'being a national of' or 'having as a domicile.' e. g. शालातुरीयः; cf. P. IV. 3.94.

छन्दस् (1) Vedic Literature in general as found in the rule बहुलं छन्दसि which has occurred several times in the Sūtras of Pāṇini, cf. छन्दोवत्सूत्राणि भवन्ति M. Bh. on I. 1.1, and I. 4.3; cf. also V. Pr. I. 1, 4; (2) Vedic Samhitā texts as contrasted with the Brāhmaṇa texts; cf. छन्दोब्राह्मणानि च तद्विषयाणि P. IV. 2.66; (3) metre, metrical portion of the Veda. cp. अक्षराणामियत्तावचनः छन्दः शब्दोऽस्ति यस्य जगत्यादयो विशेषाः। Nyāsa on P. IV. 2.55; cp. also छन्दःशब्देनात्र अक्षरेयत्तावाचिनो गायत्र्यादिशब्दस्य ग्रहणम्। Kai. on IV. 2.55.

छन्दस् Vedic metres. They are mainly seven, others being their varieties. Rkprātiśākhya XVI. 1 to 8 divides them into प्राजापत्य, दैव, आसुर, आर्ष, यानुष, साम्न, आर्च, and ब्राह्म. Each one of the

जस् case termination जस् of the nom. plural; cf. P. IV. 1.2.

जसि case termination जस् of the nom. plural mentioned as जस् by Pāṇini in IV. 1.2, but referred to as जसि by him; cf. P. IV. 1.31 and VII. 1.50.

जदस्वार्थविकल्प name given to an alternate view about the sense of words, referring to the expression of a sense which is entirely different from the original sense; this secondary sense is found in cases of indication (लक्षणलक्षणा) like गङ्गायां घोषः । and Bahuvrīhi compounds like पीताम्बर cp. Vāk. pad. II. 228.

जदस्वार्था (वृत्ति) a composite expression where the constituent members give up their individual sense. In compound words such as राजपुरुष in the sentence राजपुरुषमानय the word राजम् gives up its sense inasmuch as he, the king, is not brought; पुरुष also gives up its sense as every man is not brought. It is of course to be noted that although the sense is given up by each word, it is not completely given up; cf. जदद्वयसौ स्वार्थं नास्त्यतः जहाति; M. Bh. on P. II. 1.1. Vārt. 2. For detailed explanation see Mahābhāṣya on P. II. 1.1. Vārt. 2.

जदस्वमेत्व abandonment or giving up of properties in the case of a word included in a वृत्ति or composite expression; cf. जदस्वमेत्वाच्छब्दप्रवृत्तेः Durgahaṭa Vṛtti on P. II. 2.6.

जामहीतिविवाद a short disquisition on the correctness of the word जामहीता, written by a grammarian named Cakrin; cf. महेन्द्रिदीक्षितमाहमस्तं माधव-दिग्गजम् । अमुमुचव सत्यवर्धकी चक्रिप्रसादमाह, colophon.

जाय born or produced there or then; one of the senses in which the tad.

affixes, called जातार्थक, are prescribed by Pāṇini in the sūtra तद् जातः and the following; cf. P. IV. 3.25-37.

जातबहिरङ्गासिद्धत्व invalidity of a Bahir-āṅga operation that has already taken place by virtue of the Antaraṅga-paribhāṣā—असिद्धं बहिरङ्गमन्तरङ्गे—that which is 'bahirāṅga' is regarded as not having taken effect when that which is 'antaraṅga' is to take effect. For details see Par. Śek. Paribhāṣā 50.

जातमीयासिद्धत्व invalidity of a grammatical operation prescribed by a rule in the आभीय section (P. VI. 4. 22 upto the end of the fourth pāda) which, although it has taken place, is to be looked upon as not having taken place when any other operation in the same section is to take effect. See आभीयासिद्ध.

जाति genus; class; universal; the notion of generality which is present in the several individual objects of the same kind. The biggest or widest notion of the universal or genus is सत्ता which, according to the grammarians, exists in every object or substance, and hence, it is the denotation or denoted sense of every substantive or Prātipadika, although on many an occasion vyakti or an individual object is required for daily affairs and is actually referred to in ordinary talks. In the Mahābhāṣya a learned discussion is held regarding whether जाति is the denotation or व्यक्ति is the denotation. The word जाति is defined in the Mahābhāṣya as follows :—आकृतिप्ररणा जातिर्लक्षणानां च न सर्वमाह । सत्तास्यावति-प्ररणा गोचरे च चरणैः सह ॥ अपर आह । प्रादुर्भावविनाशान्मां सत्त्वस्य गुणस्यगुणैः । असत्त्व-लक्षणं बह्वर्था तु जाति कवयो विदुः M.Bh. on IV. 1.63. For details see Bhartr-hari's Vākyapadīya.

**जातिपक्ष** the view that जाति, or genus only, is the denotation of every word. The view was first advocated by Vājapyāyana which was later on held by many, the Mīmāṃsakas being the chief supporters of the view. See Mahābhāṣya on P. I. 2.64. See Par. Śek. Pari. 40.

**जातिपदार्थवाद** see जातिपक्ष.

**जातिसमुद्देश** name given to the first section of the third Kāṇḍa of Vākya-pāṭīya. It discusses जाति or universality as the denotation of words.

**जातिस्वर** the acute accent for the last vowel of a word ending with क्त of the p.p.p. denoting a genus; cf. P. VI. 2.170.

**जातीयर्** tad. affix जातीय in the sense of प्रकार or variety; e.g. पटुजातीयः, सुदु-जातीयः; cf. Kāś. on P. V. 3.69. Originally जातीय was possibly an independent word, but as its use, especially as a noun, was found restricted, it came to be looked upon as an affix on the analogy of the affixes कल्प, देश्य, देशीय and others.

**जात्य** name of a variety of the Svarita or circumflex accent; the original svarita accent as contrasted with the svarita for the grave which follows upon an acute as prescribed by P. in VIII. 4.67, and which is found in the words इन्द्रः, होता etc. The jātya svarita is noticed in the words स्वः, कः, न्यङ्, कन्या etc.; cf. उदात्तपूर्वं स्वरितमनुदात्तं पदेक्षरम् । अतोऽन्यत् स्वरितं स्वारं जात्यमाचक्षते पदे ॥ जात्या स्वभावेनैव उदात्तानुदात्तसंगतिं विना जातो जात्यः । तं जात्यमाचक्षते व्याडिप्रभृतयः R. Pr. and com. III. 4.

**जाति** tautologous, unnecessarily repeated; the word is defined and illustrated by Yāska as ;-तत्पदसमान्याहुवि समानातिव्याहारं भवति तज्जामि भवतीत्येकं मधु-मन्तं मधुक्षुण्णमिति यथा Nir. X. 16.2. For other definitions of the word जाति

conveying practically the same idea, cf. Nir. X. 16.3 and 4.

**जाहच्** tad. affix added in the sense of 'a root' to the words कर्ण, अधि, नख, मुख and others; e.g. कर्णजाहम् cf. P. V. 2.24.

**जि** a technical term of Jainendra grammar, corresponding to संप्रसारण of Pāṇini. cp. इह यणो जिः । Jain. 'sū. I. 1. 45.

**जि** a conventional term for संप्रसारण used in the Jainendra Vyākaraṇa.

**जित्** ( 1 ) lit. affix marked with the mute letter ज्; e.g. जस, जसि, जुस. the word जित् is not however found used in this sense; ( 2 ) a word supposed to be marked with the mute indicatory letter ज्. The word is used in this sense by the Vārttikakāra saying that such a word does not denote itself but its synonyms; cf. जित् पर्यायवचनस्यैव राजादर्थम् P. I. 1.68 Vārt. 7. In the Sūtra समा राजामनुष्वपूर्वा P. II. 4. 23, the word राजन् is supposed to be जित् and hence it denotes इन्द्र, ईश्वर etc.; but not the word राजन् itself; ( 3 ) In the Prātiśākhya works जित् means the first two consonants of each class ( वर्ग ); e.g. क्, ख, च्, छ. etc. which are the same as लृप् letters in Pāṇini's terminology; cf. द्वौ द्वौ प्रथमौ जित्, V. Pr. I.50; III. 13.

**जिनचन्द्र** author of the Siddhāntaratna, a commentary on the Sārasvata Sūtras.

**जिनप्रभ** a grammarian of the thirteenth century who wrote a gloss on Kātantrasūtras. It is named Kātantravibhrama on which there is a commentary named Avacūrṇi by Cāritra simha.

**जिनेन्द्रबुद्धि** a reputed Buddhist Grammarian of the eighth century who

wrote a scholarly commentary on the Kāśikāvṛtti of Jayāditya and Vāmana. He calls himself Bodhisattvadeśiyācārya. The commentary is called न्यास or काशिकाविवरणपत्रिका and the writer is referred to as न्यासकार in many later grammar works. Some scholars identify him with पूज्यपाददेवनन्दिन् the writer of the जैनेन्द्रव्याकरण, but this is not possible as पूज्यपाददेवनन्दिन् was a Jain Grammarian who flourished much earlier.

जिह्मिर्देश mention as जिह्म; cf. जिह्मिर्देशः कर्त्तव्यः M. Bh. on I. 1.68 Vārt. 7. See जिह्म.

जिह्मा used in the sense of जिह्वा, the tip of the tongue.

जिह्मामूलस्थान (1) having the root of the tongue as the place of its production; the phonetic element or letter called जिह्मामूलीय; (2) name given to that phonetic element into which a visarga is changed when followed by क् or ख्; cf. ५ क इति जिह्मामूलीयः V. Pr. VIII. 19. The जिह्मामूलीय letter is called जिह्व also; see Nyāsa on I. 1.9. The Rk. Prātiśākhya looks upon क्, ख्, जिह्मामूलीय, and the guttural letters as जिह्मामूलस्थान.

जिह्मामूलीय produced at the root of the tongue; the same as जिह्मामूलस्थान, which see above.

जुक् augment ज् added to the root क् before the causal sign णिच् when the root means shaking; cf. वो विधूतने जुक् P. VII. 3.38.

जुमरनन्दिन् a grammarian of the fourteenth century A. D. who revised and rewrote the grammar संक्षिप्तसार and the commentary named रसवती on it, which were composed by ऋषदीश्वर in the thirteenth century. The work of जुमरनन्दिन् is known as जौनारव्याकरण.

जुस् verbal termination उस् substituted for the original सि of the third pers. pl. in certain cases mentioned in P. III. 4.108, 109, 110, 111 and 112.

जुस्भाव the transformation of सि into जुस्; the substitution of जुस् for सि. The term is often used in the Mahābhāṣya; cf. M. Bh. on I. 1.57, I. 1.63, III. 1.43 etc. See जुस्.

जुहोत्यादिगण the class of roots headed by जु after which the vikaraṇa śap is elided and the root is reduplicated in the four conjugational tenses; third conjugation of roots.

जैनेन्द्रव्याकरण name of a grammar work written by Pūjyapāda Devanandin, also called Siddhanandin, in the fifth century A.D. The grammar is based on the Aṣṭādhyāyī of Pāṇini, the section of Vedic accent and the rules of Pāṇini explaining Vedic forms being, of course, neglected. The grammar is called Jainendra Vyākaraṇa or Jainendra Śabdānuśāsana. The work is available in two versions, one consisting of 3000 sūtras and the other of 3700 sūtras. It has got many commentaries, of which the Mahāvṛtti written by Abhayanandin is the principal one. For details see Jainendra Vyākaraṇa, introduction published by the Bhāratīya Jñānāpīṭh, Vārāṇasī.

जैनेन्द्रव्याकरणसहावृत्ति name of a commentary on the Jainendra Vyākaraṇa, written by Abhayanandin in the ninth century A.D. See जैनेन्द्रव्याकरण above.

जोमार a grammarian of unknown date who wrote Pādaprakaraṇasamgati on Kātantra.

जौमार (व्याकरण) a treatise on Vyākaraṇa written by Jumarānandin.

See जुमरनन्दिन् above. The Jaumāra Vyākaraṇa has no Vedic section dealing with Vedic forms or accents, but it has added a section on Prākṛta just as the Haima Vyākaraṇa.

जौमारपरिशिष्ट a supplement to the Jaumāra Vyākaraṇa written by Goyicandra. See गोयीचन्द्र.

जौमारसंस्करण the revised version by Jumarānandin of the original grammar treatise in verse called संक्षिप्तसार written by Kramadīśvara. The Jaumārasaṁskaraṇa is the same as Jaumāra Vyākaraṇa, which see above.

जौहोत्यादिक a root belonging to the जुहोत्यादिगण or the third conjugation.

ज्ञानदीपिका name of a commentary on Amarasimhā's Amarakośa written by Śrīpati (Cakravartin) in the 14th century.

ज्ञानेन्द्रसरस्वती author of the well-known commentary called Tattvabodhini on Siddhāntakaumudī. He lived in the first part of the sixteenth century and was a junior contemporary of Bhaṭṭoji Dikṣita. The work summarises many points from Mahābhāṣya and Prauḍhamanoramā. His teacher was Vāmanendrasarasvatī while his pupil was Nilakaṇṭha Vājapeyin.

ज्ञापक lit. indirect or implicit revealer; a word very commonly used in the sense of an indicatory statement. The Sūtras, especially those of Pāṇini, are very laconic and it is believed that not a single word in the Sūtras is devoid of purpose. If it is claimed that a particular word is without any purpose, the object of it being achieved in some other way, the commentators always try to assign some purpose

or the other for the use of the word in the Sūtra. Such a word or words or sometimes even the whole Sūtra is called ज्ञापक or indicator of a particular thing. The Paribhāṣās or rules of interpretation are mostly derived by indication (ज्ञापकसिद्ध) from a word or words in a Sūtra which apparently appear to be व्यर्थ or without purpose, and which are shown as सार्थक after the particular indication (ज्ञापन) is drawn from them. The ज्ञापक is shown to be constituted of four parts, वैयर्थ्य, ज्ञापन, स्वस्मिन्धारितार्थ and अन्यघ्नफल. For the instances of Jñāpakas, see Paribhāṣenduśekhara. Puruṣottamadeva in his Jñāpakasamuccaya has drawn numerous conclusions of the type of ज्ञापन from the wording of Pāṇini Sūtras. The word ज्ञापक and ज्ञापन are used many times as synonyms although ज्ञापन sometimes refers to the conclusions drawn from a wording which is ज्ञापक or indicator. For instances of ज्ञापक, cf. M. Bh. on Māheśvara Sūtras I, 3, 5; P. I. I. 3, 11, 18, 23, 51 etc. The word क्त्वं is a well-known ज्ञापक of the अन्तरङ्गपरिभाषा. The earliest use of the word ज्ञापक in the sense given above, is found in the Paribhāṣāsūcana of Vyāḍi. The Paribhāṣā works on other systems of grammar such as the Kātantra, the Jainendra and others have drawn similar Jñāpakas from the wording of the Sūtras in their systems. Sometimes a Jñāpaka is not regularly constituted of the four parts given above; it is a mere indicator and is called बोधक instead of ज्ञापक.

ज्ञापकसमुच्चय a work giving a collection of about 400 Jñāpakas or indicatory wordings found in the Sūtras of Pāṇini and the conclusions drawn from them. It was written by

Puruṣottamadeva, a Buddhist scholar of Pāṇini's grammar in the twelfth century A.D., who was probably the same as the famous great Vaiyākaraṇa patronized by Lakṣmaṇasena. See पुरुषोत्तमदेव.

ज्ञापकसाध्यं realizable, or possible to be drawn, from a wording in the Sūtra of Pāṇini in the manner shown above. See ज्ञापक.

ज्ञापकसिद्ध realized from the ज्ञापक wording; the conclusion drawn from an indicatory word in the form of Paribhāṣās and the like. Such conclusions are not said to be universally valid; cf. ज्ञापकसिद्धं न सर्वत्र Par. Śek. Pari. 110.7.

ज्ञापन a conclusion or inference, drawn from a word or words in a Sūtra, with a view to assigning a purpose to that or to those words which otherwise would have been without a purpose. The word is sometimes used in the sense of ज्ञापक, and refers to the word or words supposed to be without any purpose and therefore looked upon as a reason or हेतु for the desired conclusion to be drawn. The words किमेतस्य ज्ञापने प्रयोजनम् occur very frequently in the Mahābhāṣya; cf. M. Bh. on P. I. 1. 11, 14, 19, 55, 68, I. 2.41 etc. etc.

ज्ञापित concluded or proved by means of a ज्ञापक word or wording; cf. हन्तेः पूर्वविप्रतिषेधो वार्तिकेनैव ज्ञापितः M. Bh. on III. 4.37 Vārt. 3.

ज्ञाप्य a conclusion or formula to be drawn from a Jñāpaka word or words; cf. the usual expression यावता विनानुपपत्तिस्त्वावतो ज्ञाप्यत्वम् stating that only so much, as is absolutely necessary, is to be inferred.

ज्ञाप्यमान indicated or suggested; cf. दत्तादेन ज्ञाप्यमाने (चतुर्थी वाच्या)। आताय

कविला विबुध etc. M. Bh. on II. 3.13 Vārt. 3.

ज्ये short form of the word ज्येष्ठा, the eighteenth constellation (नक्षत्र) cp. Vāk. pad. II. 362.

ज्योत्स्ना (1) name of a commentary by Rāmacandra possibly belonging to the 18th century on the Vājasaneyi Prātiśākhya; (2) name of a commentary on Nāgeśa's Laghu-śabdenduśekhara by Udayaṅkara Pāṭhaka of Vārāṇasi in the 18th century.

ज्वलिति standing for ज्वलादि, name of a class of 30 roots headed by the root ज्वल दीप्ति and given as चल कम्पने, जल घातने etc.; cf. ज्वलितिकसन्तोभ्यो णः P. III. 1.140.

झ

झ् fourth consonant of the palatal class of consonants possessed of the properties नादानुपदान, घोष, संश्लेषकण्ठ्य, and महाप्राणत्व; झ् at the beginning of an affix in Pāṇini Sūtras is mute; e.g. the affixes झि, झ etc.; cf. चुट् P. I. 3.7.

झ् a verbal ending of the 3rd pers. Ātm. for ल (i.e. लकार); cf. P. III. 4. 78; for the letter झ्, अत् is substituted; cf. झोन्तः P. VIII. 1.3, but ररे in the perfect tense; cf. P. III. 4.81 and र्न् in the potential and benedictive moods; cf. P. III. 4.85.

झच् wording of the affix झ (see above) suggested by the Vārttikakāra to have the last vowel of अन्त acute, by चितः (P. VI. 1.163) the property चित्र being transferred from the original झ to अन्त; cf. Kāś. तथा च झचश्चित्रकरणमर्थवद् भवति on P. VII. 1.3.

झम् a short term (प्रत्याहार) for the fourth, third, second and first consonants of the five classes, after

which ह् is changed into the cognate of the preceding consonant while श् is changed into ह् optionally cf. P. VIII. 4.62, 63.

अर् a short term (प्रत्याहार) for any consonant except semi-vowels, nasals and ह्; cf. P. VIII. 4.65.

अल् a short term (प्रत्याहार) for consonants excepting semi-vowels and nasals; cf. P. I. 2.9, VI. 1.58, VI. 4.15, VII. 1.60, VIII. 2.39 and VIII. 4.53.

अश् a short term (प्रत्याहार) for the fourth and the third of the class consonants; cf. P. VIII. 4.53, 54.

अष् a short term (प्रत्याहार) for the fourth (झ, ञ, घ, ढ and ध) of the class consonants; cf. P. VIII. 2.37, 40.

क्षि (१) verb-ending of the 3rd pers. pl. Parasmaipada, substituted for the लकार of the ten lakāras, changed to जुस् in the potential and the benedictive moods, and optionally so in the imperfect and after the sign स of the aorist; cf. P. III. 4.82, 83, 84, 108, 109, 110, 111, 112; (2) a conventional term for अव्यय (indeclinable) used in the Jainendra Vyākaraṇa.

क्षित् a term, meaning 'having झ् as इत्' used by the Vārttikakāra in connection with those words in the rules of Pāṇini which themselves as well as words referring to their special kinds, are liable to undergo the prescribed operation; cf. क्षित् तस्य च तद्विशेषाणां च मत्स्याद्यर्थम् । पक्षिमत्स्यमृगान् हन्ति । मात्स्यिकः । तद्विशेषाणाम् शाकरीकः शाकुलिकः । M. Bh. on P. I. 1. 68 Vārt. 8.

ञ

ञ् (१) the nasal (fifth consonant) of the palatal class of consonants

possessed of the properties नादानुप्रदान, घोष, कण्ठसंवृत्य, अल्पप्राण and आनुनासिक्य; (2) mute letter, characterized by which an affix signifies वृद्धि for the preceding vowel; ञ् of a taddhita affix, however, signifies वृद्धि for the first vowel of the word to which the affix is added; (3) a mute letter added to a root at the end to signify that the root takes verb-endings of both the padas.

ञ tad. affix अ; cf. P. IV. 2.58, 106, 107 and IV. 4.129.

अम् a short term (प्रत्याहार) for the five nasal consonants ङ, ञ, ण, न्, and म्.

जि a mute syllable prefixed to a root in the Dhātupāṭha of Pāṇini, signifying the addition of the affix त्त (क्त) to the root, in the sense of the present time; e. g. क्षिप्णः, घृष्टः etc.; cf. Kāś. on P. III. 2. 187.

जिठ tad. affix इक् added to words headed by काशी as also to words meaning a village in the Vāhika country optionally with the affix ठ्व् in the Śaiṣika senses; e. g. काशिका, काशिकी, वैदिका, वैदिकी, शाकलिका, शाकलिकी. The affixes ठ्व् and जिठ are added to the word काल preceded by आपद् as also by some other words; e. g. आपत्कालिका, आपत्कालिकी, तात्कालिका, तात्कालिकी etc.; cf. P. IV. 2. 116, 117, 118 and Vārttika on IV. 2.116.

जित् (१) an affix marked with the mute letter ञ्; causing the substitution of वृद्धि for the preceding vowel and acute accent for the first vowel of the word to which it is added, but, causing वृद्धि for the first vowel of the word to which it is added in case the affix is a tad. affix; cf. P. VII. 2, 115, 116, 117; (2) a root marked with the consonant ञ्, taking verb-endings of both

the Parasmaipada and the Ātmanepada kinds ; e. g. करोति, कुर्वते, विमर्ति, विमृते, क्रीणाति, क्रीणीते etc. ; cf. स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3.72.

बीज् a root marked with the mute syllable जि prefixed to it, signifying the addition of the affix कृ in the present tense. See जि.

व्य तद्धिता affix य signifying the substitution of वृद्धि as also the acute accent for the first vowel of the word to which it is added. It is added (1) to words headed by प्रगदिन् in the four senses termed चतुर्थ्ये e. g. प्रागद्यम्, शारद्यम् etc. ; cf. P. IV. 2.80 ; (2) to the word गम्भीर and अव्ययीभाव compounds in the sense of 'present there', e. g. गम्भीर्यम्, परिमुख्यम् etc. cf. P. IV. 3.58, 59 ; (3) to the word विदूर e. g. वैदूर्य ; cf. P. IV. 3.14 ; (4) to the words headed by शण्डिक in the sense of 'domicile of', e. g. शण्डिक्यः ; cf. P. IV. 3.92 ; (5) to the words दृन्दोग, औदियक, नट etc. in the sense of duty (धर्म) or scripture (आज्ञाय) e. g. छान्दोग्यम्, औदियक्यम् नाट्यम् etc. ; cf. P. IV. 3.129 ; (6) to the word गृहपति in the sense of 'associated with' ; e. g. गार्हपत्यः (अग्निः) ; cf. P. IV. 4.90 ; (7) to the words कृषम and उपानद् ; cf. P. V. 1.14 ; (8) to the words अनन्त, आवसथ etc. ; cf. P. V. 4.23 ; (9) to the word अतिथि ; cf. P. V. 4.26 ; and (10) to the words in the sense of पून (wandering tribes for earning money), as also to the words meaning जात (kinds of tribes) as also to words ending with the affix कृत् under certain conditions ; cf. P. V. 3.112, 113.

व्यत् tad. affix in the sense of 'a descendant' added to words beginning with वा, ये, औ or ending with इ, as also to the words कोत्तल and वज्रद provided they mean a country and

a Kṣatriya too ; e. g. सौवीर्यः, आतन्यः, कौन्त्यः कौस्त्यः, आजायः ; cf. P. IV. 1.171.

व्यद् tad. affix य causing वृद्धि to the first vowel of the word to which it is added and the addition of ई (दीप्) in the sense of feminine gender, added to words meaning warrior tribes of the Vāhika country but not Brāhmanas or Kṣatriyas. e. g. शौद्रक्यः, शौद्रकी etc. ; cf. P. V. 3. 114.

व्युद् krt affix added to the root वृह in Vedic Literature preceded by the words कथ्य, पुरीय, पुरीष्य or इव्य. e. g. कथ्यवाहनः, पुरीयवाहनः, इव्यवाहनः ; cf. P. III. 2.65, 66.

२

२ the first consonant of the lingual class (द्वर्ग) possessed of the properties आसानुप्रदान, अवोष, विवृतकण्ठत्व and अल्पप्राणत्व. When prefixed or affixed to an affix as an indicatory letter, it signifies the addition of the fem. affix डीप् (ई) ; cf. P. IV. 1.15. When added to the conjugational affixes (लकार) it shows that in the Ātmanepada the vowel of the last syllable is changed to ए. cf. P. III. 4.79. When added to an augment (आगम), it shows that the augment marked with it is to be prefixed and not to be affixed ; e. g. वुद्, वुद् etc. ; cf. P. I. 1.46.

३ (1) the consonant ह, the vowel अ being added for facility of utterance ; cf. अकारो व्यजनानाम्, T. Pr. I. 21 ; (2) short term, (प्रस्थाद्वार) standing for द्वर्ग or the lingual class of consonants, found used mostly in the Prātiśākhya works ; cf. RT. 13, V. Pr. I. 64, T. Pr. I. 27 ; (3) tad. affix (अ) added to the word कलुनी in the sense 'तत्र जातः' e. g. कलुनी, cf. P. IV. 3.34, Vārt. 2 ; (4) krt affix (अ) added to the root चर्, सु



and कृ under certain conditions; e.g. कुरुवरः, अग्नेवरः, यशस्करी (विष्णु) दिवाकरः, विभाकरः कर्मकरः; etc.; cf. P. III. 2. 16-23.

टक् कृ affix अ, not admitting गुण or वृद्धि to the preceding vowel and causing दीप् in the feminine (by P. IV. 1.15), added to the roots गा, पा and हन् under certain conditions; e. g. सामगः, सुरापः, पतिष्ठी etc.; cf. P. IV. 2.8, 52, 53, 54, 55.

टकार the consonant ट्, कार being added for facility of utterance; cf. वर्णाकारः; P. III. 3.108 Vārt. 3; cf. also V. Pr. I. 17.

टच् the samāsānta affix अ added to certain specified words at the end of the tatpuruṣa and other compounds e. g. राजसखः, पञ्चगवम्, महानसम्, सप्तक्षम्, अध्यात्मम् etc. cf. P.V. 4.91-112.

टवर्ग the class of lingual consonants; the same as टु in Pāṇini.

टा case ending of the third case (तृतीया) sing. number; cf. P. IV. 1.2.

टाङ् short term for affixes beginning with टाप् in P. IV. 1.4 and ending with ष्यङ् in P. IV. 1.78; cf. टाङिति प्रत्याहारग्रहणम् । टाप् प्रभृति आ ष्यङो उकारात् M. Bh. on I. 2.48 V. 2.

टाप् feminine affix अ added to masculine nouns ending in अ by the rule अजायतष्टाप् IV. 1.4 excepting those nouns where any other affix prescribed by subsequent rules becomes applicable.

टि the final syllable beginning with a vowel; part of a word consisting of the final vowel in a word and the consonants following the final vowel; cf. अचोन्त्यादि टि P. I. 1.64.

टिङ् (ट) tad. affix इक् added to the words शाणा, मोक्ष and मोक्ष in the

sense of 'something given as wages' e. g. आणिकः आणिकी; cf. P. IV. 4.67; (2) tad. affix इक् added to क्त and शप् in the आर्हीय senses e. g. कंसिकः, कंसिकी; cf. P. V. 1.25, 26.

टिक् marked or characterized by the mute letter ट्. For the significance of the addition of ट्, see ट्.

टिलोप deletion or elision of the final syllable beginning with a vowel, as prescribed by Pāṇini in certain rules; cf. मस्य टेलोपः VII. 1.88, टेः P. VI. 4.143, 155 नस्तद्धिने P. VI. 4.144 and अङ्गुलोरेव P. VI. 4.145.

टीटच् tad. affix टीट added to the preposition अव in the sense of 'lowering of the nose' (नासिकायाः नतम्) e.g. अवटीटम्; cf. P. V. 2.31.

टु (1) mute syllable टु prefixed to roots to signify the addition of the affix अथुच् in the sense of verbal activity; e.g. वेपथुः, खयथुः; cf. P. III. 3.89; (2) the class of lingual consonants ट्, ट्, ढ्, ढ् and ण्; cf. बुद्ध P. I. 3.7.

टुक् augment ट् added to that in connection with which it is prescribed; it is prescribed in connection with ऋ and ॠ followed by a sibilant, e.g. सुगण् + पङ् = सुगणद्वषङ्; cf. P. VIII. 3.28.

टेष्यन् tad. affix एष्य added to the word वृक् meaning 'a warrior tribe not of a Brāhmaṇa nor of a Kṣatriya caste' in the sense of the word (वृक्) itself; e.g. वार्केष्यः, cf. P. V. 3.115.

ट्यण् tad. affix य्. causing वृद्धि for the initial vowel and the addition of the fem. affix ई, applied to the word सोम in the sense of 'having that as a deity', e.g. सौम्यं हविः, सौमी ऋक्; cf. P. IV. 2.30.

ट्यु tad. affix थन to which the augment त is prefixed, making the affix तन,

applicable to the words सायं, चिरं, प्राहे, प्रणे and indeclinable words in the Śaiṣika or miscellaneous senses; e.g. सायंतनः, चिरंतनः दिवातनम् etc; cf. P. IV. 3.23, 24.

टुद् tad. affix added in the same way as ट्य above, making only a difference in the accent. When the affix ट्युद् is added, the acute accent is given to the last vowel of the word preceding the affix.

टल् tad. affix ल, causing vṛddhi for the initial vowel of the word to which it is added and also the addition of the fem affix ई, applied to the word शमी in the sense of 'विकार', e.g. शमीली छुक्; cf. Kāś. on P. IV. 3.142.

ट्वि having टु as इत्; roots, that have टु as इत् or mute, take the affix अयुच् in the sense of verbal activity. See ट.

ठ

ठ् the second consonant of the lingual class possessed of the properties श्वासानुप्रदान्, अवोष, विवृतकण्ठस्य and महाप्राणस्य. For the syllable ठ at the beginning of taddhita affixes, the syllable इक् is substituted; if however the affix (beginning with ठ) follows upon a word ending in इस्, उस्, व, ऋ, ल and त् then क is added instead of इक्; e.g. धानुष्कः, औदधिकः etc.; cf. ठस्येकः, दसुसुक्तान्तात् कः, P. VII. 3.50, 51. Some scholars say that इक् and क् are substituted for ठ् by the sūtras quoted above; cf. Kāś. on VII. 3.50.

ठ (1) tad. affix ठ; see ट् above for the substitution of इक् and क for ठ. ठ stands as a common term for ठ्, ठ्व, ठळ and ठळ्व as also for ठ्ठ, ठ्व्व, and ठ्व्व्व; (2) the consonant ठ, the vowel अ being added for facility of pronunciation, cf. T. Pr. I. 21.

ठक् a very common tad. affix इक्, or क in case it is added to words ending in इस्, उस्, व, ऋ, ल and त् according to P. VII. 3.51, causing the substitution of vṛddhi for the first vowel of the word to which it is added. ठक् is added to (1) रेवती and other words in the sense of descendant (अपत्य) e.g. रैवतिकः, दाण्डप्रादिकः, गार्गिकः, भागवित्तिकः, यामुन्द्रायनिकः, cf. P. IV. 1. 146-149; (2) to the words लाक्ष, रोचना etc. in the sense of 'died in', e.g. लाक्षिकम्, रोचनिकम्; cf. P. IV. 2.2; (3) to the words दधि and उदधित् in the sense of 'संस्कृतः', 'made better', e.g. दधिकम्, औदधित्वम् (क instead of इक् substituted for ठक्), cf. P. IV. 2.18, 19; (4) to the words आग्रहायणी, अश्वत्थ etc; cf. P. IV. 2.22, 23; (5) to words expressive of inanimate objects, to the words दृष्टि and धेनु, as also to the words केश and अश्व in the sense of 'multitude'; cf. P. IV. 2. 47, 48; (6) to the words ऋतु, उष्य and words ending in स्त्र, वसन्त etc., in the sense of 'students of' (तदधीते तदेद), cf. P. IV. 2.59, 60, 63; (7) to the words कुमुद and others as also to शर्करा as a चातुरधिक affix; cf. P. IV. 2.80, 84; (8) to the words कथा, भवत् and वर्षा in the Śaiṣika senses; cf. P. IV. 2.102, 115, IV. 3.18; (9) to the words उपजानु and others in the sense 'generally present'; cf. P. IV. 3.40; (10) to the words consisting of two syllables, and the words ऋक्, ऋक्षग etc. in the sense of 'explanatory literary work'; cf. P. IV. 3.72; (11) to words meaning 'sources of income' in the sense of 'accruing from'; cf. P. IV. 3.75; (12) to words denoting inanimate things excepting words showing time or place, in the sense of 'सक्ति' cf. P. IV. 8.96; and (13) to the words इल and सीर in the sense of 'belonging to', cf. P. IV. 3.124.

The tad. affix ठक् is added as a general termination, excepting in such cases where other affixes are prescribed, in specified senses like 'तेन दीव्यति', 'तेन खनति', 'तेन संस्कृतम्' etc.; cf. P. IV. 4.1-75, as also to words हल, सीर, कथा, विकथा, वितण्डा etc. in specified senses, cf. P. IV. 4.81, 102. ठक् is also added as a general tad. affix or अधिकारविहितप्रत्यय, in various specified senses, as prescribed by P. V. 1.19-63, and to the words उदर, अयःशूल, दण्ड, अजिन, अङ्गुली, मण्डल, etc. and to the word एकशाला, in the prescribed senses; cf. P. V. 2.67, 76, V. 3.108, 109; while, without making any change in sense it is added to अनुमादिन्, विनय, समय, उपाय, (औपयिक being the word formed), अकस्मात्, कथंचित्; (cf. आकस्मिक कथंचित्), समूह, विशेष, अत्यय and others, and to the word वाक् in the sense of 'expressed' cf. P. V. 4.13, 34, 35. The fem. affix ङीप् (ङ्) is added to words ending in the affix ठक् to form fem. bases.

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or sometimes three, the rest being elided before the affix उच् e.g. दैविकः, वायुकः, पितृकः, शैवलिकः etc. from the words देवदत्त, कायुदत्त, पितृदत्त, शैवलदत्त, etc.; cf. P. V. 3.83, 84.

उच् tad. affix इक or क (by P. VII. 3.51) causing Vṛddhi and acute accent for the first vowel of the word to which it is added, applied (1) to महाराज, प्रोष्ठपद and कञ्चिन् in the specified senses, cf. P. IV. 2.35, 41 e.g. माहाराजिक, प्रोष्ठपदिक etc.; (2) to words काशि, चेदि, संज्ञा and others, along with ङिठ, e.g. काशिकी, काशिका, also with ङिठ to words denoting villages in the Vāhika country e.g. शाकलिकी शाकलिका; as also to words ending in उ forming names of countries in all the Śaiṣika senses cf. P. IV. 2.116-120; (3) to compound words having a word showing direction as their first member, to words denoting time, as also to the words शरद्, निशा and प्रदोष, in the Śaiṣika senses; cf. P. IV. 3.6, 7, 11-15; (4) to the words वर्षा (in Vedic Literature), and to हेमन्त and वसन्त in the Śaiṣika senses; cf. P. IV. 3.19-21; (5) to संवत्सर, आग्रहायणी, words having अन्तः as the first member, to the word ग्राम preceded by परि or अनु, to multisyllabic words having their last vowel accented acute, to words denoting sacrifices, to words forming names of sages, to words ending in ऋ and to the word महाराज in the specific senses which are mentioned cf. P. IV. 3.50, 60, 61, 67, 68, 69, 78, 79, 97; (6) to the words गोपुच्छ, क्षरण, आक्रन्द, लवण, परस्वध, compound words having a multi-syllabic word as their first member, and to the words युद्ध etc. in the specified senses; cf. P. IV. 4.6, 11, 38, 52, 58, 64, 103; (7) to any word as a general tad. affix (अधिकारविहित), unless any other affix has been specified in the

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ठ

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उञ् tad. affix इक् or क (by P. VII. 3.51) causing Vṛddhi and acute accent for the first vowel of the word to which it is added, applied (1) to महाराज, प्रोष्ठपद and क्वचिन् in the specified senses, cf. P. IV. 2.35, 41 e.g. माहाराजिक, प्रोष्ठपदिक etc.; (2) to words काशि, चेदि, संज्ञा and others, along with ञिठ, e.g. काशिकी, काशिका, also with ञिठ to words denoting villages in the Vāhika country e.g. शाकलिकी शाकलिका; as also to words ending in उ forming names of countries in all the Śaiṣika senses cf. P. IV. 2.116-120; (3) to compound words having a word showing direction as their first member, to words denoting time, as also to the words शरद्, निशा and प्रदोष, in the Śaiṣika senses; cf. P. IV. 3.6, 7, 11-15; (4) to the words वर्षा (in Vedic Literature), and to हेमन्त and वसन्त in the Śaiṣika senses; cf. P. IV. 3.19-21; (5) to संवत्सर, आग्रहायणी, words having अन्तः as the first member, to the word ग्राम preceded by परि or अनु, to multisyllabic words having their last vowel accented acute, to words denoting sacrifices, to words forming names of sages, to words ending in ऋ and to the word महाराज in the specific senses which are mentioned cf. P. IV. 3.50, 60, 61, 67, 68, 69, 78, 79, 97; (6) to the words गोपुच्छ, श्वगण, आक्रन्द, लवण, परश्वध, compound words having a multi-syllabic word as their first member, and to the words गुह etc. in the specified senses; cf. P. IV. 4.6, 11, 38, 52, 58, 64, 103; (7) to any word as a general tad. affix (अधिकारविहित), unless any other affix has been specified in the

specified senses 'तेन क्रीतम्' 'तस्य निमित्तम्'... 'तदहम्' mentioned in the section of sūtras V. 1.18 to 117; (8) to the words अयःशूल, दण्ड, अजिन, compound words having एक or गो as their first member as also to the words निष्कशत and निष्कसहस्र; cf. P. V. 2.76, 118, 119.

उच् tad. affix इक or क (according to P. VII. 3.51), causing the addition of आ, and not ई, for forming the feminine base, applied (1) to the word नौ and words with two syllables in the sense of 'crossing' or 'swimming' over; cf. P. IV. 4.7; e.g. नाविकः नाविका, बाहुकः बाहुका; (2) to the words वल्ल, क्रय, and विक्रय and optionally with छ to आयुध in the sense of maintaining (तेन जीवति); cf. P. IV. 4.13, 14; (3) to the word प्रतिपथ. words ending with अगर, to the word शत, to words showing completion (पूर्णवाचिन्), to the words अर्घ, भाग, वल्ल, द्रव्य, पणमात and आद्य in specified senses; cf. P. IV. 4.42, 70, V. 1.21, 48, 49, 51, 84, V. 2.85 and 109; (4) to words ending in अ as also to the words headed by ग्रीहि, and optionally with the affix इल्च् to तुन्द and with the affix व to केश in the sense of मनुष्य (possession); cf. P. V. 2.115, 116, 117 and 119.

उच् marked with the mute letter ह्. There is no affix or word marked with mute ह् (at the end) in Pāṇini's grammar, but to avoid certain technical difficulties, the Mahābhāṣyakāra has proposed mute ह् instead of इ in the case of the affix इद् of the first pers. sing. perf. Ātm. and उद् prescribed as Samprasāraṇa substitute by P. VI. 4.132 e.g. प्रद्यौहः, प्रद्यौहा; cf. M. Bh. on III. 4.79 and VI. 4.19.

ह

ह् (1) third letter of the lingual class

of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठस्व, and अल्पप्राण; (2) mute letter applied to affixes by Pāṇini to show the elision of the टि part (cf. P. I. 1.64.) of the preceding word viz. the penultimate vowel and the consonant or consonants following it; cf. डेः; (लोपः ङिति प्रत्यये परे) VI. 4.143. The syllable ति of विशति is also elided before an affix marked with the mute letter ह्.

ड (1) krt affix अ applied to the root गम् preceded by अन्त, अत्यन्त, अध्वन् etc., as अलो to the roots हन् and जन् under certain conditions; cf. P. III. 2.48, 49, 50, 97-101 and to the root कम् to form the word नक्त, cf. P. VI. 3.75; (2) tad. affix अ applied to words ending in दशन्, words ending in शच् and the word विशति in the sense of 'more than' e.g. एकादशं शतम्, एकविंशम्, एकविंशम्, cf. P. V. 2.45, 46.

डच् samāsānta (अ) added to a Bahuvrihi compound meaning a numeral e.g. उपदशः उपविंशः cf. P. V. 4.73.

इद् tad. affix अ in the sense of पूरण applied to a numeral to form an ordinal numeral; e.g. एकादशः, त्रयोदशः, cf. P. V. 2.48.

उण् tad. affix अ, causing vrddhi and डिलोप, applied to त्रिंशच् and चत्वारिंशच् to show the परिमाण i.e. measurement or extent of a Brāhmaṇa work; e.g. त्रिंशानि माह्वणानि, चत्वारिंशानि cf. P. V. 1.62.

उदत्तम् tad. affix अतम ih the sense of determination or selection of one out of many, applied to the pronouns कि, यद् and तद्; e.g. कतमः; cf. P. V. 3.93, as also to एक according to Eastern Grammarians; e.g. एकतमो भवतां देवदत्तः; cf. P. V. 3.94.

इतरच् tad. affix अतर in the sense of selection out of two' applied to the words कि, यद् and तद् as also to

the word एक ; e.g. कतरो भवतोः पटुः cf. P. V. 3.92 एकतरो भवतोर्देवदत्तः cf. P. V. 3.94.

**इतरादि** a class of words headed by the word इतर which stands for इतरान्त i.e. words ending with the affix इतर; similarly the word इतम which follows इतर stands for इतमान्त. This class इतरादि is a subdivision of the bigger class called सर्वादि and it consists of only five words viz. इतरान्त, इतमान्त अन्य, अन्यतर and इतर; cf. P. VII. 1.25 and I. 1.27.

**इति** tad. affix अति affixed to the word किन् to show number or measurement; e.g. कति ग्राहणाः; cf. P. V. 2.41. The words ending with the affix इति are termed संख्या and षट् for purposes of declension etc.; cf. P. I. 1.23, 25.

**इर** kṛt affix अर added to the root खन् in the sense of 'instrument' or 'location' e.g. आखरः; cf. P. III. 3. 125 Vārttika.

**इस्** affix अस् applied to the word श्वेतवाह and others at the end of a pada i.e. when the word श्वेतवाह has got the पदसंज्ञा. e.g. श्वेतवा इन्द्रः। श्वेत-बोभ्याम् cf. P. III. 2.71 Vārt. 1 and 2.

**इ** (1) verb-ending आ, causing elision of the penultimate vowel as also of the following consonant, substituted for the 3rd pers. sing. affix तिप् of the first future; e.g. कर्ता; cf. P. II. 4.85; (2) case ending आ substituted in Vedic Literature for any case affix as noticed in Vedic usages; e.g. नामा पृथिव्याम्; cf. P. VII. 1.39.

**इच्** tad. affix आ applied to dissyllabic words, used as imitation of sounds, or used as onomatopoeic, when connected with the root कृ or मृ or अस्. The word to which इच् is applied becomes generally doubled; e.g. पटपटाकरोति, पटपटाभवति, पटपटास्यात्;

cf. P. V. 4.57. The affix इच् is also applied to द्वितीय, तृतीय, to compound words formed of a numeral and the word गुण, as also to the words सपत्र, निष्पत्र, सुख, प्रिय, etc. when these words are connected with the root कृ; e.g. द्वितीयाकरोति, तृतीयाकरोति, द्विगुणाकरोति, सपत्राकरोति, सुखाकरोति etc.; cf. P. V. 4. 58 to 67.

**इप्** fem. affix आ added optionally to words ending in मन् and to Bahuvrihi compounds ending in अन् to show feminine gender, the words remaining as they are when the optional affix इप् is not applied; e.g. दामा, सीमा, सुपर्वा; cf. P. IV. 1. 11, 12, 13.

**उमहच्** tad. affix आमह added to the words माच् and पिच् in the sense of 'father'; e.g. मातामहः, पितामहः; cf. P. IV. 2.36 Vārt. 2.

**इन्** possessed of the mute letter ह added for the purpose of the elision of इ (last vowel and the consonant or consonants after it) of the preceding word. See इ.

**उनि** (1) tad. affix applied to अवान्तर-दीक्षा, तिलव्रत etc. in the sense of चरति (observing); e.g. तिलव्रती, cf. P. V. 1. 94 Vārt 3; (2) applied in the sense of 'having as measurement' applied to numeral words ending in शत् or शिन् and the word विशति; e.g. त्रिंशिनो मासाः, त्रिंशिनोद्विरसः; cf. M. Bh. on P. V. 2.37.

**उमिच्** tad. affix इम applied to the words अग्र, आदि, पश्चात् and अन्त in the Śaisika senses; e.g. अग्रिमम्, आदिमम्, पश्चिमम्, अन्तिमम्; cf. M. Bh. on P. IV. 3.23.

**उडिच्** case affix इया for Inst. sing. seen in Vedic Literature; e.g. सुक्षेडिया, सुगात्रिया; cf. Kāś. on P. VII. 1.39.

**दुपच्** tad. affix उप added to the word कुन् in the sense of diminutive; e.g.

कुतुपः a small oil-pot (कुत्); cf. V. 3. 89.

डम्भुन् Unādi affix उम्भ added to the root पा to form the word पुंस; cf. पाते-डम्भुन् Unādi Sūtra IV. 177.

डुलच् tad. affix डल in the sense of 'brother' applied to the word मारु; e. g. मारुलः; cf. P. IV. 2. 36 Vārt 1.

डुतुप् tad. affix मत् as a चातुरर्थिक affix applied to the words कुमुद, नड and नेतस; e. g. कुमुदाम्, नडवान्, नेतस्वान्; cf. P. IV. 2.87.

ड्य tad. affix य (1) added in the sense of 'Sāma introduced by' (दृष्टे साम) to the word वामदेव; e. g. वामदेव्यं साम; cf. P. IV. 2.9; (2) added to the word स्रोतस् optionally with यत् in the sense of 'present there' (तत्र भवः); e. g. स्रोतस्य; cf. P. IV. 4.113.

ड्यण् tad. affix य added to the words पाथस् and नदी in the sense of 'present there' (तत्र भवः); e. g. पाथ्यः, नाद्यः; cf. P. IV. 4.111.

ड्यत् tad. affix य added along with ड्य to the same words to which the affix ड्य is added as also in the same sense, the vowel अ of ड्यत् being स्वरित. See the word ड्य above.

ड्या -case affix या seen in Vedic Literature e. g. अनुष्ठया उच्य्यावयतात् cf. S. K. on P. VII. 1.39.

डूट् krt. affix र with fem. affix ई added to it, applied to the root स्तय. e. g. स्त्री cf. संस्त्याने स्तयायतेर्दूट् स्त्री M. Bb. on IV. 1.3.

डुलच् tad. affix वल्, in the four senses, added to the words नड and शाद; e. g. नडवल्, शादवल्; cf. P. IV. 2.88.

डित् a root marked with the mute syllable डु (at the beginning) to signify the application of the krt

affix त्रि which is invariably followed by the addition of म (म्), in the sense of 'achieved by' e. g. पवित्रमम्; कृत्रिमम्; cf. P. III. 3.88 and IV. 4.20.

डुन् tad. affix अक added to the words विशति and त्रिशत् in the tetrad of tad. senses; e. g. विशकः, त्रिशकः cf. P. V. 1.24.

ड

ड् (1) fourth consonant of the lingual class of consonants possessed of the properties नादातुप्रदान, घोष, संवृतकण्ठत्व and महाप्राणत्व; (2) the consonant ह् which is elided when followed by ड् and the preceding vowel is lengthened; e. g. गाढ, cf. P. VIII. 3.13 and VI. 3.111; (3) substitute ड् for ह् at the end of a पद, or, if followed by any consonant excepting a semi-vowel or a nasal excepting in the cases of roots beginning with ड् or the roots दुह्, मुह् etc. as also वह् and आह् cf. P. VIII. 2.31, 32, 33, 34; (4) ड् at the beginning of a tad. affix which has got एय् substituted for it; cf. गाढेयः, वैनेतेयः; cf. P. V. 3.102.

ड् tad. affix ढ (1) applied to the word समा in the sense of 'fit for' (तत्र साधुः) in Vedic literature; e. g. समेयः; cf. IV. 4.106; (2) applied to the word शिला in the sense of इव; e. g. शिलेयं दधि; cf. P. V. 3.102; (3) common term (ढ) for the affixes ढक्, ढञ् and ढ also, after the application of which the affix डीप् (ई) is added in the sense of feminine gender; cf. P. IV. 1.15.

डक् tad. affix एय causing the substitution of vrddhi for the first vowel of the word to which it is added. डक् is added in the sense of अपत्य (descendant) (1) to words ending in feminine affixes, to words ending in



the vowel इ, excepting इ of the tad. affix इच्. to words of the class headed by शुभ्र, to words मण्डूक, विकर्ण, कुपीतक, भृ, कुलटा and to words headed by कल्याणी which get इन substituted for its last vowel; e.g. सौपर्णेयः, दासेयः, शौभ्रियः, माण्डूकेयः, वैकर्णेयः, कौपीतकेयः, भ्रौवेयः, कौलटेयः, काल्याणिनेयः etc., cf. Kāś. on P. IV. 1.119-127; (2) to the words पितृव्यस् and मातृव्यस् with the vowel ऋ elided and to the word दुष्कुल, e.g. पितृव्यसेयः, मातृव्यसेयः, दौष्कुलेयः, cf. Kāś. on P. IV. 1.133, 134, 142; (3) to the word कलि in the sense of Sāma, to the word अग्नि in the sense of 'dedicated to a deity' (सात्य देवता) as also to the words नदी, मही, वाराणसी, श्रावस्ती and others in the Śaiṣika senses; e.g. कालेयं साम, आग्नेयः, नादेयम् माहेयम् etc. cf. Kāś. on P. IV. 2.8, 33, 97; (4) to the words तूदी, धुर, कपि, ज्ञाति, ग्रीहि and शालि in the specified senses; cf. P. IV. 3.94, IV. 4.77, V. 1.127, V. 2.2.

ठकञ् tad. affix एक applied (1) to the word कुल optionally along with यत् and ख, when it is not a member of a compound; e.g. कौलेयकः, कुल्यः, कुलीनः; cf. P. IV. 1.140; (2) to the words कस्त्रि and others in the Śaiṣika senses as also to the words कुल, कुक्षि and ग्रीवा, if the words formed with the affix added, respectively mean dog, sword and ornament; e.g. कास्त्रेयकः कौलेयकः (श्व), कौक्षेयकः (असिः), ग्रैवेयकः (अलंकारः); cf. Kāś. on P. IV. 2.95, 96.

ढञ् tad. affix एय causing Vṛddhi substituted for the first vowel of the base and the addition of the fem. affix डीप् (इ), applied (1) to words meaning quadrupeds and words in the class of words headed by गृष्टि in the sense of अपत्य; e.g. कामण्डलेयः, गार्ष्टेयः, हार्लेयः, बालेयः etc.; cf. P. IV. 1.135, 136; (2) to the word क्षीर, words of the class headed by सखि, the

words कोश, इति, कुक्षि, कलशि, अस्ति, अहि, ग्रीवा, वर्मती, एणी, पथि, अतिथि, वसति, स्वपति, पुरुष, छदिस्, उपधि, बलि, परिखा, and वस्ति in the various senses mentioned in connection with these words; e.g. क्षैरेयः, साखेयम्, कौशेयम्, दातैयम्, कौक्षेयम् etc., cf. Kāś. on P. IV. 2.20, 80, IV. 3.42, 56, 57, 94, 159, IV. 4.104, V. 1.10, 13, 17, V. 3.101.

ढिनुक् tad. affix एविन् applied to the word छागलिन् in the sense of 'students following the text of' e.g. छागलेयिनः in the sense छागलिना प्रोक्त-मधीयते ते; cf. Kāś. on P. IV. 3.109.

ढुण्डिका a commentary on Brhadvṛtti by Hemacandra. It is also known as Vṛddhadīpikā, Avacūri, Avacūrṇikā. The author of this work is not well-known. (2) a commentary on Durgasimha's Kātantravṛtti.

ढक् tad. affix एर (एय् + र) applied in the sense of offspring to the word गोषा and optionally with ढक् to words meaning persons having a bodily defect or a low social status; e.g. गौषेरः, काणेरः दासेरः, काणेयः, दासेयः, cf. Kāś. on P. IV. 1.129, 131.

ण

ण (1) fifth consonant of the lingual class of consonants possessed of the properties, नादानुप्रदान, घोष, संवृतकण्ठत्व, अल्पप्राण and आनुनासिक्य; (2) the mute letter ण indicating the substitution of vṛddhi (cf. P. VII. 2.115-117) when attached to affixes; (3) the consonant ण at the beginning of roots which is changed into न्; the roots, having ण at the beginning changeable to न्, being called णोपदेश; (4) ण as a substitute for न् following the letters ऋ, ॠ, ॡ, and ॢ directly, or with the intervention of consonants of the guttural and labial classes, but occurring in the same word. Such a substitution of ण for

न् is called णत्व; cf. P. VIII. 4.1-39. For णत्व in Vedic Literature; cf. R. Pr. V. 20-28, T. Pr. VII. 1-12. V. Pr. III. 84-88; (5) the consonant ण added as an augment to a vowel at the beginning of a word when it follows the consonant ण at the end of the previous word; cf. P. VIII. 3.32. In the Vedic Prāṭisākhya this augment ण is added to the preceding ण and looked upon as a part of the previous word.

ण (1) kṛt. affix अ, added optionally to the roots headed by ज्वल् and ending with क्स् in the first conjugation (see ज्वलिति above) in the sense of agent, and necessarily to the root ज्यै, roots ending with आ and the roots व्यष्, आक्ष, संक्षु, इ with अति, सो with अव, इ with अव, लिह्, क्षिप् and श्वस्, to the roots दु and नी without any prefix and optionally to ग्रह्; e.g. ज्वालः or ज्वलः, अवस्थायः, दायः, धायः, व्याधः, आक्षायः, संक्षायः, अलायः, अवसायः, अवहारः, लेहः, क्षेपः, श्वातः, दावः, नायः, ग्रहः or ग्राहः; in the case of the root ग्रह् the affix ण is applied by व्यस्तविभाषा, the word ग्रहः meaning a planet and the word ग्राहः meaning a crocodile; cf. Kāś. on P. III. 1.140-143; (2) kṛt affix अ in the sense of verbal activity (भाव) applied along with the affix अप् to the root अद् with नि; e.g. न्यादः निषत्; cf. P. III. 3.60; (3) kṛt affix ण prescribed by the Vārttikakāra after the roots तन्, शील्, कान्, यक्ष् and चर् with ओ; cf. P. III. 1.140 Vārt 1, and III. 2.1 Vārt. 7; (4) tad. affix अ in the sense of अपत्य added along with ठक् also, to a word referring to a female descendant (मोत्रस्त्री) if the resultant word indicates censure; e.g. मार्ग्यः मार्गिकः; cf. P. IV. 1.147, 150; (5) tad. affix अ in the sense of अपत्य added also with the affix फिन्, to the word फाण्डाहति; (6) tad. affix अ in the sense of 'a

game' added to a word meaning 'an instrument in the game'; e.g. दाण्डा, मौष्टा, cf. P. IV. 2.57; (7) tad. affix अ added to the word छत्र and others in the sense of 'habituated to' e.g. छात्रः, शैक्षः, पौरोहः, चौरः; cf. P. IV. 4.62; (8) tad. affix अ added to the words अन्न, भक्त, सर्व, पथिन्, यथाकथाच, प्रज्ञा, श्रद्धा, अर्चा, वृत्ति and अरण्य in the senses specified with respect to each; e.g. आन्नः (मनुष्यः) भक्तः (शालिः), सार्व (सर्वस्मै हितम्), पन्थः, यथाकथाचं (कार्यम्), प्राज्ञः or प्रज्ञावान्, श्रद्धः or श्रद्धावान्, आर्चः or अर्चावान्, वात्तः or वृत्तिमान्, and आरण्याः (सुमनसः); cf. Kāś. on P. IV. 4.85, 100, V. 1.10, 76, 98, V. 2.101 and IV. 2.104 Vārttika.

णच् kṛt affix अ in the sense of reciprocal action, added to any root; the affix णच् is to get necessarily the affix अल् added to it followed by the fem. affix ई e.g. व्यावक्रोशी, व्यावहासी; cf. Kāś. on P. III. 3.43 and P. V. 4.14.

णत्व cerebralization; lingualization; the substitution of ण for न् under certain conditions; cf. P. VIII. 4. 1-39. See ण.

णत्वपाद a popular name given by grammarians to the fourth pāda of the eighth adhyāya of Pāṇini's Aṣṭādhyāyī, as the pāda begins with the rule रषाभ्यां नो णः समानपदे and mainly gives rules about णत्व i.e. the substitution of the consonant ण for न्.

णनुल् kṛt affix अन्, causing vṛddhi to the final vowel or to the penultimate अ, (1) added to any root in the sense of the infinitive in Vedic Literature when the connected root is शङ्; e.g. अग्निं वै देवा विभाजं नाशक्तुवन्; cf. Kāś. on P. III. 4.14; (2) added to any root to show frequency of a past action, when the root form

ending with णमुल् is repeated to convey the sense of frequency; e.g. भोजे भोजे ब्रजति, पार्यपार्य ब्रजति, cf. Kāś. on P. III. 4.22; (3) added to a root showing past action and preceded by the word अग्रे, प्रथम or पूर्व, optionally along with the कृत् affix क्त्वा; e.g. अग्रेभोजे or अग्रे मुक्त्वा ब्रजति; cf. Kāś. on P. III. 4.24; (4) added in general to a root specified in P. III. 4.25 to 64, showing a subordinate action and having the same subject as the root showing the main action, provided the root to which णमुल् is added is preceded by an antecedent or connected word, such as स्वादुस् or अन्यथा or एवम् or any other given in Pāṇini's rules; cf. P. III. 4.26 to III. 4.64; e.g. स्वादुङ्कारं मुक्ते, अन्यथाङ्कारं मुक्ते, एवंकारं मुक्ते, माक्षगणवेदं भोजयति, यावज्जीवमधीने, समूलकार्पं कषति, समूलघातं हन्ति, तैलपेयं पिनष्टि, अजकनाशं नष्टः etc.; cf. Kāś. on P. III. 4.26-64. When णमुल् is added to the roots वृष्, पिप्, हन् and others mentioned in P. III. 4.34 to 45, the same root is repeated to show the principal action. The word ending in णमुल् has the acute accent ( उदात्त ) on the first vowel ( cf. P. VI. 1.194 ) or on the vowel preceding the affix; cf. P. VI. 1.193.

**णमुल्लत्तरुप** a term used in connection with the compound of the णमुल्लत्त with its उपपद which precedes; e.g. अग्रेभोजम्, मूलकोपदंशम्; cf. P. II. 2.20, 21.

**णल्** personal ending अ substituted for तिप् and मिप् in लिट् or the perfect and in the case of विद् and मृ in लट् or the pres. tense optionally; cf. P. III. 4.82, 83, 84. The affix णल् on account of being marked by the mute letter ण causes वृद्धि to the preceding vowel; the वृद्धि is, however, optional in the case of the 1st pers. (मिप्;) cf. P. VII. 1.91.

औ is substituted for णल् after roots ending in आ; cf. P. VII. 1.34.

**णस्** tad. affix अस applied to the word पश्ने in the sense of collection. The original Vārttika is पश्नाः सण P. IV. 2.43 Vārt. 3. Some scholars read णस् in the place of सण in the Vārttika which is read as पश्ना णस् वक्तव्यः by them.

**णि** common term for णिह् (signifying Ātmanepada) and णिच्; cf. णेरणी यत्कर्त्त० P. I. 3.67, णेरनिदि VI. 4.51; cf. also P. I. 3.86, I. 4.52, II. 4.46, 51; III. 2.137; VI. 1.31, 48, 54, VI. 4.90; VII. 2.26, VII. 3.36; VII. 4.1, VIII. 4.30.

**णिह्** affix इ causing वृद्धि, prescribed after the root कम्, the base ending in इ i.e. कामि being called a root; cf. P. III. 1.30, 32. The mute letter ह् signifies that the root कामि is to take only the Ātmanepada affixes e.g. कामयते, अचीकमत.

**णिच्** affix इ causing वृद्धि (1) applied to roots of the tenth conjugation (चुरादिगण) such as चुर, चित् etc. e.g. चोरयति, चोरयते; cf. P. III. 1.25; (2) applied to any root to form a causal base from it, e.g. भावयति from भू, गमयति from गम्; cf. हेतुमति च P. III. 1.26; (3) applied to the words मुण्ड, मिश्र etc. in the sense of making, doing, practising etc. (करण); e.g. मुण्डं करोति मुण्डयति, व्रतयति (eats something or avoids it as an observance), हलं गृह्णाति हल्यति etc.; cf. P. III. 1.21; (4) applied to the words सत्य, पाश, रूप, चीणा, तुल, श्लोक, सेना, लोमन्, त्वच्, वर्मेन्, वर्ण and चूर्णे in the various senses given by the Vārttikakāra to form denominative roots ending in इ; e.g. सत्यापयति, पाशयति, etc.; cf. P. III. 1.25; (5) applied to suitable words in the sense of composing, e.g. सूत्रं करोति सूत्रयति, etc.; (6) applied to a verbal

noun (कृदन्त) in the sense of 'narrating' with the omission of the kṛt affix and the kāraka of the verbal activity put in a suitable case; e.g. कंसं घातयति for the sentence कंसवधमाचष्टे, or बलिं बन्धयति for बलिबन्धमाचष्टे, or रात्रिं विवासयति, सूर्यमुद्रमयति, पुष्येण योजयति etc.; cf. Kāś. on P. III. 1.26. Roots ending in णिच् (णिजन्त) take the conjugational endings of both the Parasmaipada and the Ātmanepada; cf. णिचश्च P. I. 3.74. They have perfect forms by the addition of आम् with a suitable form of the perfect tense of the root कृ, भू or अस् placed after आम्, the word ending with आम् and the verbal form after it being looked upon as separate words e.g. कारयां चकार कारयां चक्रे etc.; cf. P. III. 1.35, 40. They have the aorist form, with the substitution of the Vikaraṇa च् (अ) for स्त्वि before which the root is reduplicated; e.g. अचीकरत्, अवीभवत् etc.; cf. P. III. 1.48, VI. 1.11 as also VII. 4.93-97.

णिजन्त roots ending in णिच्; the term is generally applied to causal bases of roots. See णिच्.

णित् (1) an affix with the mute consonant ण added to it to signify the substitution of vṛddhi for the preceding vowel or for the penultimate अ or for the first vowel of the word if the affix applied is a taddhita affix; cf. P. VII. 2.115-117; e.g. अण्, ण, उण् णि etc.; (2) an affix not actually marked with the mute letter ण but looked upon as such for the purpose of vṛddhi; e.g. the Sarva-nāmasthāna affixes after the words गो and सखि, cf. P. VII. 1.90, 92.

णित्त्वं possession of ण as a mute letter for the purpose of vṛddhi. See the word णित्.

णिनि kṛt affix इन् signifying vṛddhi (1) applied to the roots headed by

अह् (i.e. the roots अह्, उहस्, स्था etc.) in the sense of an agent; e.g. ग्राही, उद्गाती, स्थायी. cf. P. III. 1.134; (2) applied to the root हन् preceded by the word कुमार or शीर्ष as उपपद; e.g. कुमारघाती, शीर्षघाती, cf. P. III. 2.51; (3) applied to any root preceded by a substantive as उपपदा in the sense of habit, or when comparison or vow or frequency of action is conveyed, or to the root मन् with a substantive as उपपद e.g. उष्णभोजी, शीतभोजी, उष्णकोशी; ध्वाङ्गरावी; स्थण्डिलशायी, अश्राद्धभोजी; क्षीरपायिण उशीनराः; सौवीरपायिणो बाह्वीकाः; दर्शनीयमानी, शोभनीयमानी, cf. P. III. 2.78-82; (4) applied to the root यज् preceded by a word referring to the कर्ण of वागफल as also to the root हन् preceded by a word forming the object (कर्मन्) of the root हन्, the words so formed referring to the past tense; e.g. अग्निष्टोमयाजी, पितृव्यघाती, cf. P. III. 2.85, 86; (5) applied to a root when the word so formed refers to a kind of necessary activity or to a debtor; cf. अवश्यंकारी, शतंदायी, सहस्रंदायी cf. P. III. 4.169-170; (6) tad. affix इन्, causing vṛddhi for the first vowel, applied to the words काश्यप and कौशिक referring to ancient sages named so, as also to words which are the names of the pupils of कलापि or of वैशम्पायन, as also to the words शुनक, वाजसनेय etc. in the sense of 'students learning what has been traditionally spoken by those sages' e.g. काश्यपिनः, ताण्डिनः, हारिद्रविणः शौनकिनः, वाजसनेयिनः etc.; cf. P. IV. 3.103-104, 106; (7) applied to words forming the names of ancient sages who are the speakers of ancient Brāhmaṇa works in the sense of 'pupils studying those works' as also to words forming the names of sages who composed old Kalpa works in the sense of those कल्प works; e.g. भाङ्गविनः, ऐतरेयिणः। पैतृ कल्पः अरण्यपराजी

कल्पः; cf. Kāś. on P. IV. 3.105; (8) applied to the words पाराशर्य and शिलालिन् in the sense of 'students reading the Bhikṣusūtras (of पाराशर्य) and the Nāṭa sūtras (of शिलालिन्)' respectively; e.g. पाराशरिणो भिक्षवः, शैलालिनो नटाः; cf. Kāś. on P. IV. 3.110.

जिहोप elision of the affix णि (णिच् or णिङ् see above) before an ārdhahātuka affix without the augment इ (इद्) prefixed to it; cf. णेरिति P. VI. 4.51, and VI. 4.52, 53, 54 also.

पुट् augment ण्, prefixed to the initial vowel when it follows upon the consonant ण् at the end of the preceding word; e.g. सगुणशीशः for सगुण + ईशः cf. P. VIII. 3.32.

जोषदेश् a root mentioned in the Dhātupāṭha by Pāṇini as beginning with ण् which subsequently is changed to न् (by P. VI. 1.65) in all the forms derived from the root; e.g. the roots णम्, णी and others. In the case of these roots the initial न् is again changed into ण् after a prefix like प्र or परा having the letter र् in it and having a vowel or a consonant of the guttural or labial class intervening between the letter र् and the letter न्; e.g. प्रणमति, प्रणायकः etc. cf. Kāś. on P. VIII. 4.14.

जौषाद a popular name given to the fourth pāda of the seventh Adhyāya of Pāṇini's Aṣṭādhyāyī, which begins with the rule जौ चटुपधाया इत्यः P. VII. 4.1.

पय tad. affix य (1) applied in the sense of 'descendant' as also in a few other senses, mentioned in rules from IV. 1.92 to IV. 3.168, applied to the words दिति, अदिति, आदित्स and words with पति as the उत्तरपद in a compound, e.g. दैत्यः, आदित्सः, प्राजापत्यम् etc. cf. Kāś. on P. IV. 1.84; (2)

applied in the sense of a descendant (अपत्य) applied to the words कुरु, गगं, रथकार, कवि, मति दर्श etc., e.g. कौरव्यः, गार्ग्यः etc. cf. Kāś. on P. IV. 1.151; (3) applied in the sense of अपत्य or descendant to words ending in सेना, to the word लक्षण and to words in the sense of artisans, e.g. कारिषेण्यः, लाक्षण्यः, तान्त्रुवाय्यः, कौम्यकार्यः; cf. Kāś. on P. IV. 1.152; (4) applied in the Cāturarthika senses to the words संकाश, काम्पित्य, कस्मीर etc., e.g. साङ्गादयन्, काम्पित्यम् etc., cf. Kāś. on P. IV. 2.80; (5) applied to the word परिषद् and optionally with the affix ठ्ठ् to the word सेना in the specified senses; e.g. परिषदं समवेति, परिषदि साधुर्वा परिषद्यः, सेनां समवेति सैन्यः सैनिको वा; cf. Kāś. on P. IV. 4.44, 45, 101; (6) applied as a tad. affix called 'tad-rāja', to the word कुरु and words beginning with न e.g. कौरव्यः नैषध्यः; cf. Kāś. on P. IV. 1.172; कुरुवः, निषधः etc. are the nom. pl. forms.

प्यत् कृत्या affix य् which causes vṛddhi and which has the circumflex accent (1) applied to a root ending with ऋ or any consonant to form the pot. pass. participle; e.g. कार्यम्, हार्यम्, वाच्यम् etc. cf. Kāś. on P. IV. 1.124; (2) applied to a root ending in उ if a necessity of the activity is to be indicated, e.g. अवश्यलाभ्यम्, अवश्यपाच्यम् cf. Kāś. on P. IV. 1.125; (3) tad. affix य् applied to the word षण्मास optionally with च्च् and ठ्ठ् affixes; e.g. षण्मास्यः, षण्मास्यः, षण्मासिकः; cf. Kāś. on P. V. 1.84.

प्युट् कृत् affix अन in the sense of 'skilled agent' applied (1) to the root गे to sing. e.g. गायनः, गायनी, cf. Kāś. on P. III. 1.147, also गायकः, गायिका by P. III. 1.146; (2) to the root हा (III. P. and III. A also) if 'rice' or 'time' be the sense conveyed; e.g. हायनः ग्रीह्यः, हायनः संवत्सरः cf. Kāś. on P. III. 1.148.

वि कृत. affix वि i.e. zero, causing vrddhi, applied to the root म् and to ह् and व् in Vedic Literature if the root is preceded by any preposition (उपसर्ग) or a substantive as the upapada; e.g. अर्धमाह्, प्रमाह्, तुरापाह्, दित्यवाह्; cf. Kās. on P. III. 2.62, 63, 64.

वि कृत. affix व् or zero, seen applied in Vedic Literature to the root व् preceded by श्वेत, to शस् preceded by उक्थ, to दास् preceded by पुरस् and to यस् preceded by अव. e.g. श्वेत्वा इन्द्रः, उक्थशा यजमानः, पुरोडाः, अवयाः; cf. Kās. on P. III. 2.71, 72.

वृत् कृत affix अक् seen always with the fem. affix आ applied to a root when the sense conveyed is 'a turn' or 'a deserving thing' or 'debt' or 'occurrence'; e.g. भवतः शायिका, अहंति भवान् इक्षुमक्षिकाम्, ओदनभोजिकां धारयसि, इक्षुमक्षिका उदपादि; cf. Kās. on P. III. 3.111.

वृत् (1) a very general कृत affix अक्, causing vrddhi and acute-accent to the vowel preceding the affix, applied to a root optionally with वृत् (i.e. वृत्) in the sense of an agent e.g. कारकः हारकः; also कर्ता, हर्ता; cf. P. III. 1.133; (2) कृत. affix अक् applied optionally with the affix तुम् to a root when it refers to an action for which another action is mentioned by the principal verb; e.g. भोजको व्रजति or भोक्तुं व्रजति; cf. Kās. on तुमुवृत्लौ क्रियायां क्रियाधीनाम्; P. III. 3.10; (3) कृत affix अक्, necessarily accompanied by fem. affix आ added to it, applied to a root if the sense given by the word so formed is the name of a disease or a proper noun or a narration or a query; e.g. प्रवाहिका, प्रच्छदिका, शालमक्षिका, तालमक्षिका, कारिका, cf. Kās. on P. III. 3.108, 109, 110.

त

त the first consonant of the dental class of consonants which has got the properties श्वासानुप्रदान, अवोष, विवृत-कण्ठत्व and अल्पप्राणत्व. When used as a mute letter by Pāṇini, त् signifies the Svarita accent of the vowel of that affix or so, which is marked with it; e.g. कार्यम्, हार्थम्, पयस्यम् cf. P. VI. 1.185. When applied to a vowel at its end, त् signifies only the vowel of that grade only, possessed by such of its varieties which require the same time for their utterance as the vowel marked with त्, e.g. आत् stands for आ with any of the three accents as also pure or nasalised; आत् does not include अ or अ 3 cf. तत्परस्तत्कालस्य P. I. 1.70. The use of the indicatory mute त् for the above purpose is seen also in the Prāṭisākhya works; cf. V. Pr. I. 114 R. T. 234.

त (1) personal ending of the third pers. sing. Ātm.; cf. P. III. 4.78, which is changed to ते in the perfect tense and omitted after the substitute चिष् for स्त्वि in the aorist; cf. P. VI. 4.140; (2) personal ending substituted for the affix थ् of the Paras. 2nd pers. pl. in the imperative, imperfect, potential, benedictive, aorist and conditional for which, तात्, तन and थन are substituted in Vedic Literature, and also for हि in case a repetition of an action is meant; cf. P. III. 4.85, 101 as also VII. 1.44, 45 and III. 4.2-5. cf. P. III. 4.85 and III. 4.101; (3) tad. affix त् applied to the words क्त्स् and शम् e.g. कन्तः, शन्तः; cf. P. V. 2. 138; (4) tad. affix त् applied to दशत् when दशत् is changed to श; cf. दशानां दशतां शभावः तश्च प्रत्ययः । दश दशतः परिमाणस्य संवस्य शतम्, Kās. on P. V. 1.59; (5) general term for the affix

क of the past pass. part. in popular use ; (6) a technical term for the past participle affixes (त) क and तवत् (कवत्) called निष्ठा by Pāṇini; cf. P. I. 1.26; the term त is used for निष्ठा in the Jainendra Vyākaraṇa.

तकार the consonant त, the vowel अ and the word कार being placed after it for facility in understanding ; cf. T. Pr. I. 17, 21.

तक्षशिलादि a class of words headed by तक्षशिला to which the taddhita affix अ (अच्) is added in the sense of 'a native place or a domicile'. The word so formed has the acute accent on its first vowel ; e.g. तक्षशिलः वास्तो-द्वरणः, cf. Kāś. on P. IV. 3.93.

तद्ध ( १ ) a short term used for the nine personal endings of the Ātmanepada viz. त, आताम्...महिद् which are themselves termed Ātmanepada ; cf. तद्धानौ आत्मनेपदम् P. I. 4.100 ; ( 2 ) the personal ending त of the 2nd pers. pl. ( substituted for थ by III. 4.101 ) looked upon as तद्ध sometimes, when it is lengthened in the Vedic Literature ; cf. तद्धिति थादेशस्य द्वित्वपक्षे ग्रहणम् । अरता जातवेदसम् Kāś. on P. VI. 3.133.

तच्छीलादि the triad of senses तच्छील, तद्धर्म and तत्साधुकारिन् possessed by the agent of an action, in connection with which the affixes चुन्, इष्णुच् etc. are prescribed ( cf. P. III. 2.184 etc. ) which ( affixes ) hence are called तच्छीलिक; cf. अयं तच्छीलादिव्यर्थेषु चुन् विधीयते, M. Bh. on P. III. 2.146, e.g. कर्ता कटाच्.

तच्छ् ancient term for संज्ञा and छन्दस् used by the Vārtikakāra ; cf. बहुलं तणीति वक्तव्यम् । किमिदं तणीति । संज्ञाछन्दसो-ग्रहणम्, M. Bh. on P. II. 4.54 Vārt. 11 ; III. 2.8 Vārt. 2 ; IV. 1.52. Vārt. 3.

तत्काल requiring the same time for utterance as for example one mātrā for short vowels, two for long ones and three for protracted ones, although those vowels are nasalised or pure, or acute, grave or circumflex. See the word तपर.

तत्कालप्राप्तिक occurring or presenting itself at the same time or simultaneously.

तत्त्वचन्द्र name of a commentary on Rāmacandra's Prakriyākaumudī.

तत्त्वबोधिनी name of the well-known commentary on Bhaṭṭoji's Siddhānta Kaumudī written by his pupil Jñānendrasarasvatī at Benares. Out of the several commentaries on the Siddhāntakaumudī, the Tattvabodhinī is looked upon as the most authoritative and at the same time very scholarly. It is supplemented by Jayakṛṣṇamauni on the topic of accents, Nilakaṇṭha Vājapeyi has written Guḍhārthaprakāśikā on it.

तत्त्वविमर्शिनी name of a commentary on the Kāśikāvṛtti by a grammarian named Upamanyu in the beginning of the nineteenth century A. D.

तत्त्वदर्श name of a commentary on the Paribhāṣenduśekhara written by M. M. Vasudev Shastri Abhyankar in 1889 A. D. The commentary is more critical than explanatory, wherein the author has given the purpose and the gist of the important Paribhāṣās and has brought out clearly the differences between the school of Bhaṭṭoji and the school of Nāgeśa in several important matters.

तत्पुरुष name of an important kind of compound words similar to the compound word तत्पुरुष i. e. ( तस्य पुरुषः ), and hence chosen as the

name of such compounds by ancient grammarians before Pāṇini. Pāṇini has not defined the term with a view to including such compounds as would be covered by the definition. He has mentioned the term तत्पुरुष in II. 1.22 as Adhikāra and on its strength directed that all compounds mentioned or prescribed thereafter upto Sūtra II. 2.22 be called तत्पुरुष. No definite number of the sub-divisions of तत्पुरुष is given; but from the nature of compounds included in the तत्पुरुष-अधिकार, the sub-divisions विभक्तितत्पुरुष cf. P. II. 1.24 to 48, समानाधिकरणतत्पुरुष cf. P. II. 1.49 to 72 (called by the name कर्मधारय; acc to P. I. 2.42), संख्यातत्पुरुष (called द्विगु by P. II. 1.52), अवयवतत्पुरुष or एकदेशितत्पुरुष cf. P. II. 2.1-3, व्यधिकरणतत्पुरुष cf. P. II. 2.5, नन्तत्पुरुष cf. P. II. 2.6, उपपदतत्पुरुष cf. P. II. 2.19, प्रादितत्पुरुष cf. P. II. 2.18 and णमुत्तरतत्पुरुष cf. P. II. 2.20 are found mentioned in the commentary literature on standard classical works. Besides these, a peculiar tatpuruṣa compound mentioned by Pāṇini in II. 1.72, is popularly called मयूरव्यंसकादिसमास. Pāṇini has defined only two out of these varieties viz. द्विगु as संख्यापूर्वो द्विगु: P. II. 1.23, and कर्मधारय as तत्पुरुष: समानाधिकरण: कर्मधारय: P. I. 2.42. The Mahābhāṣyakāra has described तत्पुरुष as उत्तरपदार्थप्रधानस्तत्पुरुष:; cf. M. Bh. on II. 1.6, II. 1.20, II. 1.49, etc., and as a consequence it follows that the gender of the tatpuruṣa compound word is that of the last member of the compound; cf. परवर्द्धिं द्वन्द्वतत्पुरुषयो: P. II. 4.26; cf. also तत्पुरुषश्चापि क: परवर्द्धिं प्रयोजयति । य: पूर्वपदार्थप्रधान: एकदेशि-समास: अर्धविप्पलीति । यो ह्युत्तरपदार्थप्रधानो देवकृतं तस्य परवर्द्धिन्, M. Bh., on II. 4.26. Sometimes, the compound gets a gender different from that of the last word; cf. P. II. 4.19-31. The

tatpuruṣa compound is optional as generally all compounds are, depending as they do upon the desire of the speaker. Some tatpuruṣa compounds such as the प्रादितत्पुरुष or उपपदतत्पुरुष are called निह्य and hence their constituent words, with the case affixes applied to them, are not noticed separately; cf. P. II. 2.18, 19. In some cases अ as a compound-ending (समासान्त) is added; e. g. राजधुरा, नान्दीपुरम्; cf. P. V. 4.74; in some cases अच् (अ) is added; cf. P. V. 4.75 to 87; while in some other cases टच् (अ) is added, the mute letter ट signifying the addition of डीप् (ई) in the feminine gender; cf. P. V. 4.91-112. For details see p.p. 270-273 Mahābhāṣya Vol. VII. published by the D. E. Society, Poona.

तदन्तविधि a peculiar feature in the interpretation of the rules of Pāṇini, laid down by the author of the Sūtras himself by virtue of which an adjectival word, qualifying its principal word, does not denote itself, but something ending with it also; cf. येन विविस्तदन्तस्य P. I. 1.72. This feature is principally noticed in the case of general words or adhikāras which are put in a particular rule, but which occur in a large number of subsequent rules; for instance, the word प्रातिपदिकात्, put in P. IV. 1.1, is valid in every rule upto the end of chapter V and the words अतः, उत्तः, यञ: etc. mean अदन्तात्, उदन्तात्, यञन्तात् etc. Similarly the words धातो: (P. III. 1.91) and अङ्गस्य (P. VI. 4.1) occurring in a number of subsequent rules have the adjectival words to them, which are mentioned in subsequent rules, denoting not only those words, but words ending with them. In a large number of cases this feature



of तदन्तविधि is not desirable, as it goes against arriving at the desired forms, and exceptions deduced from Pāṇini's rules are laid down by the Vārttikakāra and later grammarians; cf. Par. Śek. Pari. 16, 23, 31; also Mahābhāṣya on P. I. 1.72.

तदादिनिधि a convention similar to the तदन्तविधि of Pāṇini, laid down by the Vārttikakāra laying down that in case an operation is prescribed for something followed by a single letter, that single letter should be taken to mean a word beginning with that single letter; cf. यस्मिन्निधिस्तदादावल्ग्रहणे P. I. 1.72 Vārt. 29; Par. Śek. Pari. 33.

तद्गुणसंविज्ञान lit. connection with what is denoted by the constituent members; the word refers to a kind of Bahuvrihi compound where the object denoted by the compound includes also what is denoted by the constituent members of the compound; e. g. the compound word सर्वादि in the rule सर्वादीनि सर्वनामानि includes the word सर्व among the words विश्व, उभय and others, which alone form the अन्यपदार्थ or the external thing and not merely the external object as mentioned in Pāṇini's rule अनेकमन्यपदार्थे (P. II, 2. 24); cf. भवति बहुव्रीहौ तद्गुणसंविज्ञानमपि । तद्यथा । विश्ववाससमानय । लोहितोष्णीया ऋत्विजः प्रचरन्ति । तद्गुण आनीयते तद्गुणाश्च प्रचरन्ति M. Bh. on I. 1.27. For details cf. Mahābhāṣya on P. I. 1.27 as also Par. Śek. Pari. 77.

तद्गुणीभूत lit. made subordinated to (the principal factor); completely included so as to form a portion. The word is used in connection with augments which, when added to a word, are completely included in that word, and, in fact, form a part of the word; cf. यदागमास्तद्गुणीभूतास्तद्व्यङ्गेन गृह्यन्ते Par. Śek. Pari. 11.

तद्वित् a term of the ancient pre-Pāṇinian grammarians used by Pāṇini just like सर्वनामन् or अव्यय without giving any specific definition of it. The term occurs in the Nirukta of Yāska and the Vājasaneyi-Prātiśākhya; cf. अथ तद्वित्सपासेषु एकपर्वसु चानेकपर्वसु पूर्वं पूर्वमपरमपरं प्रविमज्य निर्मृयात् । दण्ड्यः पुरुषः । दण्डमर्हतीति वा, दण्डेन संपद्यते इति वा Nir. II. 2; also cf. तिङ्कृतद्वितचतुष्टयसमासाः शब्दमयम् Vāj. Prāti. I. 27. It is to be noted that the word तद्वित् is used by the ancient grammarians in the sense of a word derived from a substantive (प्रातिपदिक) by the application of suffixes like अ, यत् etc., and not in the sense of words derived from roots by affixes like जन, ति etc. which were termed नामकरण, as possibly contrasted with the word तद्वित् used by Yāska in II. 5. Pāṇini has used the word तद्वित् not for words, but for the suffixes which are added to form such words at all places (e. g. in I. 1.38, IV. 1.17, 76, VI. 1.61 etc.) In fact, he has begun the enumeration of taddhita affixes with the rule तद्विताः (P. IV. 1. 76) by putting the term तद्वित् for affixes such as ति, प्यद्, अण् etc. which are mentioned thereafter. In his rule कृतद्वितसमासाश्च and in the Vārttika समासकृतद्विताव्ययः (I. 4.1 Vārt. 41) which are similar to V. Pr. 1. 27 quoted above, the word तद्वित् appears to be actually used for words derived from nouns by secondary affixes, along with the word कृत् which also means words derived from roots, although commentators have explained there the terms कृत् and तद्वित् for कृदन्त and तद्वितान्त. The term तद्वित् is evidently echoed in the Sūtra तस्मै द्वितम् which, although it is not the first Sūtra of the taddhita section, may imply that there were possibly long lists of secondary nouns with the senses of

secondary suffixes, and तद्धित was perhaps, the first sense given there. The number of taddhita suffixes mentioned by Pāṇini is quite a large one ; there are in fact 1110 rules given in the taddhita section covering almost two Adhyāyas viz. from P. IV. 1.76 to the end of the fifth Adhyāya. The main sub-divisions of taddhita affixes mentioned by commentators are, Apatyādyarthaka (IV. 1.92 to 178), Raktādyarthaka (IV. 2.1 to 91), Śaiṣika (IV. 2. 92 to IV. 3.133), Prāgdīvyatiya (IV. 3.134 to 168), Prāgvahatiya (IV. 4.1 to IV. 4.74), Prāgghitiya (IV. 4.75 to IV. 4.109), Ārhiya (V. 1. 1 to 71), Thaṇadhikāraṣṭha (V. 1.72 to V. 1.114), Bhāvakarm-ārthaka (V. 1. 115 to V. 1. 136), Pāñcamika (V. 2.1 to V. 2.93), Matvaithiya (V. 2.94 to V. 2. 140), Vibhaktisamjñaka (V. 3.1 to V. 3.26) and Svārthika (V. 3.27 to V. 4.160). The samāsānta affixes (V. 4.68 to V. 4.160) can be included in the Svārthika affixes.

तद्धितकोश a work on the taddhita section written by Śiromaṇi Bhaṭṭācārya, who has also written तिङन्त-शिरोमणि.

तद्भाव the essence, also called तत्त्व ; cf. यस्य गुणान्तरेष्वपि प्रादुर्भवसु तत्त्वं न विहन्यते तद् द्रव्यम् । किं पुनस्तत्त्वम् । तद्भावस्तत्त्वम् M. Bh. on P. V. 1.119.

तद्भावित produced or brought into being by some grammatical operation such as the vowel आ in दाक्षि, कारक, अकार्षीत् etc. by the substitution of वृद्धि, as contrasted with the original आ in ग्राम, विधान शाला, माला etc. ; cf. किं पुनरिदं तद्भावितग्रहणं वृद्धिरित्येवं ये आकारै-कारौकारा भाव्यन्ते तेषां ग्रहणमाहोस्विदादौज्मात्रस्य M. Bh. on I. 1.1.

तद्भाज the taddhita affixes अञ्, अण्, व्यञ्, ण्य, as also इञ्, एञ्, न्युञ्, ण्य, टण्यञ् and

यञ् given in the rules of Pāṇini IV. 1. 168-174 and V. 3. 112-119. They are called तद्भाज as they are applied to such words as mean both the country and the warrior race or clan (क्षत्रिय) ; cf. तद्भाजमाचक्ष्वाणः तद्भाजः S. K. on P. IV. 1.168. The peculiar feature of these tadrāja affixes is that they are omitted when the word to which they have been applied is used in the plural number ; e. g. ऐक्ष्वाकः, ऐक्ष्वाकौ, ऐक्ष्वाकवः ; similarly ऐक्ष्वाकूणाम् ; cf. P. II. 4.62.

तद्वत् (1) as above, similarly ; the words शेषं तद्वत् (the rest as above) are frequently seen used by commentators ; (2) the tad. affix वत् in the sense of possession and not in the sense of measure etc. cf. तद्वति तद्विने न्यायसंहितं चेत् V. Pr. V. 8.

तद्वदतिदेश treatment of something as that which is not that e. g. the treatment of affixes not marked with mute ñ or ṇ as marked with ñ even though they are not actually marked that way, cf. P. I. 2. 1-4 ; also cf. तद्वदतिदेशोऽकिद्विप्रसङ्गः P. I. 2.1 Vārt. 4.

तन् (1) personal ending for त of the second pers. pl. Parasmaipada in the imperative in Vedic Literature ; e. g. जुजुध्व for जुषत cf. Kāś. on P. VII. 1.45 ; (2) tad. affixes ट्यु and ट्युल् i. e. अन which, with the augment ट्, in effect becomes तन. e. g. सायंतन, चिरंतन, etc. ; cf. P. IV. 3.23.

तनप् personal ending for त of the second pers. pl. e. g. दधातन for धत्त. cf. Kāś. on P. VII. 1.45. See तन.

तन्ना a word frequently used in the Mahābhāṣya in the sense of 'intended' or विवक्षित. The word is used always in the neuter gender like प्रमाणम् ; cf. तन्ना तरनिर्देशः M. Bh. on P. I. 2.33, II. 2.34, नात्र निर्देशस्तन्नाम् on P. I. 2.39, III. 3.38, III. 4.21,

IV. 1.92 etc. The word is also explained in the sense of 'important'.

**तन्त्रप्रदीप** name of the learned commentary written by मैत्रेयरक्षित, a famous Buddhist grammarian of the 12th century A. D. on the काशिकाविवरणपञ्जिका (न्यास) of Jinendrabuddhi. The work is available at present only in a manuscript form, and that too in fragments. Many later scholars have copiously quoted from this work. The name of the work viz. तन्त्रप्रदीप is rarely mentioned; but the name of the author is mentioned as रक्षित, मैत्रेय or even मैत्रेयरक्षित. There are two commentaries on the तन्त्रप्रदीप named उद्घोतनप्रभा and आलोक.

**तनादि** a class of roots headed by the root तन्, which is popularly called the eighth conjugation to which the conjugational sign उ is added; e. g. तनोति, करोति, कुर्वते; cf. P. II. 4.79; III. 1.79.

**तनोत्यादि** a class of words which is the same as तनादि; cf. P. VI. 4.37. See तनादि.

**तन्नामिकाणि** the tad. affix अण् prescribed by the rule अण्दाभ्यो नदीमानुपीत्यस्तङ्गाभ्याः P. IV. 1.113; cf. M. Bh. on P. IV. 1.114.

**तप् (1)** tad. affix त added to the words पर्वन् and मरत् to form the words पर्वतः and मरुतः; cf. P. V. 2.122 Vārt. 10; (2) personal ending in Vedic Literature substituted for त of the impera. sec. pers. pl. e. g. शृणोत ब्राह्मणः cf. Kāś. on P. VII. 1.45.

**तत्परकरण** addition of the mute letter र् after a vowel to signify the inclusion of only such varieties of the vowel as take the same time for their utterance as the vowel marked with र्; cf. P. I. 1.70. See र्.

**तम्** personal ending तम् substituted for यस् in the impera. imperf. potential, benedictive, aorist and conditional; cf. P. III. 4.85, 101.

**तम** common term for the tad. affixes तमद् and तमप्.

**तमद्** tad. affix तम added optionally with the affix इद् (अ) to विशति, विशत् etc., as also to words ending with them, in the sense of पूरण (completion), and necessarily (नित्यं) to the words शत, सहस्र, षष्टि, सप्तति etc. e. g. एकविंशतितमः; एकविंशः, त्रिंशत्तमः, त्रिंशः, शततमः, षष्टितमः त्रिंशी, त्रिंशी etc.; cf. Kāś. on V. 2.56-58.

**तमप्** tad. affix तम added without a change of sense, i.e. in the sense of the base itself to noun-bases possessing the sense of excellence, as also to verbal forms showing excellence; e. g. आढ्यतमः, दर्शनीयतमः, श्रेष्ठतमः, पञ्चतितमाम् cf. Kāś. on P. V. 3.55-56. The affix तमप् is termed ष also; cf. P. I. 1.22.

**तय** tad. affix तयप् applied to a numeral (संख्या) in the sense of अवयविन् or 'possessed of parts'; e. g. पञ्च अवयवा यस्य पञ्चतयम्, दशतयम्, चतुष्टयी; cf. Kāś. on P. V. 2.42. अय is substituted for तय optionally after the numerals द्वि and त्रि and necessarily after उभ; cf. P. V. 2.43-44.

**तयप्** tad. affix तय. See तय.

**तर** tad. affix तरप् added to bases showing excellence (अतिशयन्) when the excellence shown is between two persons; e. g. अनयोः सुकुमारतरः सुकुमारतरा, पञ्चतितराम्; cf. Kāś. on P. V. 3.57. The affix तरप् is called ष just like तमप्; cf. P. I. 1.22.

**तरङ्गिणी** a commentary by Harṣakīrti on his own Sārasvatadhātupāṭha. He was a pupil of Candrakīrti who flourished in the sixteenth century.

तरप् tad. affix तर. See तर.

तल् tad. affix त ( 1 ) added in the sense of collection ( समूह ) to the words ग्राम, जन, बन्धु and सहाय and गज also, e.g. ग्रामता, जनता etc.; ( 2 ) added in the sense of ' the nature of a thing ' ( मात्र ) along with the affix त्व optionally, as also optionally along with the affixes इमन्, ध्वञ् etc. given in P. V. 1.122 to 136; e.g. अश्वत्वम्, अश्वता; अपवित्वम्, अपविता; पृथुत्वम्, पृथुता, प्रथिमा, शुक्लता, शुक्लत्वम्, शौक्ल्यम्, शुक्लिमा; etc. cf. Kāś. on P. V. 1.119 to 136. Words ending with the affix तल् are always declined in the feminine gender with the fem. affix आ ( राप् ) added to them; cf. तलन्तः ( शब्दः स्त्रियाम् ), Līngānūsāsana 17.

तवर्ग the class of dental consonants viz. त्, थ्, द्, ध् and न्; cf. विभक्तौ तवर्ग-प्रतिषेधोऽतद्धिते P. 1. 3.4 Vārt. 1.

तवेङ् कृत् affix तवे for the infinitive affix तुम् in Vedic Literature; e.g. दशमे मासि स्रुतवे; cf. P. III. 4.9.

तवेन् कृत् affix तवे for the infinitive affix तुम् in Vedic Literature; e.g. गन्तवे, कर्तवे, हवैवे; cf. P. III. 4.9.

तवै ( 1 ) कृत् affix तवै for the infinitive affix तुम् in Vedic Literature. The affix तवै has a peculiarity of accent, namely that the word ending in तवै has got both the initial and ending vowels accented acute ( उदात्त ); e.g. सोममिन्द्राय पातवै, हर्षसे दातवाम्; cf. P. III. 4.9; and VI. 1.200; ( 2 ) कृत्या affix in Vedic Literature, e.g. परिधातवै for परिधातव्यम्; cf. Kāś. on P. III. 4.14.

तव्य कृत्या affix applied to a root to form the pot. pass. part. e.g. कर्तव्यम्; cf. Kāś. on P. III. 1.96.

तव्यच् कृत्या affix तव्य applied to a root to form the pot. pass. part.; the affix तव्यच् has the circumflex accent

on the last syllable; e.g. कर्तव्यम् cf. Kāś. on P. III. 1.96.

तस् ( 1 ) personal ending of the third pers. dual Parasmaipada substituted technically for ल् ( लकार ); cf. P. III. 4.78; ( 2 ) tad. affix तस् ( तसि or तसिङ् ). See तसि and तसिङ्.

तसि ( 1 ) tad. affix तस् showing direction by means of a thing e.g. इक्ष्मूलतः, हिमवतः; cf. Kāś. on P. IV. 3.114, 115; ( 2 ) tad. affix तस् applied in the sense of the abl. case and substituted for the abl. case affix; eg. ग्रामतः, आगच्छति, चोरतो विमेति; sometimes the affix is applied instead of the instrumental or the genitive case also. e.g. वृत्ततः न व्यथते for वृत्तेन न व्यथते; देवा अर्जुनतः अमवन्, for अर्जुनस्य पक्षे अमवन् cf. Kāś. on P. V. 4.44-49.

तसिल् ( 1 ) tad. affix तस् added to pronouns from सर्वं upto द्वि, to the pronoun किम् and after परि and अभि; e.g. कुतः; यतः, ततः, अभितः; cf. Kāś. on P. V. 3.7 to 9.

तसिल्लादि a class of taddhita affixes headed by the affix तस् ( तसिङ् ) as given by Pāṇini in his sūtras from पञ्चम्यास्तसिल् P. V. 3.7 upto संख्यावाः क्रियाभ्यावृत्तिगणने कृत्वबुच् V. 3.17; cf. P. VI. 3.35. The words ending with the affixes from तसिल् in P. V. 3.7 upto पाशप् in P. V. 3.47 ( excluding पाशप् ) become indeclinables; cf. Kāś. on P. I. 1.38.

त ( 1 ) a technical term for the genitive case affix used in the Jainendra Vyākaraṇa; ( 2 ) the tad. affix तल् which is popularly called त as the nouns ending in तल् i.e. त are declined in the fem. gender with the fem. affix आ added to them.

ताच्छब्द ( 1 ) use of a word for that word ( of which the sense has been conveyed ); the expression तादर्थ्या-ताच्छब्दम् is often used by grammar-

ians just like a Paribhāṣā; cf. अस्ति तादर्थ्यात्ताच्छब्दम् । बहुव्रीह्यानि पदानि बहुव्रीहिरिति M. Bh. on P. I. 1.29; similarly तृतीयासमासः for तृतीयार्थानि पदानि M. Bh. on P. I. 1.30 or समासार्थं शास्त्रं समासः M. Bh. on P. I. 2.43; (2) use of a word for that word of which there is the vicinity; cf. अथवा साहचर्यात् ताच्छब्दं भविष्यति । कालसहचरितो वर्णः । वर्णोपि काल एव; M. Bh. on P. I. 2.27 where the letter उ is taken in the sense of time required for its utterance, the reason being that sound and time go together; cf. also M. Bh. on P. I. 2.70, IV. 3.48, V. 2.79; (3) use of a word for that which resides there; cf. तादर्थ्यात्ताच्छब्दं भविष्यति M. Bh. on V. 4.50 Vārt. 3. At all the above places, the use of one word for another is by Lakṣaṇā.

ताच्छीलिक prescribed in the sense of 'habituated'; a term used in connection with all affixes prescribed in the triad of senses viz. ताच्छील्य, तादर्थ्य, तत्साधुकारित्व in Sūtras from P. III. 2.134 to 180; cf. ताच्छीलिकेषु वासस्पतिविधिनोरिति P. III. 2.146 Vārt. 3, Par. Śek. Pari. 67.

तात् (1) the same as तातस् substituted for तु and हि of the imperative sec. and third sing. Parasmaipada; cf. P. VII. 1.35; (2) substitute तात् for त of the imperative 2nd. pl. in Vedic Literature; e.g. गात्रं गात्रमस्यानूत्तं ह्युतात् cf. Kāś. on P. VII. 1.44.

तातस् the affix तात्. See तात् (1).

तातित्व tad. affix ताति in the very sense of the word to which it is applied occurring in Vedic Literature after the words सर्व and देव, as also after शिव, शस् and अरिष्ट in the sense of 'bringing about' and in the sense of साव (presence) after the same words शिव, शस् and अरिष्ट; e.g. सर्वतातिः, देवतातिः, शिवतातिः; etc. cf. P. IV. 4.142-144.

तात्पर्य (1) repetition of action; cf. तात्पर्यमासीद्व्यं पौनःपुन्यमासेवा Kāś. on III. 2.81 also तात्पर्यमासेवा । द्व्ये व्याप्तिः, क्रियायामासेवा । (2) foremost consideration; cf. चतुर्थद्वये सति तात्पर्येण स्यन्दिः संनिधापितो भवति Kāś. on P. VII. 2.59; (3) purport (of a sentence), significance, intention; cf. सर्वशास्त्रोपकारकमिति तत्तात्पर्यम् Par. Śek. Pari. 2, 3.

ताथाभाव्य name given to the grave (अनुदात्त) vowel which is अवग्रह i. e. which occurs at the end of the first member of a compound and which is placed between two acute vowels i.e. is preceded by and followed by an acute vowel; e.g. तनून्सन्धे, तनून्सपात्; cf. उदाचन्तो न्यवग्रहस्ताथाभाव्याः । V. Pr. I. 120. The tāthābhāvya vowel is recited as a kampa (कम्प); cf. तथा चोक्तमौजिज्ञायायनैर्माध्यन्दिनमतानुसारिभिः— 'न्यवग्रहो यदा नीच उच्चयोर्मध्यतः क्वचित् । ताथाभाव्यो भवेत्कम्पस्तनून्धे निदर्शनम्'. Some Vedic scholars hold the view that the ताथाभाव्य vowel is not a grave (अनुदात्त) vowel, but it is a kind of स्वरित or circumflex vowel. Strictly according to Pāṇini "an anudātta following upon an udātta becomes Svarita"; cf. P. VIII. 4.66, V. Pr. IV. 1.138; cf. also R. Pr. III. 16.

तादर्थ्य (1) the nature of being meant for another; cf. चतुर्थोविधाने तादर्थ्य उपसंख्यानम् । यूपाय दाद M. Bh. on P. II. 3.13; (2) meant for another; cf. तदर्थ एव तादर्थ्यम् । चातुर्वर्ण्यादित्वात् पृक् । अग्निदेवतायै श्वम् अग्निदेवत्वम् । तादर्थ्यं यत् । cf. Kāś. on P. V. 4.24; (3) being possessed of the same sense; cf. तादर्थ्यात्ताच्छब्दम् a remark often made by Patañjali in Mahābhāṣya. See ताच्छब्द.

तादात्म्य possession of the same nature; तत्त्वभावता; cf. सुवामग्निर्देवतादात्म्यत्वे पराद्वयत्वे । तादात्म्यातिदेशोऽस्य Kāś. on P. II. 1.2.

तद्व्य being possessed of the same property ; cf. चतुर्भिः प्रकारैरतस्मिन् इत्ये-  
तद्वति तात्पर्याच्चाद्व्यत्तत्सामीप्यात्तसाहचर्या-  
दिति । M. Bh. on IV. 1.48 Vārt. 3.

तद्व्य restoration to, or resumption of  
the same form by the rule of Sthāni-  
vadbhāva, prescribed in P. I. 1.56,  
called रूपांतदेश as contrasted with  
कार्यान्तिदेशः cf. नेह ताद्व्यमतिदिश्यते M. Bh.  
on VI. 1.85 Vārt. 26.

तान one uniform accent or tone, एकश्रुति,  
as observed at the time of sacrifices  
in the case of the recital of the  
hymns ; cf. तानलक्षणमेकं स्वरमाहुर्धृक्कर्मणि  
V. Pr. I. 130 ; cf. also P. I. 2.34.

तानादिक a root of the tanādi class of  
roots (8th conjugation).

तास् personal ending substituted for  
तस् of the 3rd pers. dual in the  
imperative, imperfect, potential,  
benedictive, aorist and conditional;  
cf. P. III. 4.85, 101.

चार (1) elevated, high ; a place for  
the production of words ; cf. T. Pr.  
XVII. 11 ; (2) recital in a high  
tone which is recommended in the  
evening time ; cf. तारं तु विणत्सवने तृतीये,  
क्षिणेन तत्र सदा प्रयोज्यम् com. on T. Pr.  
XXIII. 12.

तारकादि a class of words headed by the  
word तारका and containing promi-  
nently the words पुष्प, कण्टक, मुकुल, कुसुम,  
पल्लव, डुमुखा, च्चर and many others  
numbering more than ninety, to  
which the taddhita affix इत (इतच्) is  
added in the sense of 'containing.'  
As this class, called तारकादि, is looked  
upon as आकृतिगण, nouns with इत  
added at their end, are supposed  
to be included in it ; cf. P. V. 2.36.

तारकादय called तर्कवाचस्पति ; a Bengali  
modern Sanskrit scholar and gra-  
mmarian of the nineteenth century

who has written a commentary  
called Saralā on the Siddhānta  
Kaumudī. He has edited many  
important Sanskrit works consist-  
ing of many koṣas.

तालव्य lit. produced from तालु the part  
below the tongue ; the vowel इ, चर्च, य  
and श्र are called तालव्य, palatal  
letters ; cf. इचयेयास्तालौ V. Pr. I. 66.  
These letters are formed upon the  
palate by the middle part of the  
tongue ; cf. R. Pr. 1.42, R. Pr.  
II. 36.

तालादि a small class of eight words to  
which the affix अ (अण्) is added in  
the sense of 'a product' or 'a  
part' e.g. तालं धनुः, वाहिणम्, etc. ;  
cf. Kāś. on P. IV. 3. 152.

तालु palate ; cf. तालुशब्देन जिह्वाया अभस्तन-  
प्रदेश उच्यते । स इवर्णस्य स्थानम् । जिह्वामध्यं  
करणम् । cf. T. Pr. II. 22.

तास् conjugational sign or Vikaraṇa  
(तासि) added to a root in the first  
future before the personal endings  
which become accented grave  
(अनुदात्त) ; cf. P. VI. 1. 186 ; it has  
the augment इ prefixed, if the root,  
to which it is added, is सेद्. cf. P.  
VI. 4.62.

तासि the Vikaraṇa तास्. See तास्.

ति (1) personal ending तिप् of the 3rd  
pers. sing. ; (2) common term for  
the kṛt affixes क्तिन् and क्तिच् as also  
for the upādi affix ति ; see क्तिन् and  
क्तिच् ; (3) fem. affix ति added to the  
word युवन् e.g. युवतिः cf. P. IV. 1.77 ;  
(4) tad. affix ति as found in the  
words पक्षि and विशति cf. Kāś. on P.  
V. 1.59 ; (5) tad. affix added to  
the word पक्षि in the sense of 'a root',  
and to the words कम् and शम् in the  
sense of possession (सत्त्वर्थे) ; e.g.  
पक्षतिः, कन्तिः, शन्तिः, cf. Kāś. on P. V.  
2.25, 138.

**तिङ्कितवादि** a class of compound words headed by the dvandva compound तिङ्कितव in which the taddhita affixes added to the constituent members of the compound are dropped when the dvandva compound is to be used in the plural number ; तैकायनयश्च कैतवायनयश्च तिङ्कितवः; cf. Kās. on P. II. 4.68.

**तिङ्** tad. affix तिङ् added to the word मृद् in the sense of the word itself ( स्वार्थे ) e. g. मृत्तिका cf. ; P. V. 4.39.

**तिङ्कादि** a class of words headed by the words तिङ्, कितव, संज्ञा and others to which the taddhita affix आयनि ( फिञ् ) causing the substitution of vrddhi is added in the sense of ' a descendant ' ; e. g. तैकायनिः, कैतवायनिः ; cf. Kās. on P. IV. 1.154.

**तिङ् ( 1 )** a brief term ( प्रत्याहार ) for the 18 personal endings. Out of these eighteen personal endings, which are common for all tenses and moods, the first nine तिप्, तस etc. all called Parasmaipada, while the other nine त, आताम् etc. are named Ātmanepada and तद् also ; cf. तद्वानावाहमेपद्म् ; ( 2 ) a verbal form called also आख्यातक ; cf. तिङ् खलु आख्यातका भवन्ति । पचति पठति । V. Pr. I. 27.

**तिङ्न्त** ( 1 ) a word ending in तिङ् ; a verb ; ( 2 ) a popular name given to the section which deals with verbs in books on grammar as contrasted with the term सुबन्त which is used for the section dealing with nouns.

**तिङ्न्तशिरोमणि** a work dealing with verbal forms written by शिरोमणि-महाराय.

**तिङ्गर्थे** senses possessed by the personal endings of verbs, viz. कारक ( कर्ता or

वर्मे ) संख्या and काल. For details see Vaiyākaraṇabhūṣaṇasāra.

**तिङ्निवात्** the grave accent for the whole word ( सर्वनिवात् ) generally possessed by a verbal form when it is preceded by a word form which is not a verb; cf. तिङ्निवः P. VIII. 12..8

**तिङ्** an affix to which the mute indicatory letter त् is added signifying the circumflex accent of that affix; e.g. the affixes यत्, प्यत् etc.; cf. P. VI. 1.185.

**तिङ्स्वर** the circumflex accent possessed by an affix marked with the mute letter त्. See तिङ्.

**तिथ्युक्** the augment तिथ् added to the words बहु, पूग, गण and संव, when they are followed by the tad. affix अ ( ङ ) e.g. बहुतिथः; cf. P. V. 2.52.

**तिप्** the personal ending of the 3rd pers. sing. substituted for ल ( लकार ) in the Parasmaipada, For substitutes for तिप् in special cases, see P. VI. 1.68, III. 4.82, 83, 84.

**तिमण्णा** a southern grammarian who wrote a short treatise called Pratyāhāravacāra on the pratyāhāras like अण्, इण् etc. in the grammar of Pāṇini.

**तिरुमल्ल** a southern writer of the commentary named सुमनोरमा on the Siddhānta Kaumudī of Bhaṭṭoji Dikṣita.

**तिरोभाव ( 1 )** Concealment of properties; the word is used always in contrast with the word आविर्भाव ( manifestation ). cp. Vāk. Pad. III. 8.26; III 9. 11; III 13. 17., III. 14. 323 cp. सत्कार्यनये पदार्थानामविर्भावोऽभिव्यक्तिरेवोत्पत्तिः । तिरोभावश्च नाशः ।

(हे.) (2) attribute of femininity, cp. Saṃgraha quoted by Helārāja on Vāk. pad. III. 13.1 "संस्थानं संहननं .....प्रतिबन्धः तिरोभावः स्त्रीत्वम् ।

लिङ् tad. affix ति added in Vedic Literature to the word वृक् when superior quality is meant, e.g. वृकतिः cf. P.V. 4.41.

तिष्ठदुप्रभृति compound words headed by the word तिष्ठ् which are termed as avyayibhāva compounds and treated as indeclinables; e.g. तिष्ठ्, वद्वद् अस्मिन्, प्राक् etc.; cf. Kāś. on P. II. 1.17.

तीक्ष्ण utterance with a sharp tone characterizing the pronunciation of the Abhinihita kind of circumflex vowel as opposed to the utterance which is called मृदु when the circumflex, called पादश्च, is pronounced; cf. सर्वतीक्ष्णोऽभिनिहितः प्रक्षिप्तस्तदनन्तरम् । ततो मृदुतरौ स्वारौ जात्यश्वे-प्रावुमौ स्मृतौ ॥ ततो मृदुतरः स्वारस्तरौ न्यञ्जन उच्यते । पादश्चतो मृदुतमस्त्वेतत्स्वारवलाबलम् ॥ Uvvaṣa on V. Pr. I. 125.

तीय tad. affix तीय in the sense of पूरण added to the words द्वि and त्रि before which त्रि is changed into तृ. e.g. द्वितीयः, तृतीयः cf. P.V. 2.54, 55; the tad. affix अन् (अ) is added to the words ending in तीय to mean a section e.g. द्वितीयो भागः cf. Kāś. on P.V. 3.48.

तीव्रतर extreme sharpness of the nasalization at the time of pronouncing the anusvāra and the fifth letters recommended by Śai-tyāyana. e.g. अग्नीर्स्पृषदः, वज्रते परिवज्रते. cf. T. Pr. XVII. 1.

तु (1) short term (प्रत्याहार) for the dental consonants त, थ, द, ध and न् cf. P. I. 1.69; (2) personal-ending substituted for ति in the 2nd pers. imper. sing. Parasmaipada

cf. P. III. 4.86; (3) tad. affix तु in the sense of possession added in Vedic Literature to कम् and शम् e.g. कन्तुः, शन्तुः, cf. P. V. 2.138; (4) unādi affix तु (तुन्) prescribed by the rule सितनिगमिमसिच्यविधाञ्कुशि-म्यस्तुन् (Unādi Sūtra I.69), before which the augment इ is not added e.g. सेतुः सक्तुः; etc. cf. P. VII. 2.9.

तुक् augment त् added (1) to the root चि in the form चित्, the pot. pass. part. of चि cf. P. III. 1.132; (2) to the short vowel at the end of a root before a kṛt affix marked with the mute letter प e.g. अग्निचित्, प्रहृत्य cf. P. VI. 1.71; (3) to a short vowel before छ if there be close proximity (संहिता) between the two e.g. इच्छति, गच्छति; cf. P. VI. 1.73; (4) to the indeclinables मा and मा as also to a long vowel before छ, e.g. आच्छादयति, विचाच्छाद्यते, cf. P. VI. 1.74, 75; (5) to a long vowel optionally, if it is at the end of a word, e.g. लक्ष्मीच्छाया, लक्ष्मीछाया, cf. P. VI. 1.76; (7) to the letter न् at the end of a word before श्. e.g. भवाञ्छेते, cf. P. VIII. 3.31.

तुग्विधि a rule prescribing the addition of the augment त्; e.g. नलोपः सुप्स्वरसंज्ञातुग्विधिशु कृति P. VIII. 2.2 See तुक्.

तुजादि roots such as the root तुज् and the like, which have their vowel of the reduplicative syllable lengthened as seen mostly in Vedic Literature; e.g. तूतुजानः, मामहानः, दाधार etc.; cf. Kāś. on P. VI. 1.7.

तुट् augment त् (1) added to the affix अन substituted for the यु of ट्यु and टड्ल; e.g. चिरंतनः, सायंतनः, cf. P. IV. 3.23; (2) added to the tad. affix इक् (उक्) applied to the word श्वस् in the Śaiṣika senses; e.g. शौवस्तिकः cf. P. IV. 3.15.



**तुदादि** a class of roots headed by the root तुद् which take the conjugational sign अ (श्) and which are popularly called roots of the sixth conjugation ; cf. P. III. 1.77.

**तुन्** upādi affix तु, added to the roots सि, तन्, गन् etc. See तु (4).

**तुन्दादि** a very small class of words headed by the word तुन्द to which the taddhita affix इल (इलच्) is added in the sense of possession (मत्वर्थे). The affix इल is optional and the other affixes इन्, इक and मत् are also added; e.g. तुन्दिलः, तुन्दी, तुन्दिकः, तुन्दवान्; similarly उदरिलः etc.; cf. Kāś. on P. V. 2.117.

**तुम्** krt affix तुम् of the infinitive (1) added to a root optionally with ण्वल् when the root refers to an action for the purpose of which another action is mentioned by the principal verb; e.g. भोक्तुं व्रजति or भोजको व्रजति; cf. Kāś. on P. III. 3.11; (2) added to a root connected with another root in the sense of desire provided both have the same subject; e.g., इच्छति भोक्तुम्; cf. P. III. 3.158; (3) added to a root connected with the words काल, समय, or वेला; e.g. काले भोक्तुम्, etc. cf. P. III. 3.167; (4) added to any root which is connected with the roots शक्, धृक्, ज्ञा, र्लै, षट्, रम्, लम्, कम्, सह्, अर्ह् and अस् or its synonym, as also with जलम्, or its synonym; e.g. शक्नोति भोक्तुम्, भवति भोक्तुम्, वेला भोक्तुम्, जलं भोक्तुम्, पर्याप्तः कर्तुम्; cf. Kāś on P. III. 4. 65, 66.

**तु.य** similar in articulation; savarna; cf. R. T. 168.

**तुल्याधिकरण** having got the same substratum; denoting ultimately the same object; expressed in the same case; the same as samānādhikaraṇa

in the grammar of Pāṇini. cf. Kāt. II. 5.5.

**तृ** (1) substitute prescribed for the last vowel of the word अवंन् so as to make it declinable like words marked with the mute letter ऋ; (2) common term for the krt affixes तृन् and तृच् prescribed in the sense of the agent of a verbal activity; the tad. affixes ईयस्, and इष्ट are seen placed after words ending in तृ in Vedic Literature before which the affix तृ is elided; e.g. करिष्टः, दोहीयसी; cf. Kāś. on P. V. 3.59.

**तृच्** tad. affix तृ, taking the fem. affix ई (डीप्), (1) added to a root optionally with अक् (ण्वल्) in the sense of the agent of a verbal activity, the word so formed having the last vowel acute; e.g. कर्ता कारकः; हर्ता हारकः; cf. P. III. 1.133; (2) prescribed in the sense of 'deserving one' optionally along with the pot. pass. part. affixes; e.g. भवान् खलु कन्याया बोढा, भवान् कन्यां वहेत्, भवता खलु कन्या बोढव्या, वाष्ठा, वहनीया वा; cf. Kāś. on P. III. 3.169.

**तृजन्त** a word ending in the affix तृच् and hence getting the guṇa vowel (i.e. अ) substituted for the final vowel ऋ before the Sarvanāma-sthāna (i.e. the first five) case affixes; cf. तृजन्त आदेशो भविष्यति, M. Bh. on VII. 1.96.

**तृज्वद्भाव** treatment of a word as ending with the affix तृच् although, in fact, it does not so end; e.g. the word क्रोष्टु; cf. तृज्वत्क्रोष्टु; P. VII. 1.95; cf. also तृज्वद्भावस्यावकाशः क्रोष्टु क्रोष्टुना; M. Bh. on VII. 1.95 Vārt. 10.

**तृणादि** a class of words to which the taddhita affix श् is added in the four senses given in P. IV. 2.67 to 70; e.g. वृणशः, नदशः, पणेशः etc.; cf. Kāś. on P. IV. 3.80.

तृतीय the third consonants out of the class consonants; वर्गतृतीय; viz. ग, ज, झ, ढ and ढ; cf. यथा तृतीयास्तथा पञ्चमा आनुनासिक्यवजम् M. Bh. on P. I. 1.9.

तृतीया the third case; affixes of the third case (instrumental case or तृतीयाविभक्ति) which are placed (1) after nouns in the sense of an instrument or an agent provided the agent is not expressed by the personal-ending of the root; e.g. देवदत्तेन कृतम्, परशुना छिनत्ति; cf. P. III. 3.18; (2) after nouns connected with स्ह, nouns meaning defective limbs, nouns forming the object of ज्ञा with सम् as also nouns meaning हेतु or a thing capable of producing a result; e.g. पुत्रेण सहागतः, अक्षणा कानः, मात्रा संजानीते, विद्यया यशः; cf. Kāś. on P. II. 3.19, 23; (3) optionally with the ablative after nouns meaning quality, and optionally with the genitive after pronouns in the sense of हेतु, when the word हेतु is actually used e.g. पाण्डित्येन मुक्तः or पाण्डित्यामुक्तः; केन हेतुना or कस्य हेतोर्वसति; it is observed by the Vārttikakāra that when the word हेतु or its synonym is used in a sentence, a pronoun is put in any case in apposition to that word i.e. हेतु or its synonym e.g. केन निमित्तेन, किं निमित्तम् etc.; cf. Kāś. on P. II. 3.25, 27; (4) optionally after nouns connected with the words पृथक्, विना, नाना, after the words स्तोक, अल्प, as also after दूर, अन्तिक and their synonyms; e.g. पृथग्देवदत्तेन etc. स्तोकेन मुक्तः, दूरेण ग्रामस्य, कैशैः प्रसितः; cf. Kāś. on P. II. 3.32, 33, 35, 44; (5) optionally with the locative case after nouns meaning constellation when the tad. affix after them has been elided; e.g. पुष्येण संप्रयातोस्मि श्रवणे पुनरागतः Mahābhārata; cf. P. II. 3.45; (6) optionally with the genitive case after words connected with तुल्य or its synonyms; e.g. तुल्यो देवदत्तेन, तुल्यो देवदत्तस्य; cf. P. II. 3.72.

तृतीयासमास called also तृतीयातत्पुरुषसमास as prescribed by P. II. 1.30-35; e.g. तृतीयासमासे P. I. 1.30 and the Mahābhāṣya thereon.

तृ (1) kṛt affix तृ with the acute accent on the first vowel of the word formed by its application, applied to any root in the sense of 'an agent' provided the agent is habituated to do a thing, or has his nature to do it, or does it well; e.g. वदिता जनापवादान्, सृष्टवितारः श्राविष्टायना भवन्ति वधूमृदां, कर्ता कृत्; cf. Kāś. on P. III. 2.1.5; words ending with तृ govern the noun connected with them in the accusative case; (2) the term तृ, used as a short term (प्रत्याहार) standing for kṛt affixes beginning with those prescribed by the rule लटः शतृज्ञानचौ० (P. III. 2.124) and ending with the affix तृ (in P. III. 3.69); cf. Kāś. on P. III. 4.69.

तैत्तिरीयप्रातिशाख्य called also कृष्णयजुः प्रातिशाख्य and hence representing possibly all the different branches or Śākhās of the कृष्णयजुर्वेद, which is not attributed definitely to a particular author but is supposed to have been revised from time to time and taught by various ācāryas who were the followers of the Taittirīya Śākhā. The work is divided into two main parts, each of which is further divided into twelve sections called adhyāyas, and discusses the various topics such as letters and their properties, accents, euphonic changes and the like, just as the other Prāṭisākhya work. It is believed that Vararuci, Māhīṣeya and Ātreya wrote Bhāṣyas on the Taittirīya Prāṭisākhya, but at present, only two important commentary works on it are available (a) the 'Tribhāṣyaratna', based upon the three Bhāṣyas mentioned above as the title shows, written by

Somayārya and (b) the 'Vaidikā-bharaṇa' written by Gopālayajvan. For details see Introduction to 'Taittīyī Prāṭisākhya' ed. Govt. Oriental Library Series, Mysore.

**तैरोविराम** a kind of स्वरित्, or a vowel with a circumflex accent which follows an acute-accented vowel characterized by avagraha i.e. coming at the end of the first member of a compound; e.g. गोपताविति गोऽपतौ यज्ञपतिमिति यज्ञऽपतिम्. Here the vowel अ of प following upon the avagraha is called तैरोविरामस्वरित्; cf. उद्वग्रहरतैरोविरामः V. Pr. I. 118.

**तैरोव्यञ्जन** a kind of svarita or circumflex-accented vowel, which follows an acute accented vowel, with the intervention of a consonant between the acute accented vowel and the circumflex vowel which (vowel) originally was grave. e.g. इडे, रन्ते, हव्ये, काव्ये; here the vowel ए is तैरोव्यञ्जनस्वरित्; cf. स्वरो व्यञ्जनयुतस्तैरोव्यञ्जनः, V. Pr. I. 117.

**तैलच्** tad. affix तैल applied in the sense of oil to a word meaning the substance from which oil is extracted; e.g. तिलतैलं सर्पतैलम्; cf. विकारे स्नेहने तैलच्, Kāś. on P. V. 2.29.

**तौलप्यदीक्षित** a southern grammarian who has written a gloss called प्रकाश on the Siddhāntakaumudī of Bhaṭṭojī Dikṣita.

**तोसुन्** kṛt affix तोस in the sense of the infinitive (तुम्) seen in Vedic Literature; e.g. ईशरोभिचरितोः. The word ending with तोसुन् becomes an indeclinable.

**तौदादिक** a root belonging to the तुदादि class of roots (sixth conjugation) which take the vikaraṇa अ (ञ) causing no guṇa or vrddhi substitute for the vowel of the root.

**तौत्वल्यादि** a class of words headed by the word तौत्वलि, the taddhita affix in the sense of युवन् (grandchild) placed after which is not elided by P. II. 4.60; e.g. तौत्वलिः पिता, तौत्वलायनः पुत्रः; Kāś. on P. II. 4.61.

**तन्** tad. affix तन् added to the words चिर, परत् and परारि showing time, as also to the word प्रग in Vedic Literature; e.g. चिरतन्म्, परतन्म्, परारितन्म्, प्रतन्म् (where ग is elided); cf. Kāś. on P. IV. 3.23.

**तन्प्** tad. affix तन्, added to the word नव optionally with the affixes तन्प् and ख before which नव is changed to नू; e.g. नूतन्म्, नूतनम्, नवीनम्; cf. P. V. 4. 30 Vārt. 6.

**त्य** (1) tad. affix त्य standing for त्यक् and लप् which see below; (2) a technical term for प्रत्यय (a suffix or a termination) in the Jainendra Vyākaraṇa.

**त्यक्** tad. affix त्य added in the Sāṅkya senses to the words दक्षिणा, पश्चात् and पुरम्; e. g. दाक्षिणात्यः, पाश्चात्यः, पौरस्त्यः, दाक्षिणात्यिका cf. P. IV. 2. 18.

**त्यक्न्** tad. affix त्यक् added to the words उप and अधि in the senses 'near' and 'above' respectively; cf. पर्वतस्यासन्नमुपत्यक्ता, तस्यैदारूढमधित्यक्ता, cf. Kāś. on P. V. 2.34.

**त्यदादि** a term used for the class of pronouns headed by त्यद्, which are eight viz. त्यद्, तद्, यद्, एतद्, अदस्, इदम्, एक and द्वि; cf. P. I. 1.74, 1. 2. 72, III. 2. 60, VII. 2. 102.

**त्यदादिविधि** a specific operation prescribed for the pronouns headed by त्यद्, e. g. the substitution of य for the final letter; cf. त्यदादिविधौ च प्रयोजनम्, M. Bh. on P. I. 1. 27 Vārt. 6.

त्वप् tad. affix त्व (I) added to a few specified indeclinables in the Śaiṣika senses; e. g. अमल्यः, इहल्यः etc.; cf. Kāś. on IV. 2. 104; (2) added to the indeclinables ऐषमस्, ह्यस् and श्वस् optionally along with द्यु and ठन्; e. g. श्वस्त्यम्, श्वस्तनम्, शौवस्तिकम्; cf. Kāś. on P. IV. 2. 105.

त्र a common term for the kṛt affixes ह्रन् and इत्र (P. III. 2. 181-186) in case the vowel इ of इत्र is looked upon as equivalent to an augment, as also for the उपधा affix ह्रन् and the tad. affixes त्र and द्रल् (P. IV. 2. 51 and V. 3. 10); the tad. affix त्र is added in the sense of समूह or collection to the word गो, e. g. गोत्रा; cf. Kāś. on P. IV. 2. 51.

त्रयी lit. triad, the three Vedas Ṛgveda, Yajurveda and the Sāmaveda, which are believed to be of divine origin. The Āgama and the smṛti compositions, however, are believed to be in continuous existence (प्रवाहनादित्वेन वरैमानानि) by tradition which, if broken, is restored by means of the seed which never perishes. cp. Vāk. pad. I. 133.

त्रल् tad. affix termed Vibhakti added to pronouns excepting द्वि and others, and to the words बहु and किन् when they end with the loc. case termination; e. g. कुत्र, तत्र, बहुत्र etc.; cf. Kāś. on P. V. 1. 10, 14.

त्रा tad. affix त्रा in the sense of something donated, as also to the words देव, मनुष्य, पुरुष, पुह and मर्त्य ending in the accusative or the locative case; e. g. ब्राह्मणत्रा करोति, देवत्रा वसति; cf. Kāś. on P. V. 4. 55, 56. There is avagraha before the tad. affix त्रा. देवत्रेति देवत्रा; cf. V. Pr. V. 9.

त्रि (I) kṛt affix त्रि, always having the tad. affix मप् (त्र) added to it, applied to the roots marked with the

mute syllable डु prefixed to them in the Dhātupāṭha; e. g. कृत्रिमस्, पवित्रमस्; (2) a term signifying the plural number; cf. ना नौ मे मदर्थे त्रिद्वयेकेषु V. Pr. II. 3.

त्रिक lit. triad; a term used in the Mahābhāṣya in connection with the Vibhakti affixes i.e. case endings and personal endings which are in groups of three; cf. त्रिकं पुनर्विमस्तिस्त्रिंशन् M. Bh. on P. I. 1. 38; cf. also कस्यचिदेव त्रिकस्य प्रथमसंज्ञा स्यात् M. Bh. on P. I. 4. 101; cf. also M. Bh. on II. 2. 23, V. 1. 52, V. 1. 58.

त्रिकाण्डी lit. three kāṇḍas or books of Vākyapadīya, the Āgama or Brahmakāṇḍa, the Vākyakāṇḍa and the Padakāṇḍa. Helārāja at the end of his Prakīrṇaparakāśa pays homage to Bhartṛhari by saying "त्रैलोक्यगामिनी येन त्रिकाण्डी त्रिपदी कृता। तस्मै समस्तविद्याश्रीकान्ताय हरये नमः ॥"

त्रिपक्षी the three views regarding the interpretation of the negative particle occurring in a compound (of course changed into न or अन्), the compound being understood as उत्तरपदार्थप्रधान or अन्यपदार्थप्रधान। cp. Vāk. pad. III. 14. 254. cp. also किंप्रधानोऽयं समाप्तः। उत्तरपदार्थप्रधानः। ...अन्यपदार्थप्रधानस्तर्हि भविष्यति। ...पूर्वपदार्थप्रधानस्तर्हि भविष्यति। (M. Bh. on P. II. 2. 6)

त्रिपथना name of a commentary on the Paribhāṣenduśekhara written by Rāghavendrācārya Gajendragadkar, a resident of Sātārā and a pupil of Nīlakaṇṭhaśāstri Thatte. He lived in the second half of the eighteenth and first half of the nineteenth century and wrote commentaries on important grammar works.

त्रिपद made up of a collection of three padas or words; the word is used in connection with a Rk or a portion of the kramapāṭha; cf. यथोक्तं पुनरुक्तं त्रिपदप्रवृत्ति T. Pr. I. 61. The word

is found used in connection with a Bahuvrīhi compound made up of three words; cf. the term त्रिपद-बहुव्रीहि.

**त्रिपादी** (1) a term usually used in connection with the last three Pādas (ch. VIII. 2, VIII. 3 and VIII. 4) of Pāṇini's Aṣṭādhyāyī, the rules in which are not valid by convention to rules in the first seven chapters and a quarter, as also a later rule in which (the Tripādi) is not valid to an earlier one; cf. पूर्वश्रुतिम् P. VIII. 2.1; (2) The word according to Vardhamāna, in Gaṇaratnamahodadhi refers to Bhartṛhari's Mahābhāṣyadīpikā, on three Pādas of 1st. adhyāya, of which only seven Āhnikas have been published so far. Helārāja at the end of his commentary on Vākyapadiya, calls it Tripādī. (3) name of a critical treatise on Pāṇini's grammar ("The Tripādī") written by Dr. H. E. Buiskool.

**त्रिभाष्यरत्न** name of a commentary on the Taittirīya Prātiśākhya written by Somayājya. The commentary is said to have been based on the three Bhāṣya works attributed to the three ancient Vedic scholars—Vararuci, Māhīṣeya and Ātreya.

**त्रिमात्र** consisting of three moras or mātrās. The protracted or ऋत vowels are said to consist of three mātrās as contrasted with the short and long vowels which respectively consist of one and two mātrās; cf. Kāś. on P. I. 2.27.

**त्रिमुनि** (1) the famous three ancient grammarians Pāṇini (the author of the Sūtras), Kātyāyana (the author of the Vārttikas), and Patañjali (the author of the Mahābhāṣya; ) (2) the grammar of Pāṇini, called

so, being the contribution of the reputed triad of Grammarians.

**त्रिरुक्त** repeated thrice, occurring thrice; a term used in the Prātiśākhya works in respect of a word which is repeated in the krama and other artificial recitations.

**त्रिलोकनाथ** son of Vaidyanātha who wrote a small treatise on kārakas called पदकारकनिरूपण.

**त्रिलोचन** a scholar of grammar who has written a small work named वच्य-शब्दवृत्ति on the uses of indeclinables.

**त्रिलोचनदास** a grammarian who has written a gloss on Kātantrapāñjikā, on the Kātantrasūtravṛtti of Durgasimha. He is quoted by Bopadeva and Viṭṭhala.

**त्रिविक्रम** pupil of Vardhamāna who wrote a gloss called 'पञ्चिकोद्घोत' on the Kātantra—vṛtti.

**त्रिशिखा** name of a commentary on the Paribhāṣenduśekhara written by Lakṣmīnṛsiṃha in the 18th century.

**त्रिष्टुप्** one of the seven principal Vedic metres. It has four pādas of eleven letters each. It has further varieties like अमित्रारिणी (10, 10, 12, 12), विराट्-स्थाना (10, 10, 9, 11), विराट्स्था (11, 11, 11, 8), पुरस्ताज्ज्योति (8, 12, 12, 12), मध्येज्ज्योति (12, 12, 8, 12), उपरिष्टान्ज्ज्योति (12, 12, 12, 8), मध्ये ज्योति (8, 8, 11, 8, 8) and so on. cp. Rkprātiśākhya XVI. 42-49.

**त्रैकाल्य** all the three times, past, present and future; cf. त्रयः कालाः समाहृताः त्रिकालम्, त्रिकालमेव त्रैकाल्यम्। स्वार्थे ष्यञ्- Uvvaṭabhāṣya on V. Pr. I. 15.

**त्रैपादिक** a rule or an operation prescribed by Pāṇini in the last three quarters of his Aṣṭādhyāyī. See त्रिपादी above.

**त्रैशब्द** a collection of three words (to express the same sense); cf. अपि च त्रैशब्दं न प्रकल्पते । अस्पृक्षत् अस्पाक्षीत् अस्प्राक्षीदिति M. Bh. on III. 1.44 ; cf. also M. Bh. on P. I. 4 74, IV. 1.88, IV. 2.60 etc.

**त्रैस्वर्य** (1) use of the three accents acute, grave and circumflex at the time of the recital of the Veda ; त्रयः स्वरा एव त्रैस्वर्यम् : cf. चातुर्वर्ण्यादीनां स्वार्थे उपसंख्यानम् । त्रैलोक्यम्, त्रैस्वर्यम् Kāś. on P. V. 1. 124. cf. also यद्येवं त्रैस्वर्यं न प्रकल्पते तत्र को दोषः । त्रैस्वर्येणापीमहे इत्येतन्नोपपद्यते । M. Bh. on P. I. 2.31.

**त्र्यक्षर** (a word) having three vowels or syllables in it ; त्र्यच् or त्र्यक् ; cf. त्र्यक्षरत्र्यक्षरेभ्य इति वक्तव्यम् cf. M. Bh. on VIII. 4.6.

**त्र्यम्बक** a grammarian of the nineteenth century, who resided at Wāi in Sātārā District and wrote a commentary on the Paribhāṣenduśekhara which is named त्र्यम्बकी after the writer.

**त्र्यम्बकी** a commentary on the Paribhāṣenduśekhara by त्र्यम्बकः see त्र्यम्बक.

**त्व** tad. affix त्व in the sense of duty, nature or essence, prescribed optionally with the affix तल् (ता); e.g. अश्वत्वम्, गोत्वम्, अश्वता, गोता; cf. तस्य भावस्त्वतलो P. V. 1.119, also cf. त्वतलो गुणवचनस्य P. VI. 3.35 Vart. 10.

**त्वत्** kṛt affix त्व in the sense of the potential pass. part. in Vedic Literature; e.g. कर्तव्यं इति । कर्तव्यम्; also cf. Kāś. on P. III. 4.14 ; cf. also कृतानि या च कर्ता R. V. IX. 47.2.

**त्वन्** tad. affix त्व before which there is observed the caesura or avagraha in the recital of the Padapāṭha. e.g. देवत्वमिति देवत्वम् । cf. V. Pr. V. 9.

य

**य** (1) second consonant of the dental class of consonants possessed of the properties श्वासानुप्रदान, अघोष, विवृतकण्ठत्व and महाप्राणत्व; (2) augment य् (युक्) added to the words षप्, कति, कतिपय and चतुर् before the Pūraṇa affix डद्. e.g. षणां पूरणः षड्, कतिधः, चतुर्थः; cf. Kāś. on P. V. 2.51; (3) substitute for the consonant ह् of आह् before any consonant except a nasal, and a semivowel as also for the consonant स of स्था preceded by the preposition उद्; cf. P. VIII. 2.35, VIII. 4.61.

**य** (1) personal-ending of the 2nd pers. pl. Parasmaipada, substituted for the ल् of the ten lakāra affixes; (2) substitute (यल्) for the 2nd pers. sing. personal ending सिप् in the perfect tense; (3) upādi affix (यक्) added to the roots पा, तु, तुद् etc. e.g. पीथः, तीर्थः, etc.; cf. Upādi Sūtra II. 7; (4) upādi affix (यन्) added to the roots हन्, कुप्, नी etc.; e.g. इथः, कुथं, नीथः etc. cf. Upādi Sūtra II. 2; (5) upādi affix (यन्) added to the roots उप्, कुप्, गा and क. e.g. ओष्ठः, कोष्ठम् etc. cf. Upādi Sūtra II. 4; (6) a technical term for the term अभ्यस्त or the reduplicate syllables of Pāṇini (cf. उमे अभ्यस्तम् P. VI. 1.5), used in the Jainendra Vyākaraṇa.

**यकन्** kṛt affix यक् added to the root गै 'to sing', in the sense of agent provided he is skilled; e.g. गायकः; cf. P. III. 1.146.

**यद्** tad. affix य added to the numerals ending in न् in Vedic Literature; e.g. पञ्चयः, सप्तयः, पर्णमयानि पञ्चयानि भवन्ति; cf. P. V. 2.50.

**यन** personal-ending यन substituted for त् of the 2nd pers. pl. of the imperative Parasmaipada in Vedic Literature, e.g. यदिष्टन for यदिच्छथ; cf. Kāś. on P. VII. 1.45.

धसु tad. affix धस् in the sense of प्रकार (manner) added to the pronouns इदम्, and किम्, the words ending in धस् becoming indeclinables; e.g. इत्यस्. कथम् cf. P. V. 3.24, 25.

धल् personal ending ध substituted for सिप् of the 2nd pers. sing. Parasmaipada in the perfect tense as also in the present tense in specific cases; cf. P. III. 4.82, 83, 84.

धस् personal ending of the 2nd pers. dual Parasmaipada, which is substituted for ल् of the lakāra affixes; cf. P. III. 4.78.

था (1) tad. affix था in the sense of question or reason (हेतु) added to the pronoun किम् in Vedic Literature; e.g. कथा देवा आसन्; cf. Kāś. on P. V. 3.26; (2) tad. affix था (थाल् according to Pāṇini) which gets caesura or avagraha after प्रत्न, पूर्व, विश्व, इम and ऋतु; e.g. प्रत्नयेति प्रत्नस्था, पूर्वयेति पूर्वस्था etc.; cf. Vāj. Pr. V. 12; (3) tad. affix थाल् in the sense of इव added to the words प्रत्न, पूर्व, विश्व and इम in Vedic Literature, e.g. तं प्रत्नथा पूर्वथा विश्वथेमथा; cf. Kāś. on P. V. 3.111; (4) tad. affix थाल् in the sense of manner (प्रकार) added to किम्, pronouns excepting those headed by द्वि, and the word बहु; e.g. सर्वथा, cf. P. V. 3.23.

थाल् tad. affix थाल्. See था.

थास् personal ending of the 2nd pers. sing. Ātmanepada, substituted for ल् of the lakāra affixes.

थीम (THIEME, PAUL) a sound scholar of the present day, well versed in Sanskrit Grammar and Vedic Literature, who has written a critical treatise named "Pāṇini and the Veda."

थुक् (1) augment थ added to the words षथ, कति, कतिपय and चतुर; see थ above;

(2) augment थ added to the root अस of the fourth conjugation Paras. before the affixes of the aorist. e.g. आस्थत्; cf. P. VII. 4.17.

ध्यन् tad. affix ध्य in the sense of 'favourable for' (तस्मै हितम्) added to the words अज and अवि; e.g. अजध्या यूथि; । अविध्या । cf. Kāś. on P. V. 1.8.

द

द third consonant of the dental class of consonants possessed of the properties नादानुप्रदान, घोष संवृतकण्ठत्व and अल्पप्राणता; (2) consonant द् substituted for the final letter of nouns ending with the affix वस् as also for the final letter of स्तस्, ध्वस् and अननुद् provided the final letter is at the end of a pada; e.g. विद्वद्भ्याम् etc.; cf. Kāś. on P. VIII. 2.72; (3) consonant द् substituted for the final स् of roots excepting the root अस, before the personal ending सिप् of the third pers. sing.; e.g. अचकाद् भवान्; cf. P. VIII. 3.93.

द (1) the consonant द, the vowel अ being added for facility of utterance or use; (2) a technical term used in the Jainendra Vyākaraṇa for the term आत्मनेपद in the grammar of Pāṇini.

दग्ध a fault of pronunciation where the letters are uttered indistinct (अस्पष्ट).

दधच् tad. affix दध prescribed optionally with द्वयस् and मात्र in the sense of measure (प्रमाणे), with डीप् (ई) to be added further to form the fem. base e.g. जानुदधम्, जानुद्वयस्, जानुमात्रम्, जानुदधी, cf. P. V. 2.37 and IV. 1.15; दधच्, is added optionally along with अण् as also with द्वयस् and मात्र to the words पुरुष and इस्तिन् e.g. पुरुषद्वयस्, पौरुषम् पुरुषदधम्, पुरुषमात्रम्, cf. P. V. 2.38.

**दण्ड** one of the varieties of the Vedic recital. It is defined as क्रममुक्त्वा विपर्यय पुनश्च क्रममुत्तरम् । अर्धचादेव मुक्तोऽयं क्रमदण्डोऽभिधीयते ।

**दण्डनाथ, नारायण** a grammarian who wrote a commentary on Bhoja's grammar-work *Sarasvatīkaṇṭhābharāṇa*.

**दण्डादि** a class of words headed by the word दण्ड to which the taddhita affix य, is added in the sense of 'deserving'; cf. दण्डमर्हति दण्डयः Kāś. on P. V. 1.67.

**दण्डिन्याय** the maxim regarding a person being called an ascetic because he has a staff in his hand. Patañjali refers to this maxim while commenting on प्रत्यभिवादेऽशुद्धे । P. VIII. 2.83 and its Vārt. 1 अशुद्धस्यस्यकेषु । When a greeting remark is returned there will not be the prolated last vowel when the remark is with regard to a low-born person or a woman or a person making a sarcastic remark. The teacher used प्लुत in आयुष्मान् एषि स्थाली 3 न् । because he thought the name of the pupil was स्थालिन्, as he had a dish in his hand.

**दधिपयमादि** a class of compound words headed by the word दधिपयस् which are not compounded as समाहारद्वन्द्व which ends in the neuter gender and singular number; e.g. दधिपयसी, शिव-वैष्णवी, श्रद्धातपसी etc.; cf. Kāś. on P. II. 4.14.

**दण्ड** place where the utterance of dental letters originates; cf. लुलुप्तानां दन्ताः S. K. on P. I. 1.9.

**दन्तमूलीय** the letters त्, थ्, द्, ध् and न्; cf. दन्तमूलीयस्तु तत्कारवर्गः R. Pr. I. 19. The Rk. Prātiśākhya calls र् (रेफ) also दन्तमूलीय.

**दन्तोष्ठ्य** also दन्तोष्ठ्य or दन्त्योष्ठ्य the dentolabial letter न्; cf. ओष्ठान्ताभ्यां

दन्तैर्वकारे । दन्तैरिति स्थाननिर्देशः । ओष्ठान्ताभ्याम् इति करणनिर्देशः Com. on T. Pr. II. 43.

**दन्त्य** produced at the teeth, dental; formed at the teeth by the tip of the tongue; e.g. the letters ल, छ, झ, and त्वर्ग; cf. ललसिता दन्ते V. Pr. I. 69. According to Pāṇini's grammar लृ (long) does not exist. According to Taittirīya Prātiśākhya र् is partly dental and partly lingual; cf. T. Pr. II. 41, while ष् is partly dental and partly labial; cf. T. Pr. II. 43; cf. दन्त्या जिह्वाप्रकरणाः V. Pr. I. 76; cf. लुग्वा दुहद्विहलिहगुहामात्मनेपदे दन्त्ये P. VII. 3.73.

**दयानन्दसरस्वती** a brilliant Vedic scholar and a great reformer of the nineteenth century belonging to Gujarat. He encouraged and firmly established on a sound footing the study of Vedas and Vyākaraṇa and encouraged the study of Aṣṭādhyāyī, Mahābhāṣya and Kāśikāvṛtti. He has written many works on Veda and Vyākaraṇa. In a major work called *Vedāṅgaprakāśa*, intended for the uplift of Vedāṅgas, he wrote small treatises in the very words of Pāṇini and Patañjali, and got them translated into Hindi. Some of them are Nāmika, Avyayārtha, Uṇādikōṣa, Ākhyātika and so on.

**दयापाल** a Jain writer who wrote a treatise named रूपसिद्धि, an abridgement of Śākaṭyāna's Śabdānuśāsana.

**दयारत्न** a Jain scholar who has written a grammar treatise on the Sārasvata Grammar called सारस्वतपरिभाषा.

**दयाराम** writer of a commentary on the Mugdhabodha Vyākaraṇa of Bopadeva.



**दर्पण** name of a commentary on Koṇḍabhaṭṭa's *Vaiyākaraṇabhūṣa-ṇasāra*, written by a grammarian named Harivallabha.

**दर्पणा** name of a commentary on the *Śabdakaustubha*, written by Mannudeva or Mantudeva of the nineteenth century.

**दशक** a name given to the treatise on grammar written by व्याघ्रशत which consisted of 10 chapters; cf. दशकं वैयाघ्रपदीयम् Kāś. on P. V. 1.58. The word also means students reading the work दशक; cf. दशका वैयाघ्रपदीयाः, Kāś. on P. IV. 2.65.

**दशगणी (1)** a section of grammatical treatises dealing with the ten conjugations of roots. e.g. the first section of the second part (उत्तरार्ध) of the *Siddhānta Kaumudī*; (2) name of the *dhātupāṭha* of Pāṇini which gives ten classes of roots; cf. भूवादयो दशगणीपरिपठिता गृह्यन्ते Nyāsa on I. 3.1.

**दशधुष्करण** the ten classes or conjugations of roots; धुष् was a term for धातु (root) in some ancient grammar works.

**दशबलकारिका** a short treatise on the roots belonging to more than one conjugation; the name of the author is not given.

**दा** tad. affix named 'vibhakti' applied to the words सर्व, एक, अन्य, किं, यत्, तत् and इदम् in the locative case; e.g. सर्वदा, एकदा, कदा; cf. Kāś. on P. V. 3.15, 19, 20, 21.

**दाक्षायण** name, by which व्याडि, the author of the grammar work संग्रह is referred to. The word दाक्षायण indicates that व्याडि was a descendant of दक्ष, and, as Pāṇini is called दाक्षीपुत्र, critics say that Pāṇini and Vyāḍi

were relatives; cf. शोभना खलु दाक्षायणस्य दाक्षायणेन वा संग्रहस्य कृतिः M. Bh. on P. II. 3.66.

**दाक्षीपुत्र** lit. son of a female descendant of दक्ष; name given to Pāṇini who was the son of दाक्षी, a female descendant of दक्ष; cf. शंकरः शांकीं प्रादा-दाक्षीपुत्राय धीमते Pāṇ. Śik. 56; cf. also सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः M. Bh. on P. I. 1.20; VII. 1.27.

**दानविजय** a Jain grammarian, who wrote a small grammar treatise named शब्दभूषण.

**दानीम्** tad. affix called विभक्ति, applied to तद् and इदम् in the sense of the locative case. e.g. तदानीम्, इदानीम्; cf. P. V. 3.18, 19.

**दामन्यादि** a class of words headed by the word दामनि to which the taddhita affix छ is added without any change of sense; e.g. दामनीयः, औलपीयः; cf. Kāś. on P. V. 3.116.

**दारुण्य** explained by the commentators on the *Prātiśākhya* works as दृढत्व (firmness) or कठिन्ता (hardness) and given as a characteristic of the acute or उदात्त tone; cf. आयामो दारुण्यमणुता स्वरस्येत्युच्चेःकराणि शब्दस्य, T. Pr. XXII. 9, quoted in the *Mahābhāṣya* on P. I. 2.29, where दारुण्य is explained as स्वरस्य दारुणता रूक्षता ।

**दासीभारादि** a class of words headed by the word दासीभार which, although they are tatpuruṣa compounds, retain the accents of the first member of the compound; cf. P. VI. 2.42.

**दि** a technical term in the Jainendra *Vyākaraṇa* for the term प्रगृह्य used by Pāṇini.

**दिक्** a potency by virtue of which space limitations are put upon things in daily affairs cp. Vāk. pad.

III. 6.3. cp. इदमस्मात्पूर्वं पश्चाद्वा इत्येवम-  
स्मादित्यवधेरीदमिति प्रतिपाद्यस्य चावधिमनो यो  
व्यतिरेकः प्रातिपदिकार्थभेदः अवध्यवधिमत्संबन्ध-  
लक्षणः स पदार्थस्वरूपादनुपपद्यमानो निमित्तान्तरमा-  
वेदयते। तन्निमित्तान्तरं दिगित्युच्यते। (हेल.)

**दिक्शब्द** a word denoting a direction  
such as पूर्व, उत्तर and the like, used  
as a substantive, e.g. पूर्वं ग्रामात्, or  
showing the direction of another  
thing being its adjective, e.g. इयमस्याः  
पूर्वा; cf. Kāś. on P. II. 3.29.

**दिक्समास** the Bahuvrihi compound  
prescribed by the rule दिङ्नामान्यन्तराले,  
e.g. पूर्वोत्तरा (north-east) or उत्तरपश्चिमा  
(north-west); cf. दिक्समासः दिगुपदिष्टः  
समासः, Kāś. on P. I. 1.28.

**दिक्समुद्देश** name given to the sixth  
section of the third काण्ड of Vākya-  
padiya, which deals with the no-  
tion of space.

**दिगादि** a class of words headed by the  
word दिक् to which the tad. affix य  
(यत्) is added in the sense of 'pro-  
duced therein' (तत्र भवः), e.g. दिशि  
भवं दिश्यम्, similarly वर्यम्, गण्यः etc.;  
cf. Kāś on P. IV. 3.54.

**दिनण्** tad. affix added to the word  
मध्य, before which मध्य is changed  
to मध्यम्; e.g. माध्यन्दिन उद्गायति; cf. मध्य  
मध्ये दिनण् चास्मात् M. 13h. on IV. 3.60.

**दिवादि** a class of roots of the fourth  
conjugation, headed by the root  
दिक् (दीव्यति), called also दीव्यत्यादि cf.  
P. I. 2.27.

**दी** a technical term in the Jainendra  
Vyākaraṇa for दीर्घ (long vowel) in  
Pāṇini's grammar.

**दीपप्रभा** a commentary on वारह्विहसंग्रह by  
नारायण.

**दीप्ति** explained as स्फूर्ति or throbbing  
in utterance. Out of the seven  
svaras or yamas कृष्ट, प्रथम, द्वितीय, तृतीय,

चतुर्थ, मन्द्र and अतिस्वार्थ, the throbbing  
(दीप्ति) of the latter and latter tone  
leads to the perception of the  
former and former one; cf. तेषां  
दीप्तिर्जोषलब्धिः T. Pr. XXIII. 15.

**दीर्घ** long; a term used in connection  
with the lengthened tone of a  
vowel described to be dvimātra as  
contrasted with ह्रस्व having one  
mātrā and प्लुत having three mātrās;  
cf. द्विस्तावान् दीर्घः V. Pr. I. 35, V. Pr.  
I. 57, also ऊकालोऽह्रस्वदीर्घप्लुतः P. I. 2.27.

**दीर्घविधि** a grammatical operation  
where a short vowel is turned in-  
to a long one, a rule of grammar  
prescribing the lengthening of a  
short vowel.

**दु** a technical term of Jainendra gram-  
mar corresponding to वृद्धम् of Pāṇini.  
cf. अक्षवाचिदुः । Jain. Sū. 1.1.68.

**दुःश्लिष्ट** a word, or words whose case  
affixes can be syntactically con-  
nected only with some difficulty;  
cf. बहुव्रीहौ सव्ययश्लोः स्वाङ्गात् षच् । स्वाङ्गावाची  
यः सव्ययशब्दः अश्लिष्टश्च तदन्ताद् बहुव्रीहः  
षच् भवति । एते तु दुःश्लिष्टविभक्त्यनिपदानि ।  
Kāś. on P. V. 4.113.

**दुःस्पृष्ट** produced by an incomplete con-  
tact of the कण्ठ; the term is applied  
to the phonetic element ङ् which is  
due to the incomplete contact of  
the organ at the production of the  
letter ङ्; cf. दुःस्पृष्ट्येति विज्ञेयः; Pāṇ.  
Śikṣā 5.

**दुर्गपदप्रबोध** (1) a grammar work on  
Durgasimha's commentary on Kāta-  
ntrasūtras; (2) Śrīvallabhāvacānā-  
cārya on Haimalingānuśāsana,  
composed around 1718 A.D.

**दुर्गसिंह** the famous commentator of the  
Kātantra sūtras, whose Vṛtti on  
the sūtras is the most popular one.  
It is called कातन्त्रसङ्गृह्णति or कातन्त्रशृति,

or दौर्गसिंहीवृत्ति also. A work on Paribhāṣās named परिभाषावृत्ति, in which Paribhāṣās are explained and established as based on the Kātantra Vyākaraṇa sūtras, is attributed to Durgasimha. It is doubtful whether this commentator Durgasimha is the same as Durgācārya, the famous commentator of Yāska's Nirukta. There is a legend that Durgasimha was the brother of Vikramāditya, the founder of the Vikrama Era. Besides the gloss on the Kātantra sūtras, some grammar works such as a gloss on the Uṇādi Sūtras, a gloss (वृत्ति) on Kālāpa-Vyākaraṇa Sūtras, a commentary on Kārakas named षट्कारकस्तन, Nāmaliṅgānuśāsana and Paribhāṣāvṛtti are ascribed to Durgasimha. Some scholars believe that the term अमरसिंह was only a title given to Durgasimha for his profound scholarship, and it was Durgasimha who was the author of the well-known work Amarakoṣa.

**दुर्गादास** a grammarian who wrote (a) a gloss on Bopadeva's Mugdhabodha, (b) a gloss named धातुदीपिका on Kavikalpadruma and (c) Śabdārṇavakoṣa.

**दुर्गोत्तम** a grammarian who wrote a work on genders called लिङ्गानुशासन and also a commentary on it.

**दुर्घटवृत्ति** name of a grammar work explaining words which are difficult to derive according to rules of Pāṇini. The work is written in the style of a running commentary on select sūtras of Pāṇini, devoted mainly to explain difficult formations. The author of it, Śaraṇadeva, was an eastern grammarian who, as is evident from the number of quotations in his work, was a great

scholar of the 12th or the 13th century.

**दुर्घटवृत्तिसंस्करण** a grammar work on the formation of difficult words attributed to शर्वरक्षित or सर्वरक्षित.

**दुर्घटोद्धार** name of a commentary by Keśavadatta-Śarman on the grammar work named संक्षिप्तसार.

**दुर्बलाचार्य** a grammarian who wrote a treatise on grammar दुर्बलीयव्याकरण, named after him. Besides this treatise, he has written commentaries on Nāgeśa's Laghumāñjūṣā and Paribhāṣenduśekhara.

**दुर्विनीत** name of a grammarian who is said to have written a work on grammar named Śabdāvatāra.

**दुस्स्पष्ट** see दुःस्पष्ट.

**दूषकरदोद्देश** name of a commentary, on the Paribhāṣenduśekhara of Nāgeśa, believed to have been written by Gopālācārya Karhādkaṛ, a grammarian of the 19th century and attributed to Bhīmācārya. This commentary, which was written to criticise the commentary written by Viṣṇuśāstrī Bhaṭ, was again criticised in reply by Viṣṇuśāstrī Bhaṭ in his Ciccandrikā (चिक्चन्द्रिका). See विष्णुशास्त्री मठ.

**दूषण** fault, objection; the word is used in connection with a fault found with, or objection raised against an argument advanced by a writer, by his opponent or by the writer himself who replies it to make his argument well established; cf. निरुवादी कार्यपक्षे दूषणमाह-कार्येण्विति Mahā. Prad. on P. I. 1.44 Vārt. 16.

**दूस** tad. affix prescribed after the word अवि in the sense of milk (दुग्ध) along with the affixes सोढ and मरीस optionally, by the Vārttikakāra: e.g.

अविदुसम् । अविसोदम् वि अमरीसम् ; cf. Kāś. on M. Bh. IV. 2.36.

**दृढादि** a class of words headed by दृढ to which the tad. affix य (यच्) or इमन् (इमनिच्) is added in the sense of nature (भाव); त्व and तल् (ता) can, of course, be added optionally ; e.g. दाह्यम्, द्रष्टिमा, दृढत्वम्, दृढता. See also लावण्य शैत्य, औष्ण्य, जाड्य, पाण्डित्य, मौढ्य etc.; cf. Kāś. on P. V. 1.123.

**दृष्ट** seen in use in Vedic Literature, or Classical Literature, or in the talk of cultured people ; said in connection with words which a grammarian tries to explain ; cf. दृष्टानुविधिः छन्दसि सवति Vyāḍi Pari. Pāṭha 68.

**दृष्टानुविधि** taking place of an operation, or application of a rule of grammar in accordance with the words seen in use. See दृष्ट.

**दृष्टान्त** similar instance, generally quoted to explain effectively some rules or conventions laid down ; cf. ननु चायमप्यस्ति दृष्टान्तः समुदाये वाक्यपरिसमाप्तिरिति । तथथा गर्गाः शतं दण्डयन्तामिति M.Bh. on P. I. 1.7.

**दृष्टापचार** discrepant, characterized by discrepancy ; cf. यद्यपि तावदयं पराशक्त्यो दृष्टापचार उपसर्गश्चानुपसर्गश्च अयं तु खलु विशक्त्योऽदृष्टापचार उपसर्ग एवः M. Bh. on P. I. 3.19.

**देवताद्वन्द्व** a compound word called द्वन्द्व whose members are names of deities; the peculiarities of this Dvandva compound are (a) that generally there are changes at the end of the first member, by virtue of which it appears similar to a word ending in the dual number, and (b) that both the words retain their original accents. e.g. इन्द्रासोमौ, सोमापूषणा, अग्नीषोमाभ्यां, मिश्रावरुणभ्याम् ; for changes, cf. P. VI. 3.25-31 ; for accent, cf. देवताद्वन्द्वानि चानामन्त्रितानि (द्विरुदासानि) । इन्द्रावृहस्पतिभ्याम्, इन्द्रावृहस्पती इति ऋषिणि V.

Pr. II. 48, 49 ; cf. also देवताद्वन्द्वे च P. VI. 2.141.

**देवनन्दिन्** called also पूज्यपाद or पूज्यपाददेवनन्दिन् believed to have lived in the fifth century A.D. and written the treatise on grammar, of course, based on Pāṇini Sūtras, which is known as जैनेन्द्र-व्याकरण or जैनेन्द्रशब्दानुशासन. The writer of this grammar is possibly mentioned as जैनेन्द्र in the usually quoted verse of Bopadeva : इन्द्रश्चन्द्रः काशकृतापिशली-शाकटायनः । पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः. देवनन्दिन् was a great Jain saint and scholar who wrote many works on Jain Āgamas of which सर्वार्थसिद्धि, the commentary on the तत्त्वार्थप्रियममयूत्र, is well-known.

**देवपथादि** a class of words headed by the word देवपथ, the affix कन् applied to which in the sense of a statue, or applied for the formation of a proper noun, is dropped. देवपथः, हंसपथः, शिवः, विष्णुः etc ; cf. Kāś. on P. V. 3.100.

**देवशर्मन्** a grammarian who has written a disquisition on the philosophy of Vyākaraṇa in verse, and added a commentary of his own on it which he has named as समन्वयप्रदीपसंकेत.

**देवानन्दिन्** a Jain grammarian of the eighth century who is believed to have written a grammar work, called सिद्धान्तसारस्वत-शब्दानुशासन. It is likely that देवानन्दिन् is the same as देवनन्दि-पूज्यपाद and the grammar work is the same as जैनेन्द्रशब्दानुशासन, for which see देवनन्दिन्.

**देविकापाद** a popular name given to the third pāda of the seventh adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the Sūtra देविकांशिशपान्द्रित्यवाद्दीर्घसत्त्वश्रेयसामात् P. VII 3. 1.

**देवीदीन** a modern grammarian of the 19th century who has written a gloss on the Aṣṭādhyāyī of Pāṇini.

**देवेन्द्र** a Jain grammarian of the 13th century who has written a commentary named लघुन्यास on the शब्दानुशासन of Hemacandra. He has written many works on the Jain Āgamas, of which a commentary on the Uttarādhyayanāsūtra can be specially mentioned. He is called देवेन्द्रसूरि also.

**देश** lit. place; (1) original place of articulation; cf. अदेशे वा वचनं व्यञ्जनस्य, R. Pr. XIV. 5; (2) place of origin; उच्चारणस्थान; (3) place of inferential establishment of a Paribhāṣā etc. परिभाषादेशः उद्देशः Par. Śek. Pari. 2, 3; (4) passage of the Sāmhita text, cf. T. Pr. I. 59.

**देशीयर्** tad. affix देशीय in the sense of slightly less, or almost similar, optionally prescribed with the affixes कल्प and देश्य e.g. मृदुकल्पः, मृदुदेश्यः, मृदुदेशीयः cf. Kāś. on P. V. 3.67.

**देश्य** (1) tad. affix in the sense of almost similar; see देशीयर् above; (2) (words) current in popular use or language, although not sanctioned by rules of grammar; cf. देश्याः सूत्रनिबन्धाः क्रियन्ते M.Bh. on P. V. 3.55; cf. देश्या देष्टव्याः साधुत्वेन प्रतिपाद्याः, Kaiyaṭa on V. 3.55; probably Kaiyaṭa had a difficulty in explaining the word देश्य in the old way meaning 'current in use', as many words called bad words, introduced from other languages were current at his time which he was reluctant to term as देश्य.

**दैव** name of a system of grammar or a work on grammar the peculiarity of which is the omission of the एकशेष topic; cf. अनेकशेषं दैवं स्यात्. It is also the name of a metrical work on Dhātupāṭha.

**दैवादिक** a root belonging to the fourth conjugation of roots (दिवादिगण); cf.

जसु तावने इति चुरादौ पठ्यते तस्येदं ग्रहणं, न दैवादिकस्य, Kāś. on P. II. 3.56.

**देवेन्द्र** name given to a work on grammar, presumably the same as जैनेन्द्र-शब्दानुशासन written by पूज्यपाददेवनन्दिन्. See जैनेन्द्रव्याकरण.

**दोष** (1) a fault of pronunciation; cf. एताः स्वरदोषभावनाः अतोऽन्ये व्यञ्जनदोषाः M.Bh. on I. 1.1 Vārt. 18; (2) defect shown in connection with an expression or explanation.

**दोषोद्धरण** name of a commentary on Nāgeśa's Paribhāṣenduśekhara written by मन्नुदेव of the eighteenth century.

**दोषोद्धार** name of a commentary on Nāgeśa's Laghuśabdenduśekhara written by मन्नुदेव of the eighteenth century.

**द्य** tad. affix द्य, applied to इदम् in the sense of 'a day', when इदम् is changed into अ (अद्य); e.g. अद्य, cf. P.V. 3.22. Vārt. 5.

**द्यस्** tad. affix द्यस्, applied to the word समान when समान is changed into स; e.g. सद्यः, cf. सयः परस्परार्थेयमः P. V. 3.22; cf. also समानस्य सभावो यश्चाहनि P.V. 3.22. Vārt. 1.

**द्यु** a technical term in the Jainaendra Vyākaraṇa for the term उत्तरपद (the latter or the second member of a compound word) which is used in Pāṇini's grammar.

**द्युतादि** a class of roots headed by the root द्युत्, the aorist sign च्लि after which gets (अ) अह् substituted for it; e.g. अद्युत्तत्, अश्चित्तत्; cf. Kāś. on P. III. 1.55. and I. 3.9r.

**द्युस्** tad. affix द्युस् applied to the word उभय in the sense of a day; e.g. उभयद्युः cf. P. V. 3.22 Vārt. 7.

द्योतक indicative, suggestive; not directly capable of expressing the sense by denotation; the nipātas and upasargas are said to be 'dyotaka' and not 'Vācaka' by standard grammarians headed by the Vārttikakāra; cf. निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P. I. 2.45 Vārttika 12; cf. Kaiyaṭa also on the above; cf. also निपाता द्योतकाः केचित्पृथगर्थभिधायिनः Vākyapadiya II. 194; गतिवाचकत्वमपि तस्य (स्याधातोः) व्यवस्थाप्यते, उपसर्गस्तु तद्योतक एव com. on Vākyapadiya II. 190; cf. पश्चाच्छ्रोतुर्वोधाय द्योतकोपसर्गसंबन्धः Par. Śek. on Pari. 50; cf. also इह स्वरवादयो वाचकाः चादयो द्योतका इति भेदः Bhāṣā Vṛ. on P. I. 1.37. The Karmapravacanīyas are definitely laid down as dyotaka, cf. क्रियाया द्योतको नाथं न संबन्धस्य वाचकः। नापि क्रियापदाक्षेपी संबन्धस्य तु भेदकः Vākyapadiya II. 206; the case affixes are said to be any way, 'vācaka' or 'dyotaka'; cf. वाचिका द्योतिका वा स्युर्दिवादीनां विभक्तयः Vākyapadiya II. 165.

द्योतन conveyance of sense indirectly or by suggestion, and not directly. See द्योतक above.

द्योत्य (sense) conveyed by suggestion indirectly and not directly expressed, as in the case of karmapravacanīyas, the kṛt affixes and the tad. affixes; cf. अनुशब्दो लक्षणे द्योत्ये कर्मप्रवचनीयसंज्ञो भवति Kāś. on P. I. 4.84.

द्रव्य substance, as opposed to गुण property and क्रिया action which exist on dravya. The word सत्त्व is used by Yāska, Pāṇini and other grammarians in a very general sense as something in completed formation or existence as opposed to 'bhāva' or kriyā or verbal activity, and the word द्रव्य is used by old grammarians as synonymous with सत्त्व; cf. चादयोऽसत्त्वे। चादयो निपातसंज्ञा भवन्ति न चेत्सत्त्वे वर्तन्ते, cf. Kāś on P.

I. 4.57; cf. S. K. also on P. I. 4.57. (2) The word द्रव्य is also found used in the sense of an individual object, as opposed to the genus or generic notion (आकृति): cf. द्रव्याभिधानं व्याडिः, M. Bh. on P. I. 2. 64. Vārt. 45. (3) The word द्रव्य is found used in the sense of Sādhana or means in Tait. Prāti. cf. तत्र शब्दद्रव्यण्युदाहरिष्यामः। शब्दरूपाणि साधनानि वर्णयिष्यामः Tai. Pr. XXII. 8.

द्रव्यपक्ष the view that an individual thing (द्रव्य) and not the genus (जाति) is the denotation of a word. The ancient grammarian Vyāḍi was the first propounder of this view. cp. Vāk. pad. III. 14. 333. cp. द्रव्यपक्षः द्रव्यपदार्थपक्षः। (हेला.)

द्रव्यपदार्थिक a grammarian who maintains that 'dravya' or 'individual object' is the sense of words; cf. न ह्याकृतिपदार्थिकस्य द्रव्यं न पदार्थो, द्रव्यपदार्थिकस्य वाक्यतिर्न पदार्थः। M. Bh. on I. 2.64 Vārt. 53. See द्रव्य.

द्रव्यवचन expressive of substance as their sense as opposed to गुणवचन; cf. उभयवचना ह्येते शुद्धादयः द्रव्यं चादुर्युग्मं च। M. Bh. on P. V. 1.119;

द्रव्यवद्भाव behaviour like a dravya as noticed in the case of the bhāva or kriyā found in a root after a kṛt affix is added to it; cf. कुरभिहितो भावो द्रव्यवद्भवति. M. Bh. on II. 2.19, III. 1.67 etc.

द्रव्यसमुद्देश name given to the second section of the third Kāṇḍa of Vākyapadiya which deals with substance (द्रव्य). The substance in its essential nature which is permanent, is discussed in this section. The fourth section which is named भूयोद्रव्यसमुद्देश, containing only four verses, deals also with 'द्रव्य' but with reference to its individual nature

as one thing differing from another. cp. द्रव्यं च द्विविधं । पारमार्थिकं सांख्यवहारिकं च । तत्र द्वितीयं मेघभेदकप्रस्तावेन गुणसमुद्देशे वक्ष्यते-वस्तूपलक्षणे तत्र (Vāk. pad. III. 5.5) इत्यादिना । इह तु पारमार्थिकं द्रव्यं निरूप्यते । (हेल्य. on Vāk. pad. III. 2.1). The word गुणसमुद्देशे is significant; it suggests that the fourth section which is named भूयोद्रव्यसमुद्देश formed only a part of the गुणसमुद्देश (Vāk. pad. III. 5. 1-9), and along with the missing Lakṣaṇasamuddeśa, the number of samuddeśas or sections of the third Kāṇḍa was fourteen. cp. आगम-भ्रंशाखिलकप्रमादादिना वा लक्षणसमुद्देशश्च पदकाण्ड-मध्ये न प्रसिद्धः । (cp. Puṇyārāja on Vāk. pad. II. 77-83).

द्रव्याभिधान denotation of द्रव्य or individual object as the sense of words as opposed to आकृत्यभिधान i.e. denotation of the general form possessed by objects of the same class; cf. द्रव्याभिधानं व्याप्तिः P. I. 2.64 Vārt. 45. See द्रव्य.

द्रा short form for आर्द्रा, the sixth constellation, which, although found used in treatises on astrology, cannot be looked upon as a correct word, as immediately on hearing it, one does not remember the word आर्द्रा.

द्रुत lit. rapid; the vice of rapidity in utterance; a fault of speech especially in connection with the utterance of vowels in Vedic recital when on account of haste the utterance of letters becomes indistinct. cf. संदृष्टमेणीकृतमर्थकं द्रुतं विकीर्णमेताः स्वरदोषमवनाः । M. Bh. Āhnika 1 Vārt. 18.

द्रुतबोध name of a treatise on grammar written for beginners by Bharata-sena or Bharatamalla of Bengal in the sixteenth century.

द्रुता one of the three Vṛttis or styles of utterance mentioned in the

Prātiśākhya works and quoted in the Mahābhāṣya; cf. तिस्रो वृत्तीरुपदिशन्ति वाचो विलम्बितां मध्यमां च द्रुतां च । अभ्यासार्थं द्रुतां वृत्तिं प्रयोगार्थं तु मध्यमाम् । शिष्याणामुपदेशार्थं कुर्याद् वृत्तिं विलम्बिताम् । R. Pr. XIII. 18, 19; cf. ये हि द्रुतायां वृत्तौ वर्णास्त्रिभागाधिकास्ते मध्यमार्था, ये मध्यमार्था वर्णास्त्रिभागाधिकास्ते विलम्बितायाम् । M. Bh. on P. I. 1.70 Vārt. 4. The utterance of a letter takes  $\frac{1}{3}$  rd time more in the मध्यमवृत्ति than in the द्रुतवृत्ति, while in the विलम्बितवृत्ति it takes  $\frac{1}{3}$  rd more than in the मध्यमवृत्ति. In short, the utterance of the same letter takes in the three vṛttis, Druta, Madhyama and Vilambita the quantity of time in proportion of 9:12:16 respectively.

द्रोणिका a kind of the position of the tongue at the time of pronouncing the letter ण.

द्वन्द्व name of a compound; formed of two or more words used in the same case, showing their collection together; cf. चार्थे द्वन्द्वः P. II. 2.29. Out of the four meanings of the indeclinable च, viz. समुच्चय, अन्वाचय, इतरेतरयोग and समाहार, the dvandva compound is sanctioned in the last two senses only called इतरेतरद्वन्द्व (as in प्लक्ष्मन्यग्रोर्ध्वौ etc.) and समाहारद्वन्द्व (as in वाक्त्वचम् etc.) respectively. For details see Mahābhāṣya on II. 2.29. The dvandva compound takes place only when the speaker intends mentioning the several objects together i.e. when there is, in short, सहविवक्षा or युगपदधिकरणवचनता; cf. अनुस्यूतेदं सेदाभ्यां एका प्रत्युपजायते । यस्यां सहविवक्षां तामाहुर्द्वन्द्व-कक्षेपयोः ॥ Śr. Pr. II. The gender of a word in the द्वन्द्वसमास is that of the last word in the case of the इतरेतरद्वन्द्व, while it is the neuter gender in the case of the समाहारद्वन्द्व.

द्वयसच् tad. affix द्वयस, in the sense of measure, prescribed optionally along with the affixes दप्त and मात्र;

cf. ऊहः प्रमाणमस्य ऊहद्वयसम्; Kāś. on P. V. 2.37; fem. ऊहद्वयसी, cf. P. IV. 1.15.

**द्वारादि** a class of words headed by the word द्वार which get the augment ऐच् (i.e. ऐ or औ) placed before the letter य or व in them, instead of the substitution of vṛddhi, when a taddhita affix marked with the mute letter ञ्, ण or क् is added to them; e.g. दौवारिकः सौवस्तिकः, शौवम्, शौवनम् etc.; cf. Kāś. on P. VII. 3.4.

**द्वि** a term used for the dual number in the Prātiśākhya works; cf. नो नौ मे मदर्थे त्रिविकेषु V. Pr. II. 3 where Uvvaṭa has explained the words वि, द्वि and एक as बहुवचन, द्विवचन and एकवचन respectively.

**द्विः** doubled; the term is used in connection with reduplication in the Kātantra and Haima grammars cf. Hem. IV. 1.1, Kāt. III. 8. 10.

**द्विःप्रयोग** doubling; putting a word or word element twice; the words द्वित्व and द्विवचन are used in the same sense.

**द्विःस्पृष्ट** a word used many times synonymously with दुःस्पृष्ट; the letters द्, व्ह, and upadhmāniya (ॐ ए) are termed द्विःस्पृष्ट or दुःस्पृष्ट.

**द्विकर्मक** a term used in connection with roots governing two objects or two words in the accusative case, e.g. दुह् in गां दोग्धि पयः; the term कर्म according to the strict definition of the term viz., कर्तुरीप्सिततमं कर्म or आप्यं कर्म, applies to one of the two, which is called the प्रधानकर्म or the direct object, the other one, which, in fact, is related to the verbal activity by relation of any other kāraṇa or instrument is taken as karmakāraṇa and hence put in the accusative case. For details see Mahābhāṣya and Kāśikā on P. I. 4.51. Some

roots in their causal formation govern two objects out of which one object is the actual one while the other is the subject of the primitive root. e.g. गमयति माणवकं ग्रामम्; बोधयति माणवकं धर्मम्; cf. Kāś. on P. I. 4.52. See for details Mahābhāṣya on P. I. 4.52.

**द्विकारको निर्देशः** mention by the employment of a double consonant e.g. समःसुष्टि of P. VIII. 3.5 has been understood by Pāṇini as समःसुष्टि as Patañjali informs us.

**द्विकार्ययोग** simultaneous occurrence of two grammatical operations resulting into a conflict and creating a doubt as to which of the two should take place first; cf. द्विकार्ययोगो हि विप्रतिषेधः M. Bh. on P. I. 1.3 Vārt. 6; I. 1.12; etc. The term विप्रतिषेध occurring in the rule विप्रतिषेधे परं कार्यम् P. I. 4.2 is evidently defined in this way by the word द्विकार्ययोग in the Mahābhāṣya.

**द्विखण्ड** a compound expression or word separated into two by avagraha in the Padapāṭha; the word is misstated as दुखण्ड by some Vedic reciters.

**द्विगु** name of a compound with a numeral as the first member. The compound is looked upon as a subdivision of the Tatpuruṣa compound. The dvigu compound, having collection as its general sense, is declined in the neuter gender and singular number; when it ends in अ the fem. affix डी is added generally, e.g. पञ्चपात्रम्, त्रिधुवनम्, पञ्चमूली. The Dvigu compound also takes place when a Karmadhāraya compound, having a word denoting a direction or a numeral as its first member, (a) has a tad. affix added to it e.g. पञ्चकपालः (पुरोडाशः), or (b) has got a word placed after it in a



compound e.g. पञ्चगवधनः or (c) has a collective sense e. g. पञ्चपूली; cf. तद्धिताथोत्तरपदसमाहारे च (P. II. 1.51) also cf. Kāś. and S. K. on P. II. 1.51, 52.

**द्विगुपाद** a popular name given by grammarians to the fourth quarter of the second Adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra द्विगुरेकवचनम् II. 4.1.

**द्वितीय** the second consonant in the five groups of consonants, surd aspirate, cf. T. Pr. I. 11; V. Pr. I. 54, R. Pr. VI. 15; it is called द्वितीयस्पर्श also.

**द्वितीयद्विवचन** the reduplication of a root beginning with a vowel prescribed by the rule अजादेद्वितीयस्य P. VI. 1.2.

**द्वितीया** the second case; the accusative case, mainly prescribed for a word which is related as a karmakāraka to the activity in the sentence; cf. P. II. 3.2 to 5.

**द्वित्व** doubling, reduplication prescribed for (1) a root in the perfect tense excepting the cases where the affix आम् is added to the root before the personal ending; e.g. वभूव, चकार, ऊर्णुनाव etc. cf. P. VI. 1.1, 2; (2) a root before the Vikaraṇa affixes सन्, सङ्, श्रु and चङ् e.g. बुभूषति, चेक्रीयते, चर्करीति, जुरोति, अचीकस्त् etc. cf. P. VI. 1.9-11; (3) a word ending in अम् (णमुल्) in the sense of repetition, e.g. स्मरं स्मरं वक्ष्ये, भोजं भोजं व्रजति cf. आभीक्ष्ण्ये द्वे भवतः P. VIII. 1.12 Vārt. 7; (4) any word (a) in the sense of constant or frequent action, (b) in the sense of repetition, (c) showing reproach, or scorn, or quality in the sense of its incomplete possession, or (d) in the vocative case at the beginning of a sentence in some specified senses; reduplication is

also prescribed for the prepositions परि, प्र, सम्, उप, उद्, उपरि, अधि, अधस् in some specified senses cf. P. VIII. 1.1 to 15. A letter excepting ह् and र्, is also repeated, if so desired, when (a) it occurs after the letter ह् or र् which is preceded by a vowel e.g. अर्हः अर्हन् etc. cf. VIII. 4.46; or when (b) it is preceded by a vowel and followed by a consonant e.g. ददयन्, मद्वन् cf. P. VIII. 4.47. For details see Kāś. on VIII. 4.46-52. The word द्वित्व is sometimes used in the sense of the dual number; cf. Kāś. on P. I. 2.51. The words द्वित्व, द्विवचन and द्विरुक्त are generally used as synonyms. Pāṇini generally uses the word द्वे. For द्वित्व in Vedic Literature cf. R. Pr. VI. 1.4; T. Pr. XIV. 1-8; V. Pr. IV. 101-118.

**द्विदण्डयादि** a class of words, which are headed by the word द्विदण्डि and which are all Bahuvrihi compounds, to which the affix इ is found added as a Samāsānta affix e.g. द्विदण्डिः, सपदि etc.; cf. Kāś. on P. V. 4.128.

**द्विरुक्ति** repetition of a word, or of a letter or of a root. See द्वित्व.

**द्विरुच्चारण** phonemic utterance a second time; see द्वित्व.

**द्विरुपवत्** phonemically repeated; see द्वित्व.

**द्विर्भाव** repetition, reduplication. See द्वित्व.

**द्विवचन** see द्वित्व and द्विरुक्ति; the word is very frequently used in the Mahābhāṣya instead of द्वित्व. cf. M. Bh. on I. 1. Āhnika 1, I. 1.7, 10, 57, 59 etc.

**द्विवचन** a case affix of the dual number; a word in the dual number; cf. M. Bh. on I. 1.11, I. 4.21 etc.; cf. द्वयोरर्थयोर्वचनं द्विवचनम् Kāś. on P. V. 3.57.

**द्विवचस्** a word in the dual number ; cf. पष्ठादयश्च द्विवचोन्तमाजः R. Pr. I. 28 where the word द्विवचस् is explained as द्विवचनाभिधायिनः by Uvvaṭa.

**द्विवत्** a syllable consisting of two consonants ; cf. R. T. 245.

**द्विवर्ण** (1) a repeated consonant ; cf. द्विवर्णमेकवर्णवत्, V. Pr. IV. 144 ; (2) doubling, repetition ; cf. ह्रस्वपूर्वो ङकारो द्विवर्णम् T. Pr. IX. 18 ; cf. also T. Pr. XIV. 1. R. Pr. IX. 18.

**द्विस्** double, reduplicated ; the word is frequently used in connection with doubling of consonants or words in the Prātiśākhya Literature as also in the Kātantra, Śakaṭāyana and Haima grammars cf. R. Pr. VI. 1, XV. 5, V. Pr. IV. 101, R. T. 264 ; cf. also Kāt. III. 8.10, Śāk. IV. 1.43 ; Hem. IV. 1.1.

**द्विसन्धि** a kind of विवृत्ति or interval of time in the pronunciation of two consecutive vowels, which as a result of two euphonic changes has a vowel preceded by a vowel ; e.g. अभ्रदुभा उ अंशवे, R. Pr. II. 44.

**द्विस्वर** possessed of two vowels, dissyllabic ; cf. न पदे द्विस्वरे नित्यम् T. Pr. XVI. 17.

**द्विस्त्रुष्ट** a term used for an upadhmāniya letter or a phonetic element resulting from a visarga followed by the letter प् or क्. See उपध्मानीय. The word is also used sometimes for the pronunciation ढ् of इ, and ढ्ह् of इ. See दुःस्त्रुष्ट.

**द्विहल्** possessed of two consecutive consonants ; cf. तस्मात्तु द्विहलः, P. VII. 4.71 ; cf. also M. Bh. on VI. 1.68.

**द्वैधम्** used adverbially for द्विधा in the sense of 'optionally' or 'in two ways' ; cf. द्वैधं शब्दानामप्रतिपत्तिः M. Bh. on P. I. 1.44 Vārt. 15.

**द्वैपद** group of two words ; an expression consisting of two words ; cf. प्र वोचं नः सुमना द्वैपदाश्च R. Pr. VIII. 2.10 ; X. 3 ; XI. 37 etc.

**द्व्यच्** a word possessed of two vowels in it ; dissyllabic words ; the word is frequently used in Pāṇini's Aṣṭādhyāyī and Patañjali's Mahābhāṣya, Kāśikā Vṛtti and other works on Pāṇini's grammar.

**व्यादि** a class of pronouns headed by the pronoun द्वि to which the tad-dhita affixes called विभक्ति, as prescribed by the rules of Pāṇini in the rule पञ्चम्यास्तसिह् and the following ones, are not added. cf. P. V. 3.2.

**द्वयुष्मन्** name of a Saṁdhi made up of two spirants, or resulting in the presence of two spirants or Ūṣman letters e.g. निष्पिध्वरीः, स्वस्ताता ; cf. R. Pr. XI. 22.

ध

**ध्** (1) fourth letter of the dental class (तवर्ग) possessed of the properties नादानुप्रदान, घोष, कण्ठसंयुतत्व and महाप्राण ; (2) substitute ध् for the ह् of ह् before a 'jhal' consonant or at the end of a word e.g. नद्धम्, उपानत् ; cf. P. VIII. 2.34 ; (3) substitute ध् for the letters त् and थ् placed after a fourth letter, e.g. लब्धुम्, दोग्धा etc. cf. P. VIII. 2.40.

**ध** a technical term in the Jainendra Vyākaraṇa for the term सर्वनामस्थान of Pāṇini used for the first five case affixes सु, औ, अस्, अम्, औ and इ (nom. and acc. pl. neuter gender) ; cf. P. I. 1.42, 43. cf. Jain Sū. शिषम् 1.1.31.

**धनजित्** name of the author of a short metrical treatise on roots named धातुकल्पलतिका.

धनेश्वर preceptor of Bopadeva. He wrote Prakriyāratnamāṇi.

धसुञ् tad. affix optionally substituted in the place of the tad. affix धा after the words द्वि and त्रि; e.g. द्विधा, द्वैधम्, त्रिधा, त्रैधम्; cf. P. V. 3.45.

धरणीधर a grammarian of the sixteenth century at the court of Udayasimha who wrote a commentary on the sūtras of Pāṇini which was named वैयाकरणसर्वस्व as also a commentary on the Śikṣā of Pāṇini.

धर्म defined as ऋषिसंप्रदाय, the traditional practices laid down by the sages for posterity; cf. केवलमृषिसंप्रदायो धर्म इति कृत्वा याज्ञिकाः शास्त्रेण अनुविदधते M. Bh. I. 1. Āhnika 1; cf. also धर्म-शास्त्रं in एवं च कृत्वा धर्मशास्त्रं प्रवृत्तम्, M. Bh. on P. I. 2.64, as also धर्मवृत्तकाराः in नैवेश्वर आज्ञापयति नापि धर्मसूत्रकाराः पठन्ति अपवादैरुत्सर्गा बाध्यन्तामिति M. Bh. on I. 1.47; (2) religious merit; cf. धर्मोप-देशनमिदं शास्त्रमस्मिन्नवयवेन शास्त्रार्थः संप्रतीयते, M. Bh. on P. VI. 1.84, cf. also ज्ञाने धर्म इति चेतथासधर्मः M. Bh. I. 1. Āhnika 1; (3) property possessed by a thing or a letter or a word. e.g. वर्णधर्मः; cf. Kāś. on P. I. 2.29; cf. also Kāś. on P. II. 1. 55, II. 3.33, VIII. 1.4. cf. also R. Pr; III 8, 13 XIV.1 etc.; (4) the characteristic of being in a substance; in the phrase अयं घटः the dharma viz. घटत्व is predicated of this (इदम्) or, in other words the designation pot (घटसंज्ञा) is the predication; the explanation in short, can be given as घटत्ववान् इदं-पदार्थः or घटाभिन्नः इदंपदार्थः

धर्मकीर्ति a Jain scholar called by the name कीर्ति also, who was the author of धातुप्रत्ययपञ्चिका and रूपावतार a well-known treatise on roots; cf. बोपदेवमहाप्राह्मणस्तो वामनदिग्गजः । कीर्तिरेव प्रसङ्गेन माधवेन समुद्धृतः ॥ He is believed to have been the first grammarian

who arranged the sūtras of Pāṇini according to the subject matter. He lived in the eleventh century A.D.

धर्मन् (1) a thing possessed of properties, द्रव्य; cf. धर्मेशब्देन धर्मा मण्यन्ते Kāś. on P. III. 3.77; cf. also the common expression धर्मिग्राहकमानात् Par. Śek. on Pari. 55, 66, 79, 82; (2) the same as dharma in rare cases according to the dictum धर्मधर्मिणोर-भेदोपचारः e.g. वर्णैकं देहि, पुराणैकं देहि; cf. Durghaṭa Vṛ. on P. II. 1.49.

धा tad. affix (1) applied to a numeral in the sense of a kind (प्रकार) or a division of time, e.g. एकधा, द्विधा, त्रिधा etc.; cf. P. V. 3.42, 43; (2) applied to बहु to show divisions of a short time; e.g. बहुधा दिवसस्य सुप्ते and बहुधा मासस्य सुप्ते; cf. Kāś. on P. V. 4.20.

धातु (1) a root; the basic word of a verbal form, defined by the Bhāṣya-kāra as क्रियावचनो धातुः or even as भाववचनो धातुः, a word denoting a verbal activity. Pāṇini has not defined the term as such, but he has given a long list of roots under ten groups, named daśagaṇī, which includes about 2200 roots which can be called primary roots as contrasted with secondary roots. The secondary roots can be divided into two main groups (1) roots derived from roots (धातुजधातवः) and (2) roots derived from nouns (नामधातवः). The roots derived from roots can further be classified into three main subdivisions: (a) causative roots or गिजन्त, (b) desiderative roots or सन्नन्त, (c) intensive roots or यङन्त and यङ्लुगन्त; while roots derived from nouns or denominative roots can further be divided into क्यजन्त, काम्यजन्त, क्यङन्त, क्यपन्त, गिङन्त, क्तिङन्त, and the miscellaneous ones (प्रकीर्ण) as derived from nouns like कण्डू (कण्डूवादि)

by the application of the affix यक् or from nouns like सत्य, वेद, पाश, मुण्ड, मिश्र, etc. by the application of the affix णिच्. Besides these, there are a few roots formed by the application of the affix आय and ईय (ईयद्). All these roots can further be classified into Parasmaipadin or Parasmaibhāṣā, Ātmanepadin or Ātmanebhāṣā and Ubhayapadin. Roots possessed of a mute grave (अनुदात्त) vowel or of the mute consonant ह added to the root in the Dhātupāṭha or ending in the affixes यद्, वयद् etc. as also roots in the passive voice are termed Ātmanepadin; while roots ending with the affix णिच् as also roots possessed of a mute circumflex vowel or a mute consonant न् applied to them are termed Ubhayapadin. All the rest are termed Parasmaipadin. There are some other mute letters or syllables applied by Pāṇini to the roots in his Dhātupāṭha for specific purposes; e.g. द at the end to signify prohibition of वृद्धि to the penultimate अ in the aorist, e.g. अकसीत् cf. P. VII. 2.5; इर् to signify the optional substitution of अ or अह् for the affix च्लि of the aorist, e.g. अभिदत्, अभैसीत्; cf. P. III. 1.57; उ to signify the optional application of the augment इ (इद्) before क्त्वा e.g. शमित्वा, शान्त्वा; cf. P. VII. 2.56; ङ to signify the optional application of the augment इ (इद्) e.g. गोप्ता, गोपिता, cf. P. VII. 2.44; आ to signify the prohibition of the augment इद् in the case of the past pass. part. e.g. क्षिप्णाः, स्वित्राः, cf. P. VII. 2.16; इ to signify the addition of a nasal after the last vowel e.g. निन्दति from निदि, cf. P. VII. 1.58; ऋ to signify the prohibition of ह्रस्व to the penultimate long vowel before णिच्, e.g. अशशात्, cf. P. VII. 4.2; ल to signify the substitution of अह्

for च्लि in the aorist, e.g. अगमत्, cf. P. III. 1.55; ओ to signify the substitution of न् for त् of the past pass. part. e.g. लग्नः, आपीनः, सूनः, दूनः etc.; cf. P. VIII. 2.45. Besides these, the mute syllables जि, टु and डु are prefixed for specific purposes; cf. P. III. 2.187, III. 3.89 and III. 3.88. The term धातु is a sufficiently old one which is taken by Pāṇini from ancient grammarians and which is found used in the Nirukta and the Prātiśākhya works, signifying the 'elemental (radical) base' for nouns which are all derivable from roots according to the writers of the Nirukta works and the grammarian Śākaṭāyana; cf. नाम च धातुजमाह निरुक्ते व्याकरणे शक्यस्य च लोकम् M. Bh. on P. III. 3.1. Some scholars have divided roots into six categories; cf. तत्र धातवः षोढा (a) परिपठिताः भूवादयः, (b) अवरिपठिता आन्दोलयत्यादयः, (c) परिपठितापरिपठिताः (सूत्रपठिताः) स्तुक्कर्मस्तम्भेत्यादयः, (d) प्रत्ययधातवः सनाद्यन्ताः, (e) नामधातवः कण्वादायः, (f) प्रत्ययनामधातवः होङगदमङ्गी-वप्रभृतयः; cf. Śrīngāra Prak. I. For details see M. Bh. on P. I. 3.1 as also pp. 255, 256 Vol. VII. Vyākaraṇa-Mahābhāṣya published by the D.E. Society, Poona. (2) a technical term of Jainendra grammar for अकर्मक.

**धातुकल्पलतिका** a short treatise on the roots of the different conjugations written by a grammarian named Dhanañjaya.

**धातुकारिकावली** a grammatical work in verse written by Varadarāja, the pupil of Bhaṭṭojī Dīkṣita who lived in the 17th century. Besides Kārikāvalī, Varadarāja wrote लघु-कौमुदी and मध्यमौमुदी also.

**धातुदीपिका** (1) name of a commentary on the Kavikalpadruma of Bopadeva by Rāmānāṁkāra; (2)

name of a commentary on the Kavikalpadruma by Durgādāsa who wrote a commentary on the Mugdhabodha also.

धातुपाठ (i) name given in general to the several collections of roots given generally with their meanings by grammarians belonging to the various schools of grammar. These collections are given as necessary appendixes named Khila to their grammars by the well-known grammarians of Sanskrit such as Pāṇini, Śākaṭāyana and others (ii) a small treatise on roots written by Bhīmasena who gave meanings to roots. Pāṇini's Dhātupāṭha contains two thousand roots which were actually used in the current language. Whitney propounded all the roots were never used but Bühler and Edgren opposed this view. A number of Prākṛit, Pāli and Deśya roots are also found in it.

धातुपाठवृत्ति a commentary on the Dhātupāṭha by Nāgeśa.

धातुपारायण (i) a word used by Kāśikā, along with Nāmapārāyaṇa, is an old term signifying a manual of roots. Such manuals were current even before Pāṇini. (ii) a grammatical treatise dealing with roots written as a supplementary work by Jumarānandin to his grammar work called Rasavatī, which itself was a thoroughly revised and enlarged edition of the Rasavatī a commentary written by Kramadīśvara on his own grammar named Saṁkṣiptasāra. Jumarānandin is believed to have been a Jain writer who lived in the fifteenth century, (iii) A work on roots by Hemacandra with his own commentary.

He has listed 1980 roots and divided them into nine classes (gaṇas). The work was first published by J. Kirste in 1899 at Vienna.

धातुप्रकाश a work dealing with roots written as a supplementary work by Balarāma-Pañcānana to his own grammar named Prabodha-Prakāśa.

धातुप्रत्ययपत्रिका a work dealing with verbal forms written by Dharmakīrti, a Jain grammarian of the eighth century.

धातुप्रदीप a work dealing with verbal forms written by Maitreya Rakṣita, a Buddhist writer and a famous grammarian belonging to the eastern part of India who lived in the middle of the twelfth century. He is believed to have written many scholarly works in connection with Pāṇini's grammar out of which the Tantrapradīpa is the most important one. The work Dhātupradīpa is quoted by Śaraṇadeva, who was a contemporary of Maitreya Rakṣita, in his Durghaṭa-vṛtti on P. II. 4.52.

धातुमञ्जरी called also धातुसंग्रह attributed to a grammarian named Kāśinātha.

धातुमाला a work on roots in verse-form attributed to a grammarian named Iśvarakānta.

धातुरत्नमञ्जरी a treatise dealing with roots believed to have been written by Rāmasimhavarman.

धातुरत्नाकर a work dealing with roots believed to have been written by Nārāyaṇa who was given the title वन्ध. He lived in the seventeenth century; a work named सारावलिख्याकरण is also believed to have been written by him.

**धातुरत्नावली** a short list of the important roots from the Dhātupāṭha of Pāṇini, given in verse by चोक्षनाथ a grammarian of the 17th century.

**धातुलोप** an elision of a portion of a root ; cf. न धातुलोप आर्धधातुके, P. I. 1.4.

**धातुवृत्ति** a general term applied to a treatise discussing roots, but specifically used in connection with the scholarly commentary written by Mādhavācārya, the reputed scholar and politician at the court of the Vijayānagara kings in the fourteenth century, on the Dhātupāṭha of Pāṇini. The work is generally referred to as माधवीया-धातुवृत्ति to distinguish it from ordinary commentary works called also धातुवृत्ति written by grammarians like Vijayānanda and others.

**धातुव्याकरण** a grammar dealing with verbs believed to have been written by Vaṅgasena.

**धातुसंयन्त्रपाद** conventional name given to the fourth pāda of the third Adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra धातुसंयन्त्रे प्रत्ययाः P. III. 4.1.

**धातूपदेश** enumeration or recital of roots in the Dhātupāṭha ; cf. प्रकृत्युप-पदोपाधयश्चेपदिष्टाः । क । धातूपदेशे प्रातिपदिको-पदेशे च । M. Bh. on P. III. 1.1.

**धात्वर्थ** lit. meaning of a root, the verbal activity, named क्रिया or भाव; cf. धात्वर्थः क्रिया; M. Bh. on III. 2.84, III. 2.115. The verbal activity is described generally to be made up of a series of continuous subordinate activities carried on by the different kārakas or agents and instruments of verbal activity helping the process of the main activity. When the process of the verbal activity is complete, the completed activity is

looked upon as a substantive or dravya and a word denoting it, such as पाक, or याग does not get conjuga-tional affixes, but it is regularly declined like a noun. Just as त्वार्थे, द्रव्य, लिङ्ग, संख्या, and कारक are given as प्रातिपदिकार्थे, in the same manner क्रिया, काल, पुरुष, वचन or संख्या, and कारक are given as धात्वर्थे, as they are shown by a verbal form, although strictly speaking verbal activity (क्रिया or भाव) alone is the sense of a root, as stated in the Mahābhāṣya. For details see Vaiyāk. Bh. Sāra, where it is said that fruit (फल) and effort (व्यापार) are expressed by a root, cf. फलन्यापारयोर्धातुः. The five senses given above are in fact conveyed not by a root, but by a verb or भाव्यात or तिङन्त.

**धान्यपाद** a popular name given to the second pāda of the fifth adhyāya of Pāṇini's Aṣṭādhyāyī possibly because the pāda begins with the Sūtra धान्यानां मवने क्षेत्रे खब्, P. V. 2.1.

**धारण** (1) suppression of a consonant, out of two successive consonants which is looked upon as a fault of recital ; e.g. हयामि when recited as वयामि ; cf. धारणमनुपलब्धिः Uvvaṭa on R. Pr. XIV. 6 ; (2) repetition of a consonant which is also a fault ; e.g. ज्योतिष्कृत् for ज्योतिष्कृत् ; cf. Uvvaṭa on XIV. 6 ; cf. also धारयन्तः परक्रमं etc. explained by Uvvaṭa as सान्तस्य संयोगस्य आदौ रक्तं धारयन्तो विलम्बमानाः परक्रमं कुर्वन्ति where धारयन्तः means 'lengthening' or 'prolonging' cf. R. Pr. on XIV. 23 ; (3) the peculiar position of the mouth (मुखसंधारणम्) by which a double consonant is recited as a single one, cf. द्विवर्णमेकवर्णवत् (एकव प्रयत्ननिर्वर्त्यं) धारणात् e.g. व्यात्तम्, कुक्कुटः, cf. V. Pr. IV. 144.

**धि** (1) a technical term used for sonant constants in the Prātiśākhya

and old grammar works; cf. पि शेषः V. Pr. I. 53, explained by Uvvaṭa as वर्गाणां उत्तराख्यः यरलवदकाराश्च पिः V. Pr. I. 53; the term पि corresponds to ह्रस्व of Pāṇini; (2) personal ending पि substituted for हि of the impera. 2nd sing. e.g. जुहुषि, छिन्धि, भिन्धि, धुषि, रारुषि etc.; cf. P. V. 4.101-103.

पु a technical term in the Jainendra Vyākaraṇa for पातु (a root) which is used freely by the ancient grammarians and Pāṇini.

पुट् (ः) the augment पु prefixed to the consonant स following upon the consonant ह् or न् occurring at the end of a word; e.g. शलिदस्ताये, महान्स्ताये, etc.; cf. P. VIII. 3.29; (2) technical short term for पातु (root), the technical term is धुष्, but the nom. sing. used is पुट्; (3) a technical term standing for consonants excepting semi-vowels and nasals; cf. पुट्श्च धुटि Kāt. III. 651. The term is used in the Kātantra Vyākaraṇa. It corresponds to the term झर् of Pāṇini.

धुना tad. affix called Vibhakti tad. affix, applied to the word इदम् when इदम् is changed into अ; cf. इदमः अश्मावः धुना च प्रत्ययः Kāś. on P. V. 3.17.

धुष् a short term for पातु or root. See पुट्.

धूमादि a class of words headed by the word धूम to which the tad. affix अक (बुक्) is added in the miscellaneous (शेषिक) senses; e.g. धौमकः, खाण्डकः etc.; cf. Kāś. on P. IV. 2.127.

धृत or धृतप्रचय a kind of original grave vowel turned into a circumflex one which is called प्रचय unless followed by another acute or circumflex vowel. The Taittirīya Prātiśākhya has mentioned seven varieties of this 'pracaya' out of which धृतप्रचय

or धृत is one. For details see Bhāṣya on धृतः प्रचयः कौण्डिन्यस्य, T. Pr. XVIII. 3.

धेय tad. affix धेय applied to the words माग, रूप and नाम in the same sense as those words possess; e.g. मागधेयम्, cf. Kāś. on P. V. 4.25.

ध्मात् name of a fault in the pronunciation of a vowel when on account of fullness of breath it appears as uttered long (दीर्घ), although really it is short; cf. आत्तभूयिष्ठतया हस्त्रोपि दीर्घ इव लक्ष्यते, Kaiyaṭa on I. 1. Āhnika 1. Vārt. 18.

ध्वम् tad. affix ध्वम् substituted for धा optionally after the word एक e.g. ऐकध्वम्, एकधा; cf. P. V. 3.44.

ध्यानग्रहकार a great grammarian who composed an important work called ध्यानग्रह. Bhartṛhari in his Dīpikā on Mahābhāṣya (p. 261, l. 20-21) refers to his opinion ध्यानग्रहकारेणोक्त-अप्राप्ते पूर्व-विप्रतिषेधादन्तरङ्गत्वाद्वा etc. He is also referred to by Bhartṛhari in his auto commentary on Vākyapadīya (II. 208). Bhāmaha (600 A.D. circa) in his Kavyālaṅkāra (V. i) refers to a work called ध्यानग्रह which is helpful in crossing the ocean of grammar.

ध्वे kṛt affix ध्वे seen in Vedic Literature, substituted for त्वा optionally; e.g. साद्वे, साद्वत्; cf. P. VI. 3.113.

ध्रुव (ः) fixed, stationary, as contrasted with moving (अध्रुव) which is termed अपादान and hence put in the ablative case; cf. ध्रुवमपायेऽपादानम् P. I. 4.24; (2) repeated sound (नाद) of a third or a fourth consonant of the class consonants when it occurs at the end of the first word of a split up compound word; cf. R. Pr. VI. 11 and XI. 24.

**ब्रौव्य** (1) fixed ; of a stationary nature; cf. तोऽधिकरणे च ब्रौव्यगतिप्रत्यवसानार्थेभ्यः P. III. 4.76; also cf. Vāk. pad. III. 7. 138, 139; (2) notion of stability in contrast with an object which is moving or being abandoned.

**ध्वज** a variety of vedic recital. It is defined as ब्रूयादादेः क्रमं सम्यगन्तादुत्तारयेषदि । वर्गे च ऋचि वा यत्र पठनं स ध्वजः स्मृतः ॥ आदेः क्रमः—ओषधयः सं । सं वदन्ते । वदन्ते सोमेन । सोमेन सह । सह राज्ञा । राजेति राज्ञा । यस्मै कुणोति । कुणोति ब्राह्मणः । ब्राह्मणस्तं । तं राजन् । राजन् पारयामसि । पारयामसीति पारयामसि । अन्तादुत्तारणं—पारयामसीति पारयामसि । राजन् पारयामसि । तं राजन् ब्राह्मणस्तं । कुणोति ब्राह्मणः । यस्मै कुणोति । राजेति राज्ञा । सह राज्ञा । सोमेन सह । वदन्ते सोमेन । सं वदन्ते । ओषधयः सं ।

**ध्वनि** (1) sound ; cf. ध्वनिं कुर्वन्नेवमुच्यते—शब्दं कुरु शब्दं मा कार्षीः M. Bh. I. 1. Āhnika 1 ; cf. also Vāk. pad. I. 77 ; cf. also स्फोटः शब्दः, ध्वनिः शब्दगुणः, M. Bh. on I. 1.70 Vārt. 5. ध्वनि or sound is said to be the indicator ( सूचक or व्यञ्जक ) of स्फोट, the eternal sound. cf. Vāk. pad. I. 44-100.

**ध्वनित** suggested, as opposed to उक्त expressed ; the word is found frequently used in the Paribhāṣendu-śekhara and other works in connection with such dictums as are not actually made, but indicated in the Mahābhāṣya.

**ध्वम्** personal-ending of the sec. pers. pl. Ātmanepada, substituted for ह् of the 10 lakāras.

**ध्वात्** personal-ending in Vedic Literature, substituted for ध्वम् of the sec. pers. pl. Ātmanepada ; e.g. वारयध्वात् for वारयध्वम् cf. P. VII. 1.42.

**ध्वान** the second out of the seven positions of voice in the Veda recital which are—उपांशु, ध्वान, निमद, उपदिमत्, मन्द्र, मध्यम and तार.

**ध्ये** personal-ending of the sec. pers. pl. Ātmanepada in the present and perfect tenses.

न

**न्** fifth consonant of the dental class of consonants which is possessed of the properties घोष, नादानुप्रदान, अल्प-प्राणत्व, संबृतकण्ठत्व and आनुनासिक्य. In Pāṇini's grammar the nasal consonant न् (a) is added as an augment prescribed as नृह् or नुम् which originally is taken as न्, but afterwards changed into अनुस्वार or परस्वर्ण as required, as for example in-पयांसि, यशांसि, निन्दति, वन्दति etc.; cf. P. VII. 1.58-73, VII. 1.79-83 ; VIII. 3.24 ; (b) is changed into ण् when it directly follows upon ऋ, ॠ, ॡ or ॢ or even intervened by a vowel, a semivowel except ह्, a guttural consonant, a labial consonant or an anusvāra ; cf. P. VIII. 4.1.1-31. (c) is substituted for the final न् of a root, e.g. प्रशान्, प्रतान् cf. P. VIII. 2.64, 65.

**न** (1) the consonant न् (see न् above) with the vowel added to it for facility of utterance, cf. T. Pr. 1.21 ; (2) tad. affix न added to words headed by पामन् in the sense of possession ; e.g. पामनः, हेमनः etc. , cf. P. V. 2.100 ; (3) tad. affix न as found in the word ज्योस्त्ना derived from ज्योतिश्, cf. P. V. 2.114 ; (4) उपādi affix न as found in the word स्त्रोतः ; cf. Kāś. on P. VI. 4.19 ; (5) the कृt affix नह् as also नन् prescribed after the roots यञ्, याच्, यत्, विच्छ्, प्रच्छ्, रक्ष् and स्वप्, e.g. यज्ञः, याच्या, प्रश्नः etc., cf. P. III. 3.90, 91 ; (6) the negative particle न given by Pāṇini



as नञ् and referred to in the same way, which (i.e. न.) when compounded with a following word, is changed into अ or अन् or retained in rare cases as for instance in नम्राद्, नासलौ, नक्षत्रम् etc. cf. P. VI. 3.73-75; (7) tad. affix न (नञ्) applied to the words स्त्री and पुंस in senses given from P. IV. 1.92 to V. 2.1 e.g. स्त्रीणं, पौंसम् cf. IV. 1.87.

नकार the consonant न to which the vowel अ and the affix कार are added for facility of utterance; e.g. तथा नकार उदये लकारे R. Pr. IV. 8; cf. V. Pr. I. 17.21.

नङ् krt affix न applied to the roots यञ्, याञ्, यत् and others in the sense of verbal activity; e.g. यज्ञः, याच्या, यत्नः etc cf. P. III. 3.90, 91. See न (5).

नजिङ् krt. affix नञ् applied to the roots खप्, वृप् and धृप् in the sense of 'habituated' e.g. स्वप्नङ्, धृष्णङ्; see Kāś. on P. III. 2.172.

नञ् the negative particle (नञ्) which possesses the six senses which are sketched as सावृत्त्यं तदभावश्च तदन्यत्वं तदल्पता । अप्राशस्त्यं विरोधश्च नञर्थः पद प्रकीर्तिताः ॥ and which are respectively illustrated by the examples अनिष्टः शरः, भूतले घटे नास्ति, अघटः पटः, अनुदरमुदर तरण्याः, अत्राक्षगो वार्धुषिकः and असुरः दैत्यः । See न (6)

नन्तत्पुरुष a compound with न as its first member which is changed into अ or अन्, or remains unchanged, the indeclinable न (नञ्) possessing any one of the six senses given above under न (6); e.g. अत्राक्षगः, अनश्वः, नमुचिः etc.; cf. P. VI. 3.73-77.

नन्समास a compound with न (नञ्) as its first member; the term is found used in the Mahābhāṣya for both the नन्तत्पुरुष as well as the नञ्बहुव्रीहि.

compounds; cf. M. Bh. on P. I. 4.1 Vārt. 19; also on P. II. 1.1.

नञ्स्वरवलीयस्त्व the superiority, or strength of the accent caused by नन्समास which sets aside the accent caused by the case affix; cf. विभक्ति-स्वरान्नञ्स्वरो वलीयान् P. VI. 2.158 Vārt 13.

नडादि (1) a class of words headed by the word नड to which the tad. affix आयन (फक्) is added in the sense of गोत्र (grandchild and further descendants); e.g. नाडायणः, चारायणः; cf. Kāś. on P. IV. 1.99; (2) a class of words headed by नड to which the affix ईय (छ) is added, together with the augment क placed after the word and before the affix, in the four senses prescribed in P. IV. 2.67-70; e.g. नडकीयम्, प्लक्षकीयम्; cf. Kāś. on P. IV. 2.91.

नत cerebralized; changed into ण. The change of the consonant न् into ण is called नति in the old Prātiśākhya works; cf. स्पशे वोष्मणि चान्ते R. Pr. IV. 11.

नति lit. inclination, bending down; the word is used generally in the technical sense of 'cerebralization' but applied to the change of न् into ण as also that of स् into ष; cf. दन्त्यस्य मूर्धन्यापत्तिर्नतिः, V. Pr. I. 42. The root नम् is used in the sense of 'cerebralizing' or 'being cerebralized'; very frequently in the Prātiśākhya works; e.g. the word नम्यते is used in the sense of 'is cerebralized'; and नमयति in the sense of 'cerebralizes' and नामिन् in the sense of 'causing cerebralization'; cf. फक्कारादयो दश नामिनः स्वराः, पूर्वो नन्ता नतिषु नम्यमुत्तरम् R. Pr. I. 27.

नदी a technical term applied in Pāṇini's grammar to words in the feminine gender ending in ई and ऊ except-

ing a few like स्त्री, श्री, भू and others; it is optionally applied to words ending in इ and उ, of course in the fem. gender, before case affixes of the dative, ablative, genitive and locative sing. The term was probably in use before Pāṇini and was taken from the fem. word नदी which was taken as a model. Very probably there was a long list of words like नद (नदद्) चोर (चोरद्) etc. which were given as ending in इ and to which the affix ई (ङीप्) was added for forming the feminine base; the first word नदी so formed, was taken as a model and all words in the list and similar others were called नदी; cf. P. I. 4. 3-5.

नद्ध a fault of pronunciation when a letter, although distinctly pronounced inside the mouth, does not become audible, being held up (बद्ध) by the lips or the like. The fault is similar to अम्बुद्ध; cf. ओष्ठाभ्यामम्बुद्धमाह नद्धश्च R. Pr. XIV. 2.

नद्यादि a class of words headed by नदी, मही and other fem. nouns to which the taddhita affix एय (ङ्ङ्) is added in the miscellaneous (शैबिक) senses; e.g. नादेयम्, माहेयम्, वाराणसेयम्, [श्रावस्तेयम् etc.]; cf. Kāś. on P. IV. 2.97.

नन् कृि affix न applied to the root स्वप् to show verbal activity; e.g. स्वप्नः; cf. P. III. 3.9r.

नन्त् one that causes cerebralization; cf. पूर्वो नन्ता नतिषु नन्त्यमुत्तरम् R. Pr. I. 27. See नति.

नन्दकिशोर (भट्ट) a writer of a supplement to Mugdhabodha. He lived in the eighteenth century.

नन्दसुन्दर a Jain grammarian who wrote a gloss (अवचूरि) on the हैमशब्दा-नुशासनवृत्ति.

नन्दिकेश्वर an ancient grammarian who has written a short work in verses on grammar in general, which is named नन्दिकेश्वरकारिकासूत्र. There is a scholarly commentary upon it written by उपमन्यु.

नन्दिकेश्वरकारिका a short treatise of 28 stanzas, attributed to an ancient grammarian नन्दिकेश्वर, which gives a philosophical interpretation of the fourteen sūtras attributed to God Śiva. The authorship of the treatise is assigned traditionally to the Divine Bull of God Śiva. See नन्दिकेश्वर. The treatise is also named नन्दिकेश्वरकारिकासूत्र.

नन्दिकेश्वरकारिकाविवरण called also नन्दिकेश्वरकारिकाटीका a gloss written by Upamanyu on नन्दिकेश्वरकारिका. See नन्दिकेश्वरकारिका.

नन्द्यादि name given to the class of roots beginning with the root नन्द, which includes the roots वाञ्च्, मद्, दूष्, शुम्, and others as given in the Gaṇapāṭha. These roots have the affix ल्यु i.e. अन added to them in the sense of agent. e.g. नन्दनः, वाञ्चनः, मदनः, वर्धनः, शोभनः, रमणः, दर्पणः, जनार्दनः, यवनः etc.; cf. P. III. 1.134.

नपुंसक lit. a word which is neither in the masculine nor in the feminine gender; a word in the neuter gender; cf. R. Pr. XIII. 7, V. Pr. II. 32; III. 138; cf. P. VI. 3.75, on which the Siddhānta Kaumudī observes न स्त्री पुमान् नपुंसकम्। स्त्रीपुंसयोः पुंसकभावो निपातनात्।

नपुंसकस्वर the special accent viz. the acute accent for the first vowel for nouns in the neuter gender excepting those that end in इप्, as prescribed by नन्विषयस्यानिसन्तस्य Phit-sūtra 11; cf. नपुंसकस्वरो मा भूत् M. Bh. on P. VII. 1.77.

नम्य capable of being cerebralized.  
See नति.

नर person ; personal ending ; the term is used in connection with (the affixes of) the three persons प्रथम, मध्यम, and उत्तम which are promiscuously seen sometimes in the Vedic Literature ; cf. सुषिडुपमहलिङ्गनराणां... व्यत्ययमिच्छति...M. Bh. on III. 1.85.

नरेन्द्रसुरि an old grammarian believed to have been the original writer of the Sārasvata Vyākaraṇa, on the strength of references to him in the commentary on the Sārasvata Vyākaraṇa written by क्षेमेन्द्र as also references in the commentary on the Prakriyākaumudī by Viṭṭhaleśa. He is believed to have lived in the tenth century A. D.

नरेन्द्राचार्य the same as नरेन्द्रसुरि. See नरेन्द्रसुरि.

नलोप elision of न्, which in Pāṇini's grammar is sometimes taken as valid for certain grammatical operations, and otherwise for other operations ; cf. नलोपः सुप्स्वरसंज्ञातुर्विधिषु कृति P. VIII. 2.2.

नवगणी a term used in connection with the first nine gaṇas or conjugations given by Pāṇini in his Dhātupāṭha, the tenth conjugation being looked upon as a secondary conjugation.

नवाह्निकी name given to the first nine Āhnikas or lessons of the Mahābhāṣya which are written in explanation of only the first pāda of the first Adhyāya of Pāṇini's Aṣṭādhyāyī and which contain almost all the important theories, statements and problems newly introduced by Patañjali.

नव्यमत a term used for the differentiation in views and explanations

held by the comparatively new school of Bhaṭṭojī Dikṣita, as contrasted with those held by Kāśikākāra and Kaiyaṭa ; the term is sometimes applied to the differences of opinion expressed by Nageśa-bhaṭṭa in contrast with Bhaṭṭojī Dikṣita. For details see p.p. 23-24 Vol. VII. of the Pāṭaṇjala Mahābhāṣya ed. D.E. Society, Poona.

नष्ट elided or dropped ; a term used as a synonym of 'lupta' in some commentaries.

नष्टरूपा name given to an anuṣṭup verse which has nine, ten and eleven syllables respectively for the first, second and third feet ; e.g. विवृच्छामि पात्र्यान् देवान् R. V. I. 120. 4 ; cf. R. Pr. XVI. 29. The verse has got 32 syllables, but it has only three feet instead of four.

नष्टाश्वदग्धरथन्याय the maxim one losing a horse and the other losing the chariot, later on combining themselves with one's chariot and another's horse and getting their purpose served. Patañjali refers to this maxim while commenting on संप्रयोगो वा नष्टाश्वदग्धरथवत् । Vār. 16 on स्थानेऽन्तरतमः । P. I. 1-50. ऋकार tells अकार that you do not have an original (स्थानी) and I do not have a substitute (आदेश) ; let us enter into com.

ना (1) tad. affix ना as also नाच् prescribed respectively after वि and नच् (negative particle न) in the sense of separation ; e.g. विना, नाना ; (2) case ending ना substituted for the ins. sing. affix दा (called also आद् in ancient grammars) in the masculine gender after words called वि i.e. words ending in इ or उ excepting such as are called नदी.

नागेश the most reputed modern scholar of Pāṇini's grammar, of the eight-

eenth century, who was well-versed in other Śāstras also, who lived in Benares in the latter half of the seventeenth and the first half of the eighteenth century. He wrote many masterly commentaries known by the words शेखर and उद्घोत on the authoritative old works in the different Śāstras, the total list of his small and big works together well nigh exceeding a hundred. He was a bright pupil of Hari Dikṣita, the grandson of Bhaṭṭojī Dikṣita. He was a renowned teacher also, and many of the famous scholars of grammar in Benares and outside at present are his spiritual descendants. He was a Mahārāṣṭriya Brāhmaṇa of Tāsgaon in Sātārā District, who received his education in Benares. For some years he stayed under the patronage of Rāma, the king of Śrīngibera at his time. He was very clever in leading debates in the various Śāstras and won the title of Sabhāpati. Out of his numerous works, the Uddyota on Kaiyaṭa's Mahābhāṣyapradīpa, the Laghuśabdenduśekhara on the Siddhānta Kaumudī, Laghumañjūṣā and the Paribhāṣenduśekhara are quite well-known and studied by every one who wishes to get proficiency in Pāṇini's grammar. For details see pp. 21-24 and 401-403, Vol. VII of the Pātañjala Mahābhāṣya ed. D. E. Society, Poona.

नाम् see ना.

नाट् tad. affix नाट applied to the prefix अव optionally with the affixes टीट् and भ्रट्; e.g. अवनाटम्, अवटीटम्, अवभ्रट्; cf. Kāś. on P. V. 2.37.

नाद (1) voice; resonance; tone; the sound caused by the vibration of the vocal chords in the open glottis

when the air passes through them; cf. वर्णोत्पत्त्यनन्तरभावी अनुरणनरूपः शब्दः नादः Uddyota on M. Bh. on P. I. 1.9; cf. also संघृते कण्ठे यः शब्दः क्रियते स नादसंज्ञो भवति T. Pr. II. 4; (2) sound, articulate sound generally without sense which is momentary; (3) the highest sound. See परा.

नादानुप्रदान having voice (नाद) as their main cause; a term used in connection with vowels and sonant consonants which are caused by नाद; cf. नादः अनुप्रदानं स्वरघोषवस्तु । अनुप्रदीयते अनेन वर्णः इति अनुप्रदानं मूलकारणम्, com. on T. Pr. II. 8.

नादि (a root) beginning with न् in the Dhātupāṭha as contrasted with one beginning with ण् (णादि) whose ण् is, of course, changed into न् when conjugational and other forms are arrived-at; cf. सर्वे नादयो णोपदेशा नृति-नन्दिनर्दिनक्षिनाटिनाथृनाथृनृवर्जम् M. Bh. on VI. 1.65.

नादिन् possessed of नाद; sonorous, resonant. See नाद.

नानापद different words as opposed to समानपद or a single word; cf. V. Pr. III. 80; T. Pr. XXIV. 3, XX. 3.

नान्तरीयक absolutely necessary; being, in a way, inseparable; cf. कश्चिदन्नाथी शालिकलापं सत्पुत्रं सपलालमाहरति नान्तरीयकत्वाद् M. Bh. on P. III. 3.18 on which Kaiyaṭa observes अन्तराशब्दो विनार्ये । अन्तरे भवमन्तरीयम् । तत्र नन्तमासे कृते ष्वो-दरादेत्वाद्वाच्यकारवचनप्रामाण्याद्वा नलोपाभावः ।

नापुंसक the same as नपुंसकलिङ्ग or neuter gender; cf. नापुंसकं भवेत्तस्मिन् । नपुंसके भवं नापुंसकम् M. Bh. on IV. 1.3.

नाम् the genitive affix आम् together with the augment न् prefixed to it; cf. नामि P. VI. 4.3.

नामज a word or noun derived from a noun, as opposed to धातुज a word derived from a root.

नामधातु a denominative root; the term सुधातु is also used for नामधातु; cf. सुधातुर्नामधातुरभिधीयते Nyāsa on P. VI. 1.3. See the word धातु.

नामन् noun, substantive; one of the four categories of words given in the Nirukta and other ancient grammar works; cf. चत्वारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च, Nir. 1. 1. The word is defined as सत्त्वप्रधानानि नामानि by standard grammarians; cf. Nir. I. 1.; cf. also सत्त्वाभिधायकं नाम, R. Pr. XIII. 8; V. Pr. VIII. 49 and com. thereon. Pāṇini divides words into two categories only, viz. सुवन्त and तिङन्त and includes नामन्, उपसर्ग and निपात under सुवन्त. The Śṛṅgāra-prakāśa defines नामन् as follows—अनपेक्षितशब्दस्युत्पत्तीनि सत्त्वभूतार्थाभिधायीनि नामानि । तानि द्विविधानि । आविष्टलिङ्गानि अनाविष्टलिङ्गानि च । The word नामन् at the end of a ṣaṣṭhī-tatpuruṣa compound signifies a name or Saṃjñā e.g. सर्वनामन्, दिदनामन्, छन्दोनामन्; cf. also Bhāṣā-vṛtti on संज्ञायां कथ्योशीनरेषु P. II. 4.20 and संज्ञायां श्रुतं P. III. 2.46 where the author of the work explains the word संज्ञायां as नाम्नि. The word is used in the sense of 'a collection of words' in the Nirukta, cf. अन्तरिक्षनामानि, अपत्यनामानि, ईश्वरनामानि, उदकनामानि, etc.

नामपारायण a work for the oral recital of nominal words. It may have been of the nature of a lexicon. Such works are refused to by Kāśikā: वृत्तौ भाष्ये तथा धातुनामपारायणादियु । विप्रकीर्णस्य तन्त्रस्य क्रियते सारसंक्षेपः ॥ intro. verse 1. No. such work is extant.

नामलिङ्गानुशासन a treatise in which words with their genders are given. The term is usually used in connection with the great dictionary by अमरसिंह which is called नामलिङ्गानुशासन or अमरकोष.

नामाख्यातसरूप similar in form both as a verb and as a noun; cf. Vāk. pad. II. 318.

नामिन् (vowels) which cause cerebralization; the ten vowels क, ऋ, इ, ई, उ, ऊ, ए, ओ, ऐ, औ; cf. ऋकारादयो दश नामिनः स्वराः R. Pr. I. 27. cf. also R. T. 94. See the word नति. The word भाविन् is used for नामिन् in the Vājasaneyi Prātiśākhya; cf. अक्षण्यो भावी V. Pr. I. 46; cf. also नामिपरो र्ख Kāt. I. 5.12.

नारदशिक्षा one of the older Śikṣā works, treats of accents in the Sāmaveda. It was composed sometime before eight century A.D.

नारायण (1) name of a grammarian who wrote a commentary on the Mahābhāṣya-Pradīpa; (2) a grammarian who is said to have written a gloss named Śabdabhūṣaṇa on the Sūtras of Pāṇini as also some minor works named शब्दमञ्जरी, शब्दमेद-निरूपण, etc.

नारायणभट्ट also known as Melputtūr Bhaṭṭatiri, the most prominent grammarian of Kerala who lived between 1560-1666 A.D. He has composed a number of Stotras, Campūs, Vyākaraṇa-works and Mīmāṃsā works; His most prominent Vyākaraṇa-work is Prākriyā-sarvasva, which follows a method found in Prakriyā Kaumudī and Siddhānta Kaumudī of Rāmacandra and Bhaṭṭoji Dikṣit respy. The work is divided into twenty sections viz. saṃjñā, paribhāṣā Saṃdhi, Kṛt, Taddhita, Samāsa, Strīpratyaya, Subartha, Subvidhi, Ātmanepada, tiṅ, Lārthaviśeṣa sannanta, yaṇanta, yaṇluk, subdhātu, nyāya, dhātu, Uṇādi, and Chāṇḍasa. About eight commentaries on the work are known, but all of them are fragmentary.

**नारायणवन्द्य** a grammarian of the seventeenth century who wrote a treatise on grammar named *Sāirāvalī*, and a treatise on roots named *Dhātu-pārāyaṇa*.

**नाय्यवधान** necessary intervention; cf. येन नाय्यवधानं तेन व्यवहितेऽपि वचनप्रामाण्यात्, a statement which is looked upon as a general statement of the nature of *Paribhāṣā* occurring in the *Mahābhāṣya* on P. VII. 2.3.

**नाश** elision, the word is used in grammar as a synonym of 'lopa'.

**नासिकास्थान** a place in the nose where a nasal letter such as ह्, ख्, ण्, न्, or म्, and *anusvāra* get a tinge of nasalization while passing through it. The yama letters e.g. the nasal क्, ख्, ग्, घ् get nasalization in the utterance of the words पल्लिविनः, चखन्तुः, अग्निः, ध्वन्ति; cf. यमो नाम वर्णः प्रातिशाख्ये प्रसिद्धः S. K. on P. VIII. 2.1. cf. also यमानुस्वारनासिक्यानां नासिके V. Pr. I. 74, R. T. 12.

**नासिक्य** letters or phonetic elements produced in the nose; cf. नासिकायां यमानुस्वारनासिक्याः R. T. 12. See (नासिक्य).

**नास्तित्वा** apparent disappearance by withdrawal into the primary cause. cf. *Vāk. pad. III. 1.38*. cf. also सत्तैव तिरोभूता स्वकारणेषु शक्तिरूपतया अवस्थिता वस्तुना नाशो न तु निरुपाख्योऽसौ । समस्तेषु च भावेषु तिरोभूतेषूपसंद्धतक्रमः सिद्धरूपः तिरोभावो नाश इत्यादिनामपदप्रत्याययः । (Helā.)

**नि** (1) personal ending substituted for मि (मि) of the 1st pers. sing. in the imperative; (2) a technical term in the *Jainendra Vyākaraṇa* for the term निपात of *Pāṇini*.

**निःसंख्य** not possessed of any number-sense; the term is used in connection with indeclinables; cf. *अन्यथेभ्यस्तु*

निःसंख्येभ्यः सामान्यविहिताः स्वादयो विद्यन्ते एव *Kāś. on P. I. 4.21*.

**निःसंधि** deprived of *Samdhi*; without any euphonic combination or euphonic change.

**निकृ** augment नि as seen in the reduplicated syllable कनि of the aorist form कनिकदत् of the root कन्द; cf. कन्देर्नुङि च्लेरडादेशो द्विवचनमभ्यासस्य चुत्वाभावो निगागमश्च निपात्यते । अक्रन्दीदिति भाषायाम्; *Kāś. on P. VII. 4.65*.

**निगम** a statement in the Vedic passage; a Vedic passage; sacred tradition or Vedic Literature in general; cf. the frequent expression इत्यपि निगमो भवति where निगम means 'a vedic word, given as an instance'; it also means 'Veda'; cf. निगम एव यथा स्यात् । M. Bh. on VII. 2.64. *Durgācārya* says that the word is also used in the sense of 'meaning'; cf. तत्र खले इत्येतस्य निगमा भवन्ति Nir. III. 9. *Durgācārya* has also explained the word as गमयन्ति मन्त्रार्थान् ज्ञापयन्ति इति निगमाः, those that make the hidden meaning of the Mantras very clear.

**निगार** a kind of sound which apparently is made up of a combination of three phonetic elements ह्, म् and नासिक्य. It is a peculiar sound through both the mouth and the nose, although no specific place of production is assigned to it; cf. अविशेषस्थानौ संस्वादनिगारौ । हकारमकारनासिक्या वा निगारे R. T. 11.

**निघण्टु** a name given to a collection of words which are mainly Vedic. In ancient times such collections were possibly very general and numerous and the works or treatises on derivation such as the *Nirukta* of *Yāska* were based upon them; cf. निघण्टवः कस्मात् । निगमा इमे भवन्ति । छन्दोभ्यः समादृत्य समाहृत्य समान्नातास्ते निगन्तव एव सन्तो निगम-नानिघण्टव उच्यन्ते इत्यौपमन्यवः । अपि वा आहन-

नादेव स्युः । समाहता भवन्ति । यद्वा समाहता भवन्ति ( Nir. I. 1 ) where the word is derived from गम् or हन् or ह्. The word निघण्टु is taken as synonymous with निगम by Durgācārya.

निघात toning down ; the grave accent ; the root निहन् in its various forms is used in the sense of toning down the voice and the word निघात is used in the sense of the grave accent ( अनुदात्तस्वर ) in the Vyākaraṇa and Prātiśākhya works ; The word was not in use in Pāṇini's time. It was first used by Vārtikakāra when the musical accents came in vogue. cf. also the words शेषनिघात, सर्वनिघात, etc.; cf. समानवाक्ये निघातयुष्मदस्मदादेशाः P. VIII. 1.18 Vārt. 5.

निङ् substitute नि for the last letter of the word जाय at the end of a Bahuvrīhi compound ; cf. युवजानिः, वृद्धजानिः Kāś. on P. V. 4.134.

निचृत् less by one syllable ; the word is used as an adjective to the name of a Vedic metre which has got one syllable less than the normal ; cf. एकद्वयूनाधिकाः सैव निचृदूनाधिका मुरिक् R. Pr. XVII. 1.

नित् an affix possessed of the mute indicatory letter न्, the word characterized by which has the acute accent on the vowel of the first syllable ; e.g. गारयः, वात्स्यः, cf. Kāś. on P. VI. 1.197.

नितस्वर the acute accent for the first vowel of a word prescribed by Pāṇini's sūtra vi. 1. 197 नित्वादिनित्यम् ।

नित्य ( 1 ) eternal, as applied to word or śabda in contrast with sound or dhvani which is evanescent ( कार्य ). The sound with meaning or without meaning, made by men and animals is impermanent ; but the sense or idea awakened in the mind by the

evanescent audible words on reaching the mind is of a permanent or eternal nature ; cf. स्फोटः शब्दो ध्वनिस्तस्य व्यायामादुपजायते ; cf. also व्याप्तिमत्त्वाच्च शब्दस्य Nir. I. 1 ; ( 2 ) constant ; not liable to be set aside by another ; cf. उपबन्धस्तु देशाय नित्यम्, न रुन्वे नित्यम् । नित्यशब्दः प्राप्यन्तरनिपेधार्थः T. Pr. I. 59, IV. 14 ; ( 3 ) original as contrasted with one introduced anew such as an augment ; cf. T. Pr. VI. 14 ; ( 4 ) permanently functioning, as opposed to tentatively doing so ; cf. नित्यविरते द्विमात्रम् R. T. 37 ; ( 5 ) unchangeable, permanent, imperishable ; cf. अयं नित्यशब्दोऽस्त्येव कूटस्थेष्वविचालिषु मातृषु वर्तते M. Bh. on P. VIII. 1.4 ; ( 6 ) always or invariably applying, as opposed to optional ; the word in this sense is used in connection with rules or operations that do not optionally apply : cf. उपपदसमासो नित्यसमासः, पठि-समासः पुनर्विभाषा ; M. Bh. on P. II. 2.19 ; ( 7 ) constant, as applied to a rule which applies if another simultaneously applying rule were to have taken effect, as well as when that other rule does not take effect ; cf. क्वचित्कृताकृतप्रसङ्गमात्रेणापि नित्यता Par. Śek. Pari 46. The operations which are nitya according to this Paribhāṣā take effect in preference to others which are not ' nitya ', although they may even be ' para ' ; cf. परान्वितं बलवत् Par. Śek. Pari. 42.

नित्यबलीयस्त्व possession of greater force ; the word is used in connection with rules that are called नित्य. See नित्य ( 7 ).

नित्यसमास an invariably effective compound ; the term is explained as अस्वपदविग्रहो नित्यसमासः ; i.e. a compound whose dissolution cannot be shown by its component words as such ; e.g. the dissolution of कुम्भकारः cannot be shown as कुम्भं कारः, but it must be shown as कुम्भं करोति सः । The

upapadasamāsa, the gatisamāsa and the dative tatpuruṣa with the word अर्थ are examples of नित्यसमास.

नित्यानन्दपर्वतीय a scholar of Sanskrit Grammar who wrote glosses on the Mahābhāṣyapradīpa, on the Laghu-śabdenduśekhara, and on the Paribhāṣenduśekhara. He was a resident of Benares where he coached many pupils in Sanskrit Grammar. He lived in the first half of the nineteenth century.

निदर्शन illustration; cf. पर्यप्ति हेतुः पुलकः स्यात्वा निदर्शनाय M. Bh. on I. 4.23 Vārt. 15; cf. also इहा साह्यं चात्र निदर्शनानि R. Pr. I. 22.

निपात a particle, which possesses no gender and number, and the case termination after which is dropped or elided. Nipāta is given as one of the four categories of words viz. नामन्, आख्यात, उपसर्ग and निपात by all the ancient writers of Prātiśākhya, Vyākaraṇa and Nirukta works; cf. Nir. I. 4, M. Bh. on I. 1. Āhnika 1, R. Pr. XII. 8 etc. The word is derived from the root पत् with ति by Yāska who has mentioned three subdivisions of Nipātas उमाथे, कर्मोपसंग्रहार्थे and पदपूर्णे; cf. अथ निपाताः । उच्चावचेष्वर्थेषु निपातन्ति । अष्टुपमार्थे । अपि कर्मोपसंग्रहार्थे । अपि पदपूर्णाः । Nir. I. 4. The Nipātās are looked upon as possessed of no sense; cf. निपातः पादपूर्णः R. Pr. XII. 8, V. Pr. VIII. 50, (com. by Uvvaṭa). Pāṇini has not given any definition of the word निपात, but he has enumerated them as forming a class with च at their head in the rule चादयोऽस्तत्वे where the word अस्तत्वे conveys an impression that they possess no sense, the sense being of two kinds कृत्त्व and माव, and the Nipātās not possessing any one of the two. The impression is made rather

firm by the statement of the Vārttikakāra- “निपातस्वानर्थकत्वं प्रातिपदिकत्वं” P. I. 2. 45 Vārt. 12. Thus, the question whether the Nipātas possess any sense by themselves or not, becomes a difficult one to be answered. Although the Rkprātiśākhya in XII. 8 lays down that the Nipātas are expletive, still in the next verse it says that some of them do possess sense; cf. निपातानामर्थवशाद्विपातनादनर्थकानामितरे च सार्थकाः on which Uvvaṭa remarks केचन निपातः सार्थकाः केचन निरर्थकाः । The remark of Uvvaṭa appears to be a sound one as based on actual observation, and the conflicting views have to be reconciled. This is done by Bhartṛhari who lays down that Nipātas never directly convey the sense but they indicate the sense. Regarding the sense indicated by the Nipātas, it is said that the sense is never Sattva or Dravya or substance as remarked by Pāṇini; it is a certain kind of relation and that too, is not directly expressed by them but it is indicated. Bhoja in his Śṛṅgāraprakāśa gives a very comprehensive definition of Nipāta as :-जत्यादिप्रवृत्तिनिमित्तानुपग्राहित्वेनास्तत्त्वभूतार्थाभिधायितः अलिङ्गसंख्याशक्त्य उच्चावचेष्वर्थेषु निपातन्तीत्यव्ययविशेषा एव चादयो निपाताः । He gives six varieties of them, viz. विध्यर्थ, अर्थवादार्थ, अनुवादार्थ, निषेधार्थ, विधिनिषेधार्थ and अविधिनिषेधार्थ, and mentions more than a thousand of them. For details see Bhartṛhari's Vākyapadīya II. 189-206.

निपातचोत्कर्ष the view that the nipātas and the upasargas too, as contrasted with nouns, pronouns and other indeclinables, only indicate the sense and do not denote it; this view, as grammarians say, was implied in the Mahābhāṣya and was prominently given in the Vākyapadīya by Bhartṛhari which was



followed by almost all later grammarians. See निपात.

**निपातन** a word given, as it appears, without trying for its derivation, in authoritative works of ancient grammarians especially Pāṇini; cf. दाण्डिनायनहास्तिनायन० P. VI. 4.174, as also अचतुरविचतुर० V. 4.77 etc. etc. The phrase निपातनास्तिद्वम् is very frequently used by Patañjali to show that some technical difficulties in the formation of a word are not sometimes to be taken into consideration, the word given by Pāṇini being the correct one; cf. M.Bh. on I. 1.4, III. 1.22 etc. etc.; cf. also the usual expression वाधकान्येव निपातनानि. The derivation of the word from पत् with नि causal, is suggested in the Rk Prātiśākhya where it is stated that Nipātas are laid down or presented as such in manifold senses; cf. R. Pr. XII. 9; cf. also धातुसाधनकालानां प्राप्त्यर्थं नियमस्य च । अनुबन्धविकाराणां रुद्धयं च निपातनम् ॥ M. Bh. Pradīpa on P. V. 1.114; cf. also M. Bh. on II. 1.27.

**निपातनस्वर** the accent, with which the Nipātana word is expressed in the Sūtra, which is said to prevail over the accent which ordinarily should be possessed by the word; cf. स निपातनस्वरः प्रकृतिस्वरस्य बाधको भविष्यति M. Bh. on P. I. 1.56 Vārt. 23; cf. also M.Bh. on I. 3.3, VI. 1.123 etc.

**निपातानर्थक्यत्व** the view prominently expressed by the Vārttikakāra that nipātas do not possess any sense, which was modified by Bhartṛhari who stated that they do possess sense which, of course, is indicated and not expressed. See निपात.

**निपातान्ययोपसर्गेद्वि** a short treatise explaining and illustrating the use of indeclinables, written by a gra-

mmarian named Tilak who probably lived in Kaśmīra.

**निबन्धन** the word is used in the sense of root-cause or support, by Bhartṛhari in Vākyapadīya, cp. I. 13; II. 127, 132, 297, 434; III. 12.5 etc.

**निमद** (1) name of the third out of the seven positions of voice in the Vedic recital. (2) a mode of utterance of words at the performance of a sacrifice. Seven such modes are given in the Taittirīya Prātiśākhya; cf. उपांशुध्वाननिमदोपध्विदमन्मन्द्रमध्यम-ताराणि T. Pr. XXIII. 5.

**निमित्त** (1) the formal cause of a grammatical operation; cf. निमित्ताभावे नैमित्तिकस्याप्यभावः 1 given as a Paribhāṣā by many grammarians like Vyādi, Śiradeva and others; cf. also प्रकृत्युपपदोपाययो निमित्तं प्रत्ययो निमित्ती M. Bh. on III. 1.1 Vārt. 2; (2) distinguishing sign यः प्रेक्षापूर्वकारी भवति सः अध्वेण निमित्तेन ध्रुवं निमित्तमुपादत्ते वेदिका पुण्डरीकी वा, M. Bh. on I. 1.26 Vārt. 5.

**निमित्तसप्तमी** locative case, used in the sense of a cause as prescribed by निमित्तात्कर्मसंयोगे, P. II. 3.36 Vārt. 6 and illustrated by the usually quoted verse चर्मणि क्षीयिन् हन्ति दन्तयोर्हन्ति कुञ्जम् । केशेषु चर्मरौ हन्ति सीम्नि पुष्कलको हतः ॥ M. Bh. on II. 3.36 Vārt. 6, also cf. Kāś. on P. I. 1.57.

**निमित्तानुविधान** Action in accordance with the cause as the application of the gender and case affixes to the adjective in accordance with the noun qualified by it. cp. Vāk. pad. III. 14. 310, 311.

**निमित्तापायपरिभाषा** a popular name given by grammarians to the maxim निमित्तापाये नैमित्तिकस्याप्यपायः, a thing, which is brought into existence by a cause, disappears on the disappearance of the cause. The

maxim is not, of course, universally applicable. For details see Par. Śek. Pari. 56, Sira. Pari. 99.

निमित्तिन् an affix or an augment or a substitute taking place on account of certain formal causes or nimittas; cf. निज्ञातार्थो निमित्तमनिज्ञातार्थो निमित्ती, इह च प्रत्ययोऽनिज्ञातः प्रकृत्युपपदोपाधयो निज्ञातः M. Bh. on III. 1. 1 Vārt. 2.

निमीलन disappearance of an object; shutting up. According to Vāk. pad. III. 9.56., Time has two powers by which it brings about the emergence or disappearance of objects. The power that shuts up objects is प्रतिबन्ध.

नियत (1) regulated in size or number; definitely fixed; the word नियत is used in grammar in connection with the nimitta or nimittin in a grammatical operation prescribed by a rule, which, or a part of which, is shown to be superfluous unless there is laid down a regulation; cf. शेषग्रहणं कर्तव्यम् । शेषनियमार्थम् । प्रकृत्यर्थो नियतौ प्रत्यया अनियतास्ते शेषेऽपि प्राप्नुवन्ति M. Bh. on I. 3.12 Vārt. 6; (2) The grave accent; cf. उदात्तपूर्वं नियतं...स्वर्यते R. Pr. III. 9.

नियतस्वर (1) an affix whose accent is definitely given by an indicatory mute letter applied to it; cf. M. Bh. on I. 1.3; (2) the grave accent; a syllable with a grave accent; grave vowel; cf. नियतस्वरोदये R. Pr. XI. 25; (3) name of a Saṁdhi when a visarga is changed into रेफ and then omitted and the preceding vowel is lengthened; cf. ह्रस्वस्याकामनियता उमाविभौ R. Pr. IV. 9; cf. also P. VIII. 3.14 and VI. 3.111.

नियम (1) restriction; regulation; binding; the term is very frequently used by grammarians in connection with a restriction laid down

with reference to the application of a grammatical rule generally on the strength of that rule, or a part of it, liable to become superfluous if the restriction has not been laid down; cf. M. Bh. on I. 1.3, Kāś. on I. 3.63, VI. 4.11; cf. also the frequently quoted dictum अनियमे नियमकारिणी परिभाषा; (2) limitation as contrasted with विकल्प or कामचार; cf. अनेकप्राप्तावेकस्य नियमो भवति शेषेष्वनियमः; पटुश्चटुशुक्लः पटुशुक्लमृदव इति; M. Bh. on II. 2. 34 Vārt. 2; (3) a regulating rule; a restrictive rule, corresponding to the Parisaṁkhyā statement of the Mīmāṃsakas, e. g. the rule अनुदात्तञ्जित आत्मनेपदम् P. I. 3.12; the grammarians generally take a rule as a positive injunction avoiding a restrictive sense as far as possible; cf. the dictum विधिनियमसंभवे विधिरेव ज्यायान् Par. Śek. Pari. 100; the commentators have given various kinds of restrictions, such as प्रयोगनियम, अभिषेयनियम, अर्थनियम, प्रत्ययनियम, प्रकृतिनियम, संज्ञानियम etc. etc.; (4) grave accent or anudātta; cf. उदात्तपूर्वं नियतम् R. Pr. III. 9; see नियत (2).

नियामक limiting; limitative; cf. तुः क्रियते । स नियामको भविष्यति । अमेवापञ्चम्याः इति M. Bh. on II. 4.83; cf. also लोके निमित्तं द्विविधं दृष्टम् । कार्यस्थितौ नियामकं तदनियामकं च Par. Śek. Pari. 56.

नियोग an obligatory order or command, such as that of a preceptor, as contrasted with स्वभाव; cf. धातोः परः अकारोऽश्वशब्दो वा नियोगतः कतरिं भुवन्कृतसंज्ञश्च भवति.....स्वभावतः कतरिं भुवन्कृतसंज्ञश्च भवति etc. M. Bh. on P. III. 4.67 Vārt. 8 where Kaiyaṣa explains नियोग as आचार्यनियोग.

निरनुनासिक pure, unnasalized, as opposed to सानुनासिक nasalized. cf. सन्ति दि यणः सानुनासिका निरनुनासिकाश्च । M. Bh. on I. 1. Āhnika 1.

**निरुवन्धक** possessed of no mute indicatory letter ; not possessed of any mute indicatory letter ; cf. क पुनरयं ( आकारः ) सानुवन्धकः क निरुवन्धकः । M. Bh. on I. १.१४.

**निरुवन्धकपरिभाषा** a short term used for the maxim निरुवन्धकग्रहणे न सानुवन्धकस्य ग्रहणम् Par. Śek. Pari. 81.

**निरवकाश** possessed of no scope of, or occasion for, application ; the word अनवकाश is also used in this sense. The niravakāśa rules always set aside the general rules which are always present wherever they i.e. the niravakāśa rules are possible to be applied. Niravakāśatva is looked upon as one of the two criteria for बाध or sublation, the other one being सामान्यविशेषभाव as illustrated by the usual maxim, known as तत्कौण्डिन्याय. See तत्कौण्डिन्याय; cf. also अनवकाशा हि विधयो बाधका भवन्ति Par. Śek. on Pari. 64.

**निरस्त** a fault of pronunciation when a vowel is harshly pronounced and hence is not properly audible ; cf. निरस्तं निष्ठुरम् Pradipa on M. Bh. I. १. Āhn. १. The fault occurs when the place and the means of utterance are pressed and drawn in ; cf. निरस्तं स्थानकरणापकर्षे R. Pr. XIV. 2.

**निराकृत** (१) set aside ; answered ; the word is frequently used in connection with faults which are stated to occur or present themselves if a particular explanation is given ; (२) prevailed over by another ; cf. तदा न रूपं लभते निराकृतम् R. Pr. XI. 30, where Uvvaṭa paraphrases निराकृत as विरमृत.

**निरुक्त** name of a class of works which were composed to explain the collections of Vedic words by means of proposing derivations of those words from roots as would suit the sense. The Nirukta works are looked upon

as supplementary to grammar works and there must have been a good many works of this kind in ancient times as shown by references to the writers of these viz. Upamanyu, Śākaṭāyana, Śākapūṇi, Śākapūrti and others, but, out of them only one work composed by Yāska has survived ; the word, hence has been applied by scholars to the Nirukta of Yāska which is believed to have been written in the seventh or the eighth century B.C. i.e. a century or two before Pāṇini. The Nirukta works were looked upon as subsidiary to the study of the Vedas along with works on phonetics ( शिक्षा ), rituals ( कल्प ), grammar ( व्याकरण ) prosody ( छन्दस ) and astronomy ( ज्योतिष ) and a mention of them is found made in the Chāndogyaopaniṣad. As many of the derivations in the Nirukta appear to be forced and fanciful, it is doubtful whether the Nirukta works could be called scientific treatises. The work of Yāska, however, has got its own importance and place among works subsidiary to the Veda, being a very old work of that kind and quoted by later commentators. There were some glosses and commentary works written upon Yāska's Nirukta out of which the one by Durgācārya is a scholarly one. It is doubtful whether Durgācārya is the same as Durgasimha, who wrote a Vṛtti or gloss on the Kātantra Vyākaraṇa. The word निरुक्त is found in the Prātiśākhya works in the sense of ' explained ' and not in the sense of derived ; cf. R. Pr. XV. 6 ; V. Pr. IV. 19, 195.

**निरुक्तभाष्य** a gloss on Yāska's Nirukta written by a modern scholar of grammar named Ugrācārya in the eighteenth century A.D.

**निरुक्तादि** a class of compound words headed by the word निरुक्त which have their last vowel accented acute; e.g. निरुक्तम्, निरुपलम्, निरिक्षिक्तम् etc.; cf. Kāś. on P. VI. 2.184.

**निरुद्धलक्षणा** potentiality of implication which gives the meaning of a word which is based upon implication; e.g. रथो गच्छति.

**निरुद्धोपध** a word, the penultimate vowel in which is picked up and taken back, as for instance, the penultimate अ of हन् in the word अहस् cf. अहतिश्च अहश्च अहुश्च हन्नेनिरुद्धोपधादिपरीतात् Nir. IV. 25.

**निरुपाख्या** (रुत्ता) (existence) without any clear attributes; of a vague nature. cp. Vāk. pad. III. 14.263.

**निर्दिश्यमानपरिभाषा** a short form for the maxim निर्दिश्यमानस्यादेशा भवन्ति which means 'substitutes take the place of that or its part which has been actually stated or enunciated in the rule (of grammar)' Par. Śek. Pari. 12. For details see Par. Śek. Pari 12.

**निर्दिष्ट** exhibited, enunciated; cf. तस्मिन्निति निर्दिष्टे पूर्वस्य। P. I. 1.66; V. Pr. I. 134.

**निर्दिष्टपरिभाषा** a popular name of the Paribhāṣā तस्मिन्निति निर्दिष्टे पूर्वस्य। cf. किंचेह निर्दिष्टपरिभाषाप्रवृत्तिर्दुर्वचा। Pari. Bhāṣaka Pari. 97.

**निर्देश** mention, actual statement; the word is often used in the Mahābhāṣya in sentences like स तथा निर्देशः कर्तव्यः, निर्देशं कुरुते etc.; cf. also V. Pr. I. 36; cf. also the maxim तस्मिन्निति निर्दिष्टे पूर्वस्य P. I. 1.66 and V. Pr. I. 134; cf. also अवश्यं कयाचिद्विषयतया केनचिद्वचनेन निर्देशः कर्तव्यः M. Bh. on P. I. 2.39 Vārt. 1. Sometimes the mention or exhibition made by a word shows

the particular type of word; cf. Durghaṭa Vṛtti on P. I. 2.6 and VII. 4.73 as also Kāś. on P. IV. 3.11 and V. 2.20.

**निर्धारण** (1) selection of one or some out of many; cf. जातिगुणक्रियाभिः समुदायादे-कदेशस्य पृथकरणं निर्धारणम्। मनुष्याणां मनुष्येषु वा क्षत्रियः शूरतमः Kāś. on P. II. 2.10 as also on II. 3.41; (2) determined or definite sense to the exclusion of another, generally on the strength of the indeclinable एव which is expressed or understood. The word निर्धारण is used for अवधारण in this sense; cf. यत् एवकारस्ततोऽन्यत्रावधारणम् a maxim used as a Paribhāṣā by some grammarians; cf. also धातोस्तन्निमित्त-स्यैव। धात्ववधारणं यथा स्यात्तन्निमित्तावधारणं मा भूदिति Kāś. on P. VI. 1.81.

**निर्वद्ध** separated, dissociated, disconnected; cf. न निर्वद्धा उपसर्गा अर्थाच्चिरादुरेति शाकटायनः Nir. I. 3.

**निर्मुञ्ज** a name for the Saṃhitāpāṭha; cf. निर्मुञ्जं संहिताध्ययनमुच्यते R. Pr. I. 3.

**निर्मलदर्पण** name of a commentary on the Prakriyā-Kaumudī.

**निर्लेख** name of a grammarian who is believed to have written a gloss (वृत्ति) on the Sūtras of Pāṇini on the strength of a reference to him in the Nyāsa of Jinendrabuddhi; cf. वृत्तिः पाणिनीयसूत्राणां विवरणं शुद्धिमष्टिनिर्लेखरादिप्रणीतम् Nyāsa on I. 1.1.

**निर्वचन** interpretation by means of etymology as found in the Nirukta works; the act of fully uttering the meaning hidden in words that are partially or wholly unintelligible in respect of their derivation, by separating a word into its component letters; cf. निष्कृत्य विगृह्य निर्वचनम् Durgavṛtti on Nir. II. 1. For details see Nirukta II. 1.

निर्वर्तक (1) productive, as opposed to expressive; cf. किं पुनरिदं निर्वर्तकम् । अन्तरतमा अनेन निर्वर्त्यन्ते । आहोस्वित्पतिपादकम् । अन्येन निवृत्तानामनेन प्रतिपत्तिः । M. Bh. on P. I. 1.50 Vārt. 1; (2) productive of activity; cf. साधकं निर्वर्तकं कारकसंज्ञं भवतीति वक्तव्यम्; M. Bh. on I. 4.23.

निर्वर्त्य one of the many kinds of karman or object governed by a transitive verb or root, which has got the nature of being produced or brought into existence or into a new shape; cf. त्रिविधं कर्तुं निर्वर्त्यं विकार्यं प्राप्य चेति । निर्वर्त्यं तावत् कुम्भकारः नगरकारः । The word निर्वर्त्य is explained as यदसञ्जन्ये यदा प्रकाश्यते तन्निर्वर्त्यम् । कर्तव्यः कर्तुः । उच्चार्यः शब्दः Śr. Prakāśa; cf. also Vākya-padīya III. 7.78; cf. also इह हि तण्डुलानोदनं पचतीति द्यर्थः पचिः । तण्डुलान्पचन्नोदनं निर्वर्तयति । M. Bh. on I. 4.49. For details see the word कर्तुम्; also see M. Bh. on I. 4.49.

निवृत्ति production of the effect; production of the activity by the agents or instruments of activity called Kārakas; cf. साधनं हि क्रियां निर्वर्तयति तामुपसर्गो विज्ञिनाष्टि M. Bh. on II. 2.19 Vārt. 2.

निर्हृत a fault of pronunciation by which a letter is uttered harsh or rude; cf. निर्हनो रुक्षः Kaiyaṭa on M. Bh. I. 1. Āhnika 1.

निर्हास (1) abridgment, diminution; cf. सर्ववचनं प्रकृतिनिर्हासार्थम् । निर्हासः अपचयः अल्पत्वमित्यर्थः । Kaiyaṭa on M. Bh. on IV. 3.100; (2) being turned into a short (vowel); cf. स्पर्शान्तस्याप्रत्ययौ निरुह्येते R. Pr. IV. 39.

निवर्तक lit. expeller, excluding other forms which are otherwise, that is, incorrect; cf. समाने चार्थे शास्त्रान्वितः अशास्त्रान्वितस्य निवर्तको भवति । M. Bh. on I. 1. Śiva Sūtra 2.

निवर्त्य that which should not proceed to the next rule; cf. तच्चावश्यं निवर्त्यम् M. Bh. on III. 2.68, V. 1.16, etc. See the word निवृत्ति.

निवात sometimes used for निवात or the grave accent.

निवृत्ति (1) cessation of recurrence of a word or words from a rule to a subsequent rule or rules; non-application of a rule consequent upon the cessation of recurrence or aṅu-vṛtti cf.; न जायते केनाभिप्रायेण प्रसज्जति केन निवृत्तिं करोति M. Bh. on P. I. 1.44 Vārt. 8. cf. also एकयोगनिर्दिष्टानां सह वा प्रवृत्तिः सह वा निवृत्तिः Kāt. Par. V. Pari. 9; (2) cessation or removal; cf. न च संज्ञाया निवृत्तिरुच्यते । स्वभावतः संज्ञा संज्ञिनः प्रत्याख्य निवर्तन्ते । तेन अनुबन्धानामपि निवृत्तिर्भविष्यति M. Bh. on I. 1.1. Vārt. 7; cf. also M. Bh. on I. 1.3 etc.; cf. also the usual word उदात्तनिवृत्तिः.

निवृत्तिस्थान places where the substitute गुण and वृद्धि do not apply; weak terminations; kit or nit affixes in Pāṇini's grammar; cf. अथाप्यस्तेनिवृत्ति-स्थानेष्वदिलोभे भवति । न्नः सन्तीति । Nir. II. 1. The word संक्रम is also used in this sense by ancient grammarians.

निषेध negation; prohibition; cf. निषेध-पञ्चगव्यं स्वरार्थं Bhāṣāvṛtti on P. II. 2.16; cf. निषेधाश्च वग्रीयांसः Par. Śek. Pari. 112. The word प्रतिषेध is used frequently in this sense in old grammar works such as the Mahābhāṣya, the word निषेध being comparatively a modern one.

निष्कादि a class of words headed by the word निष्क to which the affix इक (ठक्) is added, provided these words are not members of a compound; e.g. नैष्किङ्गम्, पादिकम्, मायिकम् etc.; cf. Kāś. on P. V. 1.20.

निष्कृष्ट separated; taken out from a thing; existing only in conception

or idea; cf. इह केचिद्गुणाः शब्देन द्रव्यान्निष्ठानि  
एव प्रत्याख्यन्ते न तु द्रव्यस्योपरजकत्वेन । यथा  
चन्दनस्य गन्धः इति । Kaiy. on P. II.  
2.8.

निष्ठा the affixes क and क्तवत् in Pāṇini's  
Grammar; cf. क्तवत् निष्ठा P. I. 1.26.

निष्ठित also निःष्ठित completed, accom-  
plished; used in connection with a  
grammatically formed word by  
applying affixes to the bases; cf.  
अङ्गवृत्तेः पुनर्दृष्टावविधिनिष्ठितस्य Śiradeva  
Pari. 94, where Śiradeva has ex-  
plained the word निष्ठित as प्रयोगार्ह-अङ्ग.

निहत struck down in tone, grave, pos-  
sessed of a grave accent; cf. V. Pr.  
IV. 138.

निहित separated with the intervention  
of a consonant. The word is used  
in connection with the detached first  
part of a compound word not follow-  
ed immediately by a vowel; cf.  
अनिहितं अव्यवहितम् Uvvaṭa on V. Pr.  
V. 30.

नीक् augment नी affixed to the redupli-  
cative syllables of the roots कण्.  
वञ्च्, खञ्च्, धञ्च्, भञ्च्, कञ्च्, पञ्च्, पङ्च् and  
स्कञ्च् in the intensive; e.g. आपनीकणत्,  
वनीवञ्च्यते etc. cf. P. VII. 4.65 and 84.

नीच a term used for the grave accent  
or for the vowel, accented grave;  
cf. स्वरितयोर्मध्ये यत्र नीचं स्यात् T. Pr. XIX.  
1. उन्नीचे मे नीचमुच्चार R. T. 54, 55 cf.  
also V. Pr. I. 111.

नीचैःकर constituting the grave accent,  
features of the grave accent; cf.  
अन्ववसर्गो मारद्वमुखता खस्येति नीचैःकराणि  
शब्दस्य M. Bh. on I. 2.30.

नीलकण्ठ author of वैयाकरणसिद्धान्तरहस्य, a  
commentary on the Siddhānta  
Kaumudī of Bhaṭṭojī Dikṣita.

नीलकण्ठदीक्षित or वाजपेयिन् a famous gram-  
marian of the seventeenth century,

who wrote an independent work on  
Paribhāṣās in Vyākaraṇa named  
Paribhāṣāvṛtti. This Vṛtti is referred  
to in the Paribhāṣenduśekhara by  
Nāgeśabhaṭṭa and the views ex-  
pressed in it are severely criticised  
in the commentary Gadā. He wrote  
a gloss on Aṣṭādhyāyī which was  
named Pāṇiniyadīpikā. He has  
referred to it in his Paribhāṣāvṛtti.  
He also wrote Bhāṣyatattvaviveka,  
a commentary on Mahābhāṣya and  
Gūḍhārthaprakāśikā, a commentary  
on Siddhāntakaumudī. He also  
wrote a commentary named Sukha-  
bodhinī on Siddhāntakaumudī. It  
is also known as Vaiyākaraṇasid-  
dhāntarahasya; cp. विस्तरस्तु वैयाकरण-  
सिद्धान्तरहस्याख्यासककौमुदीव्याख्यानेऽनुसंधेयः ।  
Paribhāṣāvṛtti, Pari. 55, page 303  
of Paribhāṣāsamgraha.

नीलकण्ठमस्त्रिन् nephew of Appaya  
Dikṣita, who has written a com-  
mentary on Kaiyaṭa's Mahābhāṣya-  
pradīpa.

नुक् augment न् (१) affixed to the  
words अन्तर्वत् and पतिवत् before the  
feminine affix डीप् e.g. अन्तर्वली, पतिवली,  
cf. P. IV. 1.32; (2) affixed to the  
root ली before the causal affix णिच्,  
e.g. विलीनयति, cf. P. VII. 3.39; (3)  
affixed to the reduplicative syllable  
of roots ending in a nasal consonant  
and having the penultimate अ as  
also of the roots णप्, जम्, दद्, दश्,  
भञ्ज्, पश्, चर्, and फल् in the inten-  
sive; e.g. जङ्गम्यते, तन्तन्यते, यंयमीति, जङ्ग-  
मीति, जज्जप्यते, दन्दद्यते, दन्दशीति, चञ्चूर्धते,  
पम्फुलीति cf. P. VII. 4.85, 86, 87.

नुद् augment न् prefixed (१) to the  
gen. pl. ending in आम् after a crude  
base ending in a short vowel, or in  
ई or ऊ of feminine bases termed  
nadī, or in आ of the feminine affix  
(टाप्, डाप् or चाप्); e.g. वृक्षाणाम्, अग्नी-  
नाम्, कर्तृणाम्, कुमारिणाम्, मालानाम् etc.;

cf. P. VII. 1.54; (2) to the affix **आम्** after numerals termed **पट्** and the numerals **चतुर्** as also after the words **श्री**, **ग्रामणी** and **गो** in Vedic Literature, e.g. **षण्णाम्**, **पञ्चानाम्**, **चतुर्णाम्**, **श्रीणाम्**, **ग्रामणीनाम्**, **गोनाम्**; cf. P. VII. 1.55, 56, 57; (3) to the part of a root possessed of two consonants, as also of the root **अश्** of the fifth conjugation after the reduplicative syllable ending in **आ**, which is substituted for **अ**; e.g. **आनञ्ज**, **व्यानशे**; cf. P. VII. 4.71, 72; (4) to the affix **मत्तुप्** after a base ending in **अन्** as also to the affixes **तरप्** and **तमप्** after a base ending in **न्** in Vedic Literature, e.g. **मूर्धन्वती**, **अक्षण्वन्तः**, **सुपथिन्तरः** etc., cf. P. VIII. 2.16, 17; (5) to the initial vowel of the second member of a compound having **अ** of **नञ्** as the first member; e.g. **अनवः**; cf. P. VI. 3.74; (6) to any vowel after **न्** which is preceded by a short vowel and which is at the end of a word e.g. **कुर्वन्नास्ते**, cf. P. VIII. 3.32.

**नुम्** augment **न्** inserted after the last vowel (1) of a root given in the **Dhātupāṭha** as ending with mute **इ**; e.g. **निन्दति**, **क्रन्दति**, **चिन्तयति**, **जिन्वति** etc.; cf. P. VII. 1.58; (2) of roots **मुच्** and others before the conjugational sign **अ** (**श्**); e.g. **मुञ्चति**, **लुम्पति**; cf. P. VII. 1.59; (3) of the roots **मरज्**, **नश्**, **रध्**, **जम्** and **रभ्** under certain specified conditions, e.g. **महस्त्वा**, **नंष्टा**, **रन्धयति**, **जन्मयति**, **लम्भयति**, **आलम्भ्यः** etc. cf. P. VII. 1.60-69; (4) of declinable bases marked with the mute indicative letter **उ**, **क्** or **ल** as also of the declinable wording **अञ्च्** from the root **अञ्च्** and **युञ्ज्**, e.g. **भवान्**, **भयान्**, **प्राह्**, **युह्**, cf. **Kāś.** on P. VII. 1.70, 71; (5) of the declinable base in the neuter gender, ending with a vowel or with any consonant excepting a semivowel or anasal,

before a case-ending termed **Sarvanāmasthāna**; e.g. **यशसि**, **वनानि**, **जत्नि** etc., cf. **Kāś.** on VII. 1.72; (6) of the declinable base in the neuter gender, ending with **इ**, **उ**, **क्** or **ल** before a case-ending beginning with a vowel; e.g. **मधुने**, **शुचिने** etc., cf. **Kāś.** on P. VII. 1.73; (7) of the affix **शच्** (**अच्** of the pres. part.) under certain conditions **याती** **यान्ती**; **पचन्ती**, **सीव्यन्ती**, cf. VII. 1.80-81; (8) of the word **अनङुह्** before the nom. and voc. sing. affix **सु**; e.g. **अनङ्वान्**, **हे अनङ्वन्**, cf. P. VII. 1.82; (9) of the words **इक्**, **स्वप्** and **स्वतवस्** before the nom. and voc. sing. affix **सु** in Vedic Literature, e.g. **याह्व**, **स्ववान्**, **स्वतवान्**, cf. P. VII. 1.83.

**नुमागम** augment **न्** inserted after the last vowel of a root or a noun-base in specified cases. See **नुम्**.

**नृचक्ष** name of the second Yama letter.

**नृसिंह** a grammarian of the seventeenth century who wrote a work on accents, viz. **Svaramaṇjari**.

**नेमस्पृष्ट** partly touched, half touched; semi-contacted; a term used for sibilants and hissing sounds.

**नैकाच्** multisyllabic, possessed of many syllables, as contrasted with **एकाच्**.

**नैगम** (1) belonging to the Veda, Vedic as opposed to **लौकिक** or **सायिक**; cf. **नैषण्डुकानि नैगमानीहेह Nir.** 1.20; (2) name given to **Kāṇḍas** 4, 5 and 6 of the **Nirukta** of **Yāska**; cf. **अनवगत-संस्कारा जहादयो यस्मिन्निगम्यन्ते तन्नैगमं Durga Vṛ** on **Nir** IV.1.

**नैषण्डुक** mentioned as secondary; lit. **निषण्डुकाण्डे वर्तमानानि पदानि**; the term is applied to the first three **Kāṇḍas** or sections of the **Nirukta**.

**नैपातिक** accessory; accidental; निपाताद् आगतानि.

नैमित्तिक effect; one that is caused; cf. निमित्ताभावे नैमित्तिकस्याप्यभावः, a Paribhāṣā given by Vyāḍi, Sīradeva and others.

नैरुक्त (1) obtained by derivation, etymological; (2) etymologist, writer of a Nirukta work.

नैर्देशिक matter of communication; statement made for communication. Uddyota explains the word as निर्देशः बोधः प्रयोजनमस्य नैर्देशिकः। cf. एते खल्वपि नैर्देशिकानां वाचैतरका भवन्ति ये सर्वनाम्ना निर्देशाः क्रियन्ते M. Bh. on P. I.1.67.

नैवासिक tad. affixes अण् and others added in the sense of 'तस्य निवासः' (P.IV.2. 69), as in words like शैव meaning the place of residence of the Śibis.

न्यक् a technical term in the Jainendra Vyākaraṇa for the term उपसर्जन defined by Pāṇini in the rules प्रथमानिर्दिष्टं समास उपसर्जनम् and एकविमक्ति चापूर्वनिपाते P.I.2.43, 44 cf. वीकृतं न्यक्। Jain. sū. 1-3-93.

न्यग्भाव lagging back or lagging behind as concealed; dependence. cf. Vāk. pad. III. 7-95, 123; cf. न्यग्भाव=आयत्तता। (Helā.)

न्यग्भावना withdrawal of the sense to a previous stage. cp. Vāk.-pad. III. 7-59.

न्यङ्कुसारिणी a kind of बृहती metre in which the second foot has twelve syllables, while the rest have eight syllables each; cf. द्वितीये न्यङ्कुसारिणी R.Pr.XVI.32.

न्यङ्कादि a class of words headed by the word न्यङ्क, which are formed by means of the substitution of a guttural consonant in the place of a consonant of any other class belong-

ing to the root from which these words are formed; e.g. न्यङ्कुः, मदगुः, मृगुः etc.; cf. Kāś. on P. VII.3.53.

न्यच् going lower, subordinate, the word is used in the sense of upasarjana as a technical term in the Jainendra Vyākaraṇa, cf. वोक्तं, न्यक् Jain. Vy.I. 1.93.

न्यवग्रह also नीचावग्रह, the vowel at the अवग्रह, or end of the first member of a compound word which has got a grave accent; e.g. the vowel ऊ of नू in तनूनप्ते; cf. उदाद्यन्तो न्यवग्रहस्ताथाभाव्यः V. Pr. I. 120. See ताथाभाव्य.

न्यस्त name given to अनुदात्त or the grave tone; cf. मात्रा न्यस्ततरेकेषामुमे व्यालिः समस्वरे R. Pr. III. 17 where Uvvaṭa explains न्यस्ततरा as अनुदात्ततरा.

न्याय maxim, a familiar or patent instance quoted to explain similar cases; cf. the words अशौकरवागिन्याय M. Bh. on P. II.2.24, अपवादन्याय M. Bh. on P. I. 3. 9, अविरविकन्याय M. Bh. on P. IV. 1. 88, 89, IV. 2.60, IV.3.131, V. 1.7, 28, VI 2.11; कुम्भीधान्यन्याय M.Bh. on P. I. 3.7, कूपखानन्याय M.Bh. I. 1. Āhnika 1, दण्डिन्याय M.Bh. on P.VIII. 2.83, नद्याश्वदग्धरन्याय M. Bh. on P. I. 1.50, प्रधानाप्रधानन्याय M.Bh. on P.II. 1.69, VI. 3.82, प्रासादवासिन्याय M. Bh. on P. I. 1.8, मांसकण्टकन्याय M. Bh. on P.I.2.39, लट्वातुर्कषणन्याय M.Bh. on Śiva Sūtra 2 Vārt. 5, शालिपलालन्याय M.Bh. on P. 1.2.39, स्रजशटकन्याय M.Bh. on P. 1.3. 12. The word came to be used in the general sense of Paribhāṣās or rules of interpretation many of which were based upon popular maxims as stated in the word लोकन्यायसिद्ध by Nāgeśa. Hemacandra has used the word न्याय for Paribhāṣāvacana. Bhartṛhari uses the term in the sense of systematic exposition cf. Vāk. pad. II. 479, 484. The word is also used in the sense of a general



rule which has got some exceptions, cf. न्यायैर्मिश्रानपवादान् प्रतीयान् R. Pr. which lays down the direction that 'one should interpret the rule laying down an exception along with the general rule'.

**न्यायरत्नमञ्जूषा** a work dealing with Vyākaraṇa Paribhāṣās or maxims as found in Hemacandra's system of grammar, written by Hemamah-sagaṇin, a pupil of Ratnaśekhara, in 1451. The author has written a commentary also on the work, named Nyāsa.

**न्यायसंग्रह** a work enumerating the Paribhāṣās in Hemacandra's grammar, numbering 140 nyāyas out of which 57 nyāyas are said to have been given by Hemacandra himself at the end of his comment बृहद्वृत्ति on his Śabdānuśāsana. The work is written by हेमहंसगणि who has added a commentary to it called Nyāyārthamañjūṣā written by himself, which is also known by the name न्यायरत्नमञ्जूषा, for which, see above.

**न्यायसंहित** combined euphonically according to rules of grammar; cf. तद्वति तद्धिते न्यायसंहितं चेत् explained as व्याकरण-शास्त्रोक्तसंयमत् V. Pr. V. 8 coin.

**न्यायसिद्ध** established by a maxim; with full justification; cf. न्यायसिद्धमेवैतत् M. Bh. on V. 1.19. The word is used as opposed to ज्ञापकसिद्ध by Nāgeśa; cf. Par. Śek. Pari. 1.

**न्यायार्थमञ्जूषा** a name given to न्यायरत्नमञ्जूषा. See न्यायरत्नमञ्जूषा.

**न्याय्य** proper; fully justified न्यायादनपेतम् cf. P.IV. 4.92; correct; regular; cf. यच्चामुक्तत्वादर्थस्य न्याय्योत्पत्तिर्न भविष्यति M. Bh. on II. 3.1 where Kaiyaṭa, however, explains the word differently. Kaiyaṭa states that

न्याय्य means a general rule; cf. उत्सर्गः पूर्वाचार्यप्रसिद्धया न्याय्य उच्यते Kaiyaṭa on P. II. 3.1. By Pūrvācārya he possibly refers to the writers of the Prātiśākhya and other similar works by ancient grammarians, where the word nyāya is used in the sense of 'a general rule'. See the word न्याय above.

**न्यास** (1) lit. position, placing; a word used in the sense of actual expression or wording especially in the sūtras; cf. the usual expression क्रियते एतन्न्यास एव in the Mahābhāṣya, cf. M. Bh. on I. 1.11, 1.1.47 etc.; (2) a name given by the writers or readers to works of the type of learned and scholarly commentaries on vṛtti-type-works on standard sūtras in a Śāstra; e g. the name Nyāsa is given to the learned commentaries on the Vṛtti on Hemacandra's Śabdānuśāsana as also on the Paribhāṣāvṛtti by Hemamah-sagaṇi. Similarly the commentary by Devanandin on Jainendra grammar and that by Prabhācandra on the Amoghāvṛtti on Śākaṭyāna grammar are named Nyāsa. In the same way, the learned commentary on the Kāśikāvṛtti by Jinendra-buddhi, named Kāśikāvivaraṇa-pañjikā by the author, is very widely known by the name Nyāsa. This commentary Nyāsa was written in the eighth century by the Buddhist grammarian Jinendra-buddhi, who belonged to the eastern school of Pāṇini's Grammar. It has incorporated all important points of the previous grammarians. This Nyāsa has a learned commentary written on it by Maitreya Rakṣita in the twelfth century named Tantrapradīpa which is very largely quoted by subsequent grammarians, but which unfortunately

is available only in a fragmentary state at present. Haradatta, a well-known southern scholar of grammar has drawn considerably from Nyāsa in his Padamañjarī, which also is well-known as a scholarly work. (3) a commentary called Nyāsa on Bālabodhinī, a commentary on Kātantrasūtra, written by Jagaddhara, who himself wrote another Nyāsa. Mahābhāṣyadīpikā refers to a Nyāsa, cp. p. 233, l. 19.

न्यासोद्घोष a learned commentary on Jinendrabuddhi's Nyāsa written by Mallinātha, the standard commentator of prominent Sanskrit classics.

न्यून incomplete in sense or wording as opposed to Pūrṇa; cf. अयवाचे न्यूने (पादे न संनिकृष्येते) R. T. 76.

प

प् (1) first consonant of the labial class of consonants possessed of the properties श्वासानुप्रदान, अघोष, and कण्ठ-विवृतत्व; (2) प applied as a mute letter to a suffix, making the suffix accented grave (अनुदात्त).

प, पकार the consonant प, the vowel अ and the affix कार being added for facility of understanding and pronunciation; cf. T. Pr. I. 17, 21; प is also used as a short term for consonants of the fifth class (पवर्ग); cf. T. Pr. 1.27; V. Pr. I. 64 and R. T. 13.

पक्ष alternative view or explanation presented by, or on behalf of, a party; one of the two or more ways of presenting a matter. The usual terms for the two views are पूर्वपक्ष and उत्तरपक्ष, when the views are in conflict. The views, if not in conflict, and if stated as alternative views, can be many in number, e. g. there are seven

alternative views or Pakṣas re: the interpretation of the rule इको गुणवृद्धी; cf. M. Bh. on P. I. 1.3; cf. also सर्वेषु पक्षेषु उपसंख्यानं कर्तव्यम् M. Bh. on P. I. 2.64.

पक्षादि a class of words headed by the word पक्ष to which the taddhita affix मायन (फक्) causing vrddhi is added in the four senses given in P. IV. 2.67-70; e. g. पाक्षायणः, आश्मायनः etc.; cf. Kāś. on P. IV. 2.80.

पङ्क्ति one of the seven principal Vedic metres. It has four pādas of ten letters each. It has other varieties like सतःपङ्क्ति (8, 12, 8, 12) (Rkprā-tiśākhya calls it विपरीता पङ्क्ति), आस्तार-पङ्क्ति (8, 8, 12, 12), प्रस्तरपङ्क्ति (12, 12, 8, 8), संस्तरपङ्क्ति (12, 8, 8, 12), विष्टार-पङ्क्ति (8, 12, 12, 8) and so on. cp. Rkprātiśākhya XVI. 38-41.

पचादि a class of roots headed by the root पच् to which the kṛt. affix अ (अच्) is added in the sense of 'an agent'; e. g. श्वपचः, चोरः, देवः etc. The class पचादि is described as आकृति-गण and it is usual with commentators to make a remark पचाद्यच् when a kṛt affix अ is seen after a root without causing the vrddhi substitute to the preceding vowel or to the penultimate vowel अ. cf. अज्विधिः सर्वधातुभ्यः पठयन्ते च पचादयः । अण्वाध-नार्थमेवं स्यात् सिध्यन्ति श्वपचादयः Kāś. on. P. III. 1.134.

पञ्चपदी a term used in the Atharva-Prātiśākhya for the strong case affixes viz. the nominative case affixes and the accusative sing. and dual affixes; cf. चत्वारि शेषश्च पञ्चपद्यामन्तोदात्तादीनि यात् A. Pr. I. 3.14. The term corresponds to the Sarva-nāmasthāna of Pāṇini, which is also termed सुद; cf. सुदन्तुं सक्तम् P. I. 1.43.

**पञ्चम** the fifth consonant of the five classes of consonants; the nasal consonant, called also वर्गपञ्चम; cf. यथा तृतीयास्तथा पञ्चमा आनुनासिक्यवर्जम् M. Bh. on P. I. 1.9 Vārt. 2.

**पञ्चमी** (1) the fifth case; ending of the fifth or ablative case as prescribed by rules of Pāṇini cf. अपादाने पञ्चमी, P. II. 3-7, 10, etc. (2) the imperative mood; cf. Kāt. III. 1.18.

**पञ्चमीनिर्देश** statement by the ablative case, cf. डः सि धुद् P. VIII. 3.29; cf. उभयनिर्देशे पञ्चमीनिर्देशो; बलीयान् e.g. डमो ह्रस्वादचि ङमुष्णिङ् P. VIII. 3.32, Par. Śek. Pari. 70; cf. also उभयनिर्देशे विप्रतिषेधात्पञ्चमीनिर्देशः M. Bh. on P. I. 1.67 Vārt. 3.

**पञ्चवस्तु** a grammar work based on the shorter version of Jainendra grammar. The author is Śrutakīrti of eleventh century. It is arranged in different topics.

**पञ्चाङ्गव्याकरण** a grammatical system with Sūtra, Dhātu, Uṇādi, Gaṇa and Līṅgānuśāsana.

**पञ्चालपद्धति** the usage or the method of the Pañcālas; the eastern method of euphonic combinations, viz. the retention of the vowel अ after the preceding vowel ओ which is substituted for the Visarga; e. g. ओ अस्मै; cf. R. Pr. II. 12; T. Pr. XI. 19. This vowel अ which is retained, is pronounced like a short ओ or अर्ध-ओकार by the followers of the Sātya-mugri and Rāṇyāniya branches of the Sāmavedins; cf. commentary on T. Pr. XI. 19 as also M. Bh. Ahnika 1.

**पञ्जिका** a popular name given to critical commentaries by scholars; cf. काशिकाविवरणपञ्जिका by Jinendrabuddhi which is popularly known by the name न्यास.

**पटच्** tad. affix पट in the sense of extent (विस्तार) added to the word अवि; e. g. अविपटम् cf. विस्तारे पटञ्चत्तन्वः. P. V. 2.29 Vārt. 2.

**पठन** oral recital, the word is used in connection with the use of words by the author himself in his text which he is supposed to have handed over orally to his disciples, as was the case with the ancient Vedic and Sūtra works; cf. the words पठित, पठिष्यते, पठ्यते and the like, frequently used in the Mahābhāṣya in connection with the mention of words in the Sūtras of Pāṇini.

**पण्डित** writer of Citprabhā, a commentary on the Paribhāṣenduśekhara. A commentary on the Laghuśabdendenduśekhara is also ascribed to him. He was a Gauḍa Brāhmaṇa whose native place was Kurukṣetra. He lived in the beginning of the nineteenth century.

**पतञ्जलि** the reputed author of the Mahābhāṣya, known as the Pātañjala Mahābhāṣya after him. His date is determined definitely as the second century B.C. on the strength of the internal evidence supplied by the text of the Mahābhāṣya itself. The words Gonardīya and Goṇikāputra which are found in the Mahābhāṣya are believed to be referring to the author himself and, on their strength, he is said to have been the son of Goṇikā and a resident of the country called Gonarda in his days. On the strength of the internal evidence supplied by the Mahābhāṣya, it can be said that Patañjali received his education at Takṣaśilā and that he was, just like Pāṇini, very familiar with villages and towns in and near Vāhika and Gāndhāra countries. Nothing can definitely be said about his birth-place, and

although it might be believed that his native place was Gonarda, its exact situation has not been defined so far. About his parentage too, no definite information is available. Tradition says that he was the foster-son of a childless woman named Goṇikā to whom he was handed over by a sage of Gonarda, in whose hands he fell down from the sky in the evening at the time of the offering of water-handfuls to the Sun in the west ; cf. पतत् + अञ्जलि, the derivation of the word given by the commentators. Apart from anecdotes and legendary information, it can be said with certainty that Patañjali was a thorough scholar of Sanskrit Grammar who had studied the available texts of the Vedic Literature and Grammar and availed himself of information gathered personally by visiting the various schools of Sanskrit Grammar and observing the methods of explanations given by teachers there. His Mahābhāṣya supplies an invaluable fund of information on the ways in which the Grammar rules of Pāṇini were explained in those days in the various grammar schools. This information is supplied by him in the Vārttikas which he has exhaustively given and explained. He had a remarkable mastery over Sanskrit Language which was a spoken one at his time and it can be safely said that in respect of style, the Mahābhāṣya excels all the other Bhāṣyas in the different branches of learning out of which two, those of Śābara-swāmin and Śaṅkarācārya, are selected for comparison. It is believed by scholars that he was equally conversant with other śāstras, especially Yoga and Vaidyaka, on which he has written learned treatises. He is said to be the author of the Yoga-

sūtras, which, hence, are called Pātañjala Yogasūtras, and the redactor of the Carakasamhitā. There are scholars who believe that he wrote the Mahābhāṣya only, and not the other two. They base their argument mainly on the supposition that it is impossible for a scholar to have an equally unmatching mastery over three different śāstras at a time. The argument has no strength, especially in India, where there are many instances of scholars possessing sound scholarship in different branches of learning. Apart from legends and statements of Cakradhara, Nāgeśa and others, about his being the author of three works on three different śāstras, there is a direct reference to Patañjali's proficiency in Grammar, Yoga and Medicine in the work of King Bhoja of the eleventh century and an indirect one in the Vākyapadīya of Bhartṛhari of the seventh century A.D. There is a work on the life of Patañjali, written by a scholar of grammar of the South, named Rāmabhadra, which gives many stories and incidents of his life out of which it is difficult to find out the grains of true incidents from the legendary husk with which they are covered. For details, see Patañjala Mahābhāṣya, D. E. Society's edition, Vol. VII pages 349 to 374. See also the word महाभाष्य.

पद् a word ; a unit forming a part of a sentence ; a unit made up of a letter or of letters, possessed of sense ; cf. अक्षरसमुदायः पदम् । अक्षरं वा । V. Pr. VIII. 46, 47. The word originally was applied to the individual words which constituted the Vedic Samhitā ; cf. पदप्रकृतिः संहिता Nir. I. 17. Accordingly, it is defined in the Vājasaneyi Prātiśākhya as 'अर्थः

पदम्' (V. Pr. III. 2) as contrasted with 'वर्णानामेकप्राणयोगः संदिता' (V. Pr. I. 158). The definition 'अर्थः पदम्' is attributed to the ancient grammarian 'Indra', who is believed to have been the first Grammarian of India. Pāṇini has defined the term पद as 'सुप्तिङन्तं पदम्' P. I. 4.14. His definition is applicable to complete noun-forms and verb-forms and also to prefixes and indeclinables where a case-affix is placed and elided according to him; cf. अव्ययादाद्युपः P. II. 4.82. The noun-bases before case affixes and tad. affixes, mentioned in rules upto the end of the fifth adhyāya, which begin with a consonant excepting य् are also termed पद by Pāṇini to include parts of words before the case affixes भ्याम्, भिस्, सु etc. as also before the tad. affixes मत्, वच् etc. which are given as separate padas many times in the pada-pāṭha of the Vedas; cf. स्वादि-ध्वसर्वनामस्थाने P. I. 4.17. See for details the word पदपाठ. There are given four kinds of padas or words viz. नाम, आख्यात, उपसर्ग and निपात in the Nirukta and Prāṭisākhya works; cf. also पदमर्थे प्रयुज्यते, विभक्त्यन्तं च पदम् M. Bh. on P. I. 2.64 Vārt. 19, वर्णसमुदायः पदम् M. Bh. on I. 1.21 Vārt. 5, पूर्वपरयोरर्थोपलब्धौ पदम् Kāt. I. 1.20, पद-शब्देनार्थ उच्यते Kaiyaṭa on P. I. 2.42 Vārt. 2; cf. also पद्यते गम्यते अर्थः अनेनेति पदमित्यन्वर्थसंज्ञा Nyāsa on P. III. 1.92. The verb endings or affixes ति, त्स and others are also called पद. The word पद in this sense is never used alone, but with the word परस्मै or आत्मने preceding it. The term परस्मैपद stands for the nine affixes तिप्, त्स, ...मस्, while the term आत्मनेपद stands for the nine affixes त्, आताम् ...महिद्. cf. लः परस्मैपदम्, तलजानावात्मनेपदम्. It is possible to say that in the terms परस्मैपद and आत्मनेपद also, the term पद could be taken to mean a word, and

it is very likely that the words परस्मै-पद and आत्मनेपद were originally used in the sense of 'words referring to something meant for another' and 'referring to something meant for self' respectively. Such words, of course, referred to verbal forms, roughly corresponding to the verbs in the active voice and verbs in the passive voice. There are some modern scholars of grammar, especially linguists, who like to translate परस्मैपद as 'active voice' and आत्मनेपद as 'passive voice'. Pāṇini appears, however, to have adapted the sense of the terms परस्मैपद and आत्मनेपद and taken them to mean mere affixes just as he has done in the case of the terms कृत् and तद्धित. Presumably in ancient times, words current in use were grouped into four classes by the authors of the Nirukta works, viz. (a) कृत् (words derived from roots) such as कर्ता, कारकः, सदनम् etc., (b) तद्धित (words derived from nouns) such as गार्ग्यः, काषायम्, etc., (c) Parasmaipada words viz. verbs such as सवति, पचति, and (d) Ātmanepada words i.e. verbs like वृषते, वर्धते, etc. Verbs करोति and कुरुते or हरति and हरते were looked upon as both परस्मैपद words and आत्मनेपद words. The question of simple words, as they are called by the followers of Pāṇini, such as नर, तद्, गो, अश्व, and a number of similar underived words, did not occur to the authors of the Nirukta as they believed that every noun derivable, and hence could be included in the कृत् words.

**पदकाण्ड (1)** a term used in connection with the third section of the Vākya-pādiya entitled ब्रह्मकाण्ड also, which deals with padas, as contrasted with the second section which deals with Vākyas; (2) a section of the Aṣṭādhyāyī of Pāṇini, which gives rules

about changes and modifications applicable to the pada, or the formed word, as contrasted with the base (अङ्ग) and the suffixes. The section is called पदाधिकार which begins with the rule पदस्य P.VIII. 1.16. and ends with the rule इडाया वा VIII. 3. 54.

**पदकार** lit. one who has divided the Saṁhitā text of the Vedas into the Pada-text. The term is applied to ancient Vedic scholars शाकल्य, आत्रेय, कात्यायन and others who wrote the Padapāṭha of the Vedic Saṁhitās. The term is applied possibly through misunderstanding by some scholars to the Mahābhāṣyakāra who has not divided any Vedic Saṁhitā, but has, in fact, pointed out a few errors of the Padakāras and stated categorically that grammarians need not follow the Padapāṭha, but, rather, the writers of the Padapāṭha should have followed the rules of grammar. Patañjali, in fact, refers by the term पदकार to Kātyāyana, who wrote the Padapāṭha and the Prātiśākhya of the Vājasaneyi-Saṁhitā in the following statement—न लक्षणेन पदकारा अनुवर्त्याः । पदकारैर्नाम लक्षणमनुवर्त्यम् । यथालक्षणं पदं कर्तव्यम् M. Bh. on P. III.1. 109; VI. 1. 207; VIII. 2.16; cf. also अदीधयुरिति पदकारस्य प्रत्याख्यानपक्षे उदाहरणमुपपन्नं भवति (परिभाषाचूचन of व्याडि Pari. 42) where Vyāḍi clearly refers to the Vārtika of Kātyāyana 'दीधीवेव्यो-च्छन्दोविषयत्वात्' P. I. 1.6 Vārt. 1. The misunderstanding is due to passages in the commentary of स्कन्दस्वामिन् on the Nirukta passage 1. 3, उव्वट्टीका on ऋक्प्रातिशाख्य XIII. 19 and others where the statements referred to as those of Patañjali are, in fact, quotations from the Prātiśākhya works and it is the writers of the Prātiśākhya works who are

referred to as padakāras by Patañjali in the Mahābhāṣya.

**पदचन्द्रिका** a grammar work on the nature of words written by कृष्णशेखर of the sixteenth century.

**पददर्शिनः** The authors of the padapāṭha of the Vedic Saṁhitās e.g. Śākalya, Ātreya, Kātyāyana and others who look upon the pada-text as the original one, as against grammarians who accept Vākya (here Saṁhitā, as unit and authoritative. cf. सूत्रकारस्य भाष्यकारस्य चाखण्डपक्षोऽभिरुचितः । तस्माद्वाक्यवादिभिः स्फोटवादिभिरमेदकल्पनमाश्रितम् । काल्पनिकः पदवादोऽभ्युपगतः । मेदप्रतिभासपूर्वकानमेदान् स्वामिमतान् पददर्शिनः पदमेव सत्यं ये मन्यन्ते ते ह्यखण्डं वाक्यं नाम काल्पनिकमाहुः । (पुण्य.) on Vāk. pad. II. 57.

**पदपक्ष** the same as पदसंस्कारपक्ष. See पदसंस्कारपक्ष.

**पदपाठ** the recital of the Veda text pronouncing or showing each word separately as detached from the adjoining word. It is believed that the Veda texts were recited originally as running texts by the inspired sages, and as such, they were preserved by people by oral tradition. Later on after several centuries, their individually distinct words were shown by grammarians who were called Padakāras. The पदपाठ later on had many modifications or artificial recitations such as क्रम, जटा, घन etc. in which each word was repeated twice or more times, being uttered connectdly with the preceding or the following word, or with both. These artificial recitations were of eight kinds, which came to be known by the term अष्टविहङ्गनः.

**पदप्रकृति** a term used in connection with the Saṁhitā text or संहितापाठ

which is believed to have been based upon words (पदानि प्रकृतिः यस्याः सा) or which forms the basis of words or word text or the pada-pāṭha (पदानां प्रकृतिः); cf. पदप्रकृतिः संहिता Nir. I.17.

**पदप्रभेद** lit. divisions of words: parts of speech. There are four parts of speech viz. नामन्, आख्यात, उपसर्ग and निपात given by ancient grammarians and the authors of the Prātiśākhya works, while there are given only two, सुवन्त and तिङन्त by Pāṇini. For details see pp. 145, 146, Vol. VII. Mahābhāṣya D. E. Society's edition.

**पदमञ्जरी** the learned commentary by Haradatta on the काशिकावृत्ति. Haradatta was a very learned grammarian of the Southern School, and the Benares School of Grammarians follow पदमञ्जरी more than the equally learned another commentary काशिकाविवरणपञ्जिका or न्यास. In the Padamañjarī, Haradatta is said to have given everything of importance from the Mahābhāṣya; cf अधीते हि महाभाष्ये व्यर्था सा पदमञ्जरी. For details see Mahābhāṣya D. E. S. Ed. Vol. VII, P. 390-391.

**पदवाक्यरत्नाकर** a disquisition on grammar dealing with the different ways in which the sense of words is conveyed. The work consists of a running commentary on his verses by the author Gokulanātha Miśra who, from internal evidence, appears to have flourished before Koṇḍabhaṭṭa and after Kaiyaṭa.

**पदवाद** or **पदवादिपक्ष** view that words are real and have an existence and individuality of their own. The view is advocated by the followers of both the Mīmāṃsā schools and the logicians who believe that words

have a real existence. Grammarians admit the view for practical purpose, while they advocate that the अलण्डवाक्यरफोट alone is the real sense. cf. Vākyapadīya II.90 and the foll.

**पदविधि** an operation prescribed in connection with words ending with case or verbal affixes and not in connection with noun-bases or root-bases or with single letters or syllables. पदविधि. is in this way contrasted with अङ्गविधि (including प्रातिपदिकविधि and धातुविधि), वर्णविधि and अक्षरविधि. Such Padavidhis are given in Pāṇini's grammar in Adhyāya 2, Pādas 1 and 2 as also in VI. 1. 158, and in VIII.1.16 to VIII. 3.54 and include rules in connection with compounds, accents and euphonic combinations. When, however, an operation is prescribed for two or more padas, it is necessary that the two padas or words must be syntactically connectible; cf. समर्थः पदविधिः P. II. 1.1.

**पदविराम** pause between two words measuring two mātrās, or equal to the time required for the utterance of a long vowel; e.g. in इमे त्वोर्जे त्वा, the pause between इमे and त्वा is measured by two mātrās; cf. पदविरामो हिमात्रः T. Pr. XXII. 13. Some Prātiśākhya texts declare that the pause between two words is of one mātrā as at avagraha; cf. R. Pr. II. 1 and R. T. 35-38.

**पदव्यवस्था सूत्रकारिका** a metrical work on the determination of the pada or padas of the roots attributed to Vimalakīrti.

**पदव्यवस्थासूत्रकारिकाटीका** a short gloss on the पदव्यवस्थासूत्रकारिका written by Udayakīrti, a Jain grammarian.

**पदसंस्कारपक्ष** an alternative view with वाक्यसंस्कारपक्ष regarding the formation

of words by the application of affixes to crude bases. According to the Padasaṁskāra alternative, every word is formed independently, and after formation the words are syntactically connected and used in a sentence. The sense of the sentence too, is understood after the sense of every word has been understood; cf. सुविचार्य पदस्यार्थं वाक्यं गृह्णन्ति वरयः Sīra. on Pari. 22. According to the other alternative viz. वाक्यसंस्कारपक्ष, a whole sentence is brought before the mind and then the constituent individual words are formed e.g. राम + सु, गम् + ञ + ति । Both the views have got some advantages and some defects; cf. Par. Śek. Pari. 56.

**पदस्फोट** expression of the sense by the whole word without any consideration shown to its division into a base and an affix. For instance, the word रामेण means 'by Rāma' irrespective of any consideration whether न is the affix or इन is the affix which could be any of the two, or even one, different from the two; cf. उपायः शिक्षमाणानां बालानामपलापनाः Vākya-padiya II. 240.

**पदादि** (1) beginning of a word, the first letter of a word; cf. सात्पदाद्योः P. VIII. 3.111; cf. also स्वरितो वासुदाते पदादौ P. VIII. 2.6. Patañjali, for the sake of argument, has only once explained पदादि as पदादादि: cf. M. Bh. on I. 1.63 Vārt. 6; (2) a class of words headed by the word पद् which is substituted for पद in all cases except the nom. and the acc. singular and dual; this class, called पदादि, contains the substitutes पद्, दद्, नद्य etc. respectively for पाद, दन्त, नासिका etc. cf. Kāś. on P. VI. 1.63; (3) the words in the class, called पदादि, consisting of the words पद्, दद्, नद्य, मद्य, हृद् and निद्य only, have the

case affix after them accented acute; cf. P. VI. 1.171.

**पदादिविधि** a grammatical operation specifically prescribed for the initial letter of a word.

**पदाधिकार** the topic concerning padas i.e. words which are regularly formed, as contrasted with words in formation. Several grammatical operations, such as accents or euphonic combinations, are specifically prescribed together by Pāṇini at places which are said to be in the Padādhikāra formed by sūtras VIII. 1.16 to VIII. 3.54.

**पदान्त** final letter of a word; cf. P. VI. 1.76, 109; VII. 3.3, 9; VIII. 4.35, 37, 42, 59. At one place, Patañjali for purposes of argument has explained the word as final in a word; cf. नैवं विज्ञायते पदस्यान्तः पदान्तः पदान्तादिति । कथं तर्हि । पदे अन्तः पदान्तः पदान्तादिति M. Bh. on VIII. 4.35.

**पदार्थ** meaning of a word, signification of a word; that which corresponds to the meaning of a word; sense of a word. Grammarians look upon both—the generic notion and the individual object as Padārtha or meaning of a word, and support their view by quoting the sūtras of Pāṇini जात्याख्यायामेकस्मिन् बहुवचनमन्यतरस्याम् I. 2.58 and सरूपाणामेकशेष एकविभक्तौ I. 2.64; cf. किं पुनराकृतिः पदार्थ आहोस्विद् द्रव्यम् । उभयमित्याह । कथं ज्ञायते । उभयथा ह्याचार्येण सूत्राणि प्रणीतानि । आकृतिं पदार्थं मत्वा जात्याख्यायामित्युच्यते । द्रव्यं पदार्थं मत्वा सरूपाणामित्येकशेष आरभ्यते, M. Bh. in I. 1. first Āhnika. In rules of grammar the meaning of a word is generally the vocal element or the wording, as the science of grammar deals with words and their formation; cf. स्वं रूपं शब्दस्याशब्दसंज्ञा, P. I. 1.68. The possession of vocal element



as the sense is technically termed शब्दपदार्थकता as opposed to अर्थपदार्थकता; cf. सोसौ गोशब्दः स्वस्मात्पदार्थात् प्रच्युतो यासौ अर्थपदार्थकता तस्याः शब्दपदार्थकः संपद्यते M. Bh. I. 1.44 V. 3. The word पदार्थ means also the categories or the predicaments in connection with the different Śāstras or lores as for instance, the 25 categories in the Sāṃkhyaśāstra or 7 in the Vaiśeṣika system or 16 in the Nyāyaśāstra. The Vyākaraṇaśāstra, in this way to state, has only one category the Akhaṇḍavākyasphoṭa or the radical meaning given by the sentence in one stroke.

पद्मनाभ (1) a grammarian who wrote a treatise on grammar known as the Supadma Vyākaraṇa. He is believed to have been an inhabitant of Bengal who lived in the fourteenth century. Some say that he was a resident of Mithilā. The works Dhātu-Kaumudī, Uṇadivṛtti, Paribhāṣāvṛtti, Yaṇugvṛtti etc. are also fathered upon Padmanābha, (2) A Padmanābha wrote Pṛṣodarādivṛtti. He was son of Gaṇeśvara and grandson of Śrīpati. He is different from the author of Supadmayyākaraṇa.

पद्य (1) a letter capable of occurring at the end of a word cp. पदान्त्यः पद्यः। Ath. Prā. 1.3; (2) forming apart of a word or pada; cf. उधोच्चमं नानुदात्तं न पद्यम् R. Pr. I. 29; cf. also पूर्वपद्यः R. Pr. I. 30. The word is used in this sense (पदावयव) mostly in the Prātiśākhya works. The word is used in the sense of पादसंपन्न, made up of the feet (of verses), in the Ṛk-Prātiśākhya in contrast with अक्षर्य, made up of syllables. In this sense the word is derived from the word पाद; cf. पद्याक्षर्ये स उदितः R. Pr. XVIII. 3.

पर (1) subsequent, as opposed to पूर्व or prior; the word is frequently used

in grammar in connection with a rule or an operation prescribed later on in a grammar treatise; cf. विप्रतिषेधे परं कार्यम् P. I. 4.2; (2) occurring after (something); cf. प्रत्ययः परश्च P. III. 1.1 and 2; cf. also तत् परस्वरम् T. Pr. XXI. 2. (3) The word पर is sometimes explained in the sense of इष्ट or desired, possibly on the analogy of the meaning श्रेष्ठ possessed by the word. This sense is given to the word पर in the rule विप्रतिषेधे परं कार्यं with a view to apply it to earlier rules in cases of emergency; cf. विप्रतिषेधे परं यदिष्टं तद्भवति M. Bh. on I. 1.3. Vārt. 6; परशब्दः इष्टवाची M. Bh. on I. 2.5, I. 4.2. Vārt. 7; II. 1.69 etc.

परकार्यत्व or परकार्यत्वपक्ष the view that the subsequent संज्ञा or technical term should be preferred to the prior one, when both happen to apply simultaneously to a word. The word is frequently used in the Mahābhāṣya as referring to the reading आ काडारात् परं कार्यम् which is believed to have been an alternative reading to the reading आ कडारादेका संज्ञा; cf. ननु च यस्यापि परकार्यत्वं तेनापि परग्रहणं कर्तव्यम्; M. Bh. on I. 4. 1; also सवेदेकसंज्ञाधिकारे सिद्धम्। परकार्यत्वे तु न सिद्ध्यति; M. Bh. on II. 1.20, II. 2.24.

परक्रम a term used in the Prātiśākhya works for 'doubling' of a consonant; cf. सातस्थादौ धारयन्तः परक्रमम्। R. Pr. XIV.23.

परग्रहण the use of the word पर; insertion of the word पर in a rule; cf. तेनापि परग्रहणं कर्तव्यम्; M. Bh. on I.4.1; cf. also परग्रहणमनर्थकम् M. Bh. on III. 1.2.

परस्व posteriority; mention after wards, the word is frequently used in works on grammar in connection with a rule which is mentioned in the treatise after another rule; the

posterior rule is looked upon as stronger than the prior one, and is given priority in application when the two rules come in conflict although technically they are equally strong; cf. परत्वादहोपः ; M.Bh. on I. 1.4 Vārt 7; परत्वाच्छीभावः I. 1.11 etc.

परत्वन्याय application of the later rule before the former one, according to the dictum laid down by Pāṇini in the rule विप्रतिषेधे परं कार्यम् P. I. 4.2; cf. परत्वन्यायो न लङ्घितो भवति Sira. Pari. 84.

परनिपात lit. placing after; the placing of a word in a compound after another as contrasted with पूर्वनिपात. A subordinate word is generally placed first in a compound, cf. उपसर्जनं पूर्वम्; in some exceptional cases, however, this general rule is not observed as in the cases of राजदन्त and the like, where the subordinate word is placed after the principal word, and which cases, hence, are taken as cases of परनिपात. The words पूर्व and पर are relative, and hence, the cases of परनिपात with respect to the subordinate word (उपसर्जन) such as राजदन्त, प्रातर्जीविक etc. can be called cases of पूर्वनिपात with respect to the principal word (प्रधान) cf. परश्शताः राजदन्तादित्वात्परनिपातः Kāś. on P. II. 1.39.

परनिमित्तक caused by something which follows; the term is used in grammar in connection with something caused by what follows; cf. परनिमित्तकोजादेशः पूर्वविधिं प्रति न स्थानिवत् S. K. on अचः परस्मिन्पूर्वविधौ P.I. 1.57.

परमप्रकृति the most original base; the original of the original base; the word is used in connection with a base which is not a direct base to which an affix is added, but which is a remote base; cf. आपलो वा

गोत्रम् । परमप्रकृतेषु आपलः । M. Bh. on P. IV. 1.89; cf. also M. Bh. on IV. 1.93, 98, 163.

परमाणु a time-unit equal to one-half of the unit called अणु, which forms one-half of the unit called मात्रा which is required for the purpose of the utterance of a consonant; cf. परमाणु अर्धणुमात्रा V. Pr. 1.61. परमाणु, in short, is the duration of very infinitesimal time equal to the pause between two individual continuous sounds. The interval between the utterances of two consecutive consonants is given to be equivalent to one Paramāṇu; cf. वर्णान्तरं परमाणु R. T. 34.

परमात्रा an appearance of another viz. the supreme, as opposed to स्वमात्रा, appearance of the self inside, cf. सर्वो हि विकार आत्ममात्रेति केषांचिद्विशेषः । स तु प्रतिपुरुषमन्तःसंनिविष्टो वाह्य इव प्रत्यवभासते । अपरेषां सर्वप्रबोधरूपः सर्वप्रमेदरूपश्चैकस्य चित्-क्रियातत्त्वस्यायं परिणाम इत्यादि स्वमात्रावादिनां दर्शनम् । ..... अन्ये त्वाहुः — तद्यथा महतोऽग्नेर्विस्फुलिङ्गाः सूक्ष्माद्वायोरभ्रवनाश्चन्द्रकान्ताद्विभागिन्यस्तोयधाराः पृथिव्या वा सालादयो न्यग्रोधधानाभ्यो वा सावरोहप्रसवा न्यग्रोधा इत्येवमादि परमात्रावादिनां दर्शनम् । स्वो. on Vāk. pad. 1 129.

पररूप the form of the subsequent letter (परस्य रूपम्). The word is used in grammar when the resultant of the two coalescing vowels (एकदेश) is the latter vowel itself, as for instance, in प्रेजते (प्र+एजते); cf. एडि पररूपम् P. VI. 1.94.

परवहिकृता possession of the gender of the final member of a compound word, which, in tatpuruṣa compounds, is the second of the two or the last out of many; cf. परवहिकृत् द्वन्द्वतत्पुरुषयोः (P. II. 4.26) इति. परवहिकृता यथा स्यात् M. Bh. on P. V. 4.68; also Vāk. pad. III. 14. 306.

**परविप्रतिषेध** the conflict between two rules (by occurrence together) when the latter prevails over the former and takes place by virtue of the dictum विप्रतिषेधे परं कार्यम् P. I. 4.2 ; cf. कथं ये परविप्रतिषेधाः M.Bh. on I.4.2.

**परसप्तमी** a locative case in the sense of 'what follow', as contrasted with विषयसप्तमी, अधिकरणसप्तमी and the like; cf. लुक्किति नैषा परसप्तमी शक्या विज्ञातुं न हि लुका पौर्वापर्यमस्ति । का तर्हि । सप्तसप्तमी M.Bh. on P.I.2. 49.

**परसवर्ण** cognate of the latter vowel or consonant. The word is frequently used in grammar in connection with a substitute or आदेश which is specified to be cognate (सवर्ण) of the succeeding vowel or consonant ; cf. अनुस्वारस्य ययि परसवर्णः P. VIII. 4. 58.

**परस्परव्यपेक्षा** mutual expectancy possessed by two words, which is called सामर्थ्य in grammar. Such an expectancy is necessary between the two or more words which form a compound; cf. परस्परव्यपेक्षां सामर्थ्यमेके P.II. 1.1, V.4 ; cf. also इह राज्ञः पुरुष इत्युक्ते राजा पुरुषमपेक्षते ममायमिति पुरुषोपि राजानमपेक्षते अहमस्य इति । M.Bh. on II. 1.1.

**परस्मैपद** a term used in grammar with reference to the personal affixes ति, तः etc. applied to roots. The term परस्मैपद is given to the first nine affixes ति, तः, अन्ति, सि, थः, थ, मि, वः and मः, while the term आत्मनेपद is used in connection with the next nine, अताम् etc. ; cf. परस्मै परोदेशार्थफलकं पदम् Vāc. Koṣa. The term परस्मैपद is explained by some as representing the Active Voice as contrasted with the Passive Voice which necessarily is characterized by the Ātmanepada affixes. The term परस्मैमाय in the sense of परस्मैपद was used by ancient grammarians and is also

found in the Vārttika आत्मनेमाय-परस्मैमाययोरुपसंख्यानम् P. VI. 3.8 Vārt. 1. The term परस्मैमाय as applied to roots, could be explained as परस्मै क्रिया (or क्रियाफलं) मायन्ते इति परस्मैमायाः and originally such roots as had their activity meant for another, used to take the परस्मैपद affixes, while the rest which had the activity meant for self, took the आत्मनेपद affixes. Roots having activity for both, took both the terminations and were termed उभयपदिनः; also Vāk. pad. III. 12.20.

**परस्मैमाय** lit. speaking the activity or क्रिया for another ; a term of ancient grammarians for roots taking the first nine personal affixes only viz. ति, तः... मस. The term परस्मैपदिन् was substituted for परस्मैमाय later on, more commonly. See परस्मैपद above. The term परस्मैमाय along with आत्मनेमाय is found almost invariably used in the Dhātupāṭha attributed to Pāṇini; cf. भू सत्तायाम् । उदात्तः परस्मैमायः । एधादय उदात्ता अनुदात्तान् आत्मनेमायाः Dhātupāṭha.

**परा** the highest eternal voice or word, the highest and the most lofty of the four divisions of language (वाक्), viz. परा, पश्यन्ती, मध्यमा and वैखरी, which, (परा), philosophically is identified with नाद (ब्रह्म) or शब्द-ब्रह्म. It is described as वर्णादिविशेषरहिता चेतनमिश्रा सृष्ट्युपयोगिनी जगदुपादानभूता कुण्डलिनीरूपेण प्राणिनां मूलाधारे वर्तते । कुण्डलिन्याः प्राणवायुसंयोगे परा व्यज्यते । इयं निःस्पन्दा पश्यन्त्यादयः सप्तस्पन्दा अस्या विवर्तः । इयमेव सूक्ष्मस्फोट इत्युच्यते ।

**पराहवद्भाव** behaviour as having become a part and parcel of another ; treatment of a word as a part of another. The term is used by Pāṇini in connection with a word followed by and connected with a word in the vocative case of which it is looked

upon as a part for purposes of accent, e.g. कुण्डेनाटन्, मद्राणां राजन् etc. Here the words अटन् and राजन्, being in the vocative case, are आधुदात्त, i.e. अ (at the beginning of अटन्) and आ (in राजन्) are acute and as a result all the other vowels in कुण्डेनाटन् and मद्राणां राजन् become अनुदात्त or grave; cf. सुभामन्त्रिते पराङ्गवत्स्वरे P. II. 1.2.

**परादि** initial or first of the next or succeeding word; cf. किं पुनरयं पूर्वान्त आहोस्त्वित्परादिः आहोस्त्वित्प्रसक्तः M. Bh. on P. I. 1.47 Vārt. 3; cf. also M. Bh. on IV. 1.87, IV. 2.91.

**परादिसस्वर** a consonant belonging to the succeeding vowel in syllabication; cf. R. Pr. I. 15.

**परार्थे** (1) the sense of another word; cf. परार्थमिधानं वृत्तिः इत्याहुः । M. Bh. on II. 1.1, Vārt. 2; (2) for the sake of, or being of use in, the next (वृत्त); cf. परार्थं मम भविष्यति सन्यत इहवतीति, M. Bh. on I. 1.59 Vārt. 8.

**परिकल्प** fancied things; appearances. cp. Vāk. pad. III. 3.65. cp. परिकल्पाः विचित्रा विकल्पाः । (Helā.).

**परिकृष्ट** dragged to the latter; cf. Puṣpa-sūtra III. 114; the word परि stands for पर here.

**परिक्रम** the same as परक्रम; doubling (द्वित्व) of a subsequent consonant as for example the doubling of च in शर्मन् स्स्याम; cf. सान्तःस्यादौ धारयन्तः परक्रमं (v.l. परिक्रमं) R. Pr. XIV. 23.

**परिगणन** lit. enumeration. The word is used in grammar treatises in the sense of 'a definite or complete enumeration' with a view to excluding those that are not included in the enumeration; cf. परिगणनं कर्तव्यम् । यद्यप्यवलोपे प्रतिषेधः M. Bh. on I. 1.4 Vārt. 1.

**परिग्रह** also परिग्रहण. (1) acceptance, inclusion; cf. किं प्रयोजनम् । प्रत्ययार्थं परिग्रहायम् M. Bh. on P. III. 26.1; (2) repetition of a Samhitā word in the Pada recital, technically named वेकष्ट also; repetition of a word with इति interposed; e.g. सुप्रान्या इति सुप्रऽ अन्त्याः Rg. Veda II. 13.9, अलला भवन्तीरित्यललाऽभवन्तीः Rg. IV. 18.6; cf. परिग्रहे त्वनार्थान्तात् तेन वैकाक्षरीकृतात् । परेषां न्यासमाचारं व्यालिस्तौ चेत्स्वरौ परौ ॥ R. Pr. III. 14. cf. also, R. Pr. XI. 32, 36, 42.

**परिनिष्ठित** completely formed; with the formation completely achieved; स्वार्थे परिपूर्णम्; cf. परिनिष्ठितस्य पदान्तरसंबन्धे हि गौर्वाहीक इत्यादौ गौणत्वप्रतीतिर्न तु प्रातिपदिकसंस्कारवेलायाम् Par. Śek. on Pari. 15.

**परिपन्न** a kind of Samdhi or coalescence characterized by the change of the consonant स् into an anusvāra, as by मोनुस्वारः P. VIII. 3.23, before a sibilant or before रेफ; cf. रेफोष्मणोरुदयोर्मेकारः अनुस्वारं तत् परिपन्नमाहुः R. Pr. IV. 5; cf. also सत्राद्गन्धः परिसंपन्नापवादः R. Pr. IV. 7.

**परिप्लवमानता** flickering nature, indistinctness, cp. Vāk. pad. II. 45. cp. परिप्लवमानता अस्फुटरूपता वाक्यार्थस्य । (पुण्य.)

**परिभाषा** an authoritative statement or dictum, helping (1) the correct interpretation of the rules (sūtras) of grammar, or (2) the removal of conflict between two rules which occur simultaneously in the process of the formation of words (पदसिद्धि), or (3) the formation of correct words. Various definitions of the word परिभाषा are given by commentators, the prominent ones being—परितो व्यापृतां भाषां परिभाषां प्रवक्षते (न्यास); or, परितो भाष्यते वा सा परिभाषा प्रकीर्तिता. The word is also defined as विधौ नियमकारिणी परिभाषा (दुर्गसिंहवृत्तिः). परिभाषा can also be briefly defined as the

convention of a standard author. Puruṣottamadeva applies the word परिभाषा to the maxims of standard writers, cf. परिभाषा हि न पाणिनीयानि वचनानि; Puru. Pari. 119; while Haribhāskara, at the end of his treatise परिभाषाभास्कर, states that Vyāḍi was the first writer on Paribhāṣās. The rules तस्मिन्निति निर्दिष्टे पूर्वस्य, तस्मादित्युत्तरस्य and others are in fact Paribhāṣā rules laid down by Pāṇini. For the difference between परिभाषा and अधिकार, see Mahābhāṣya on II. 1.1. Many times the writers of Sūtras lay down certain conventions for the proper interpretation of their rules, to which additions are made in course of time according to necessities that arise, by commentators. In the different systems of grammar there are different collections of Paribhāṣās. In Pāṇini's system, apart from commentaries thereon, there are independent collections of Paribhāṣās by Vyāḍi, Bhojadeva, Puruṣottamadeva, Sīradeva, Nīlakaṇṭha, Haribhāskara, Nāgeśa and a few others. There are independent collections of Paribhāṣās in the Kātantra, Cāndra, Śākaṭāyana, Jainendra and Hemacandra systems of grammar. It is a noticeable fact that many Paribhāṣās are common, with their wordings quite similar or sometimes identical in the different systems. Generally the collections of Paribhāṣās have got scholiums or commentaries by recognised grammarians, which in their turn have sometimes other glosses or commentaries upon them. The Paribhāṣenduśekhara of Nāgeśa is an authoritative work of an outstanding merit in the system of Pāṇini's Grammar, which is commented upon by more than twentyfive scholars during the last two or three centuries. The total number of

Paribhāṣās in the different systems of grammar may well-nigh exceed 500. See परिभाषासंग्रह.

परिभाषाप्रकाश an independent treatise explaining the various Paribhāṣās in the system of Pāṇini's grammar, written by Viṣṇuśeṣa of the famous Śeṣa family.

परिभाषाप्रदीपार्चिस् a scholarly independent treatise on Vyākaraṇa Paribhāṣās written by Udayamkara Pāṭhaka, called also Nānā Pāṭhaka, a Nāgara Brāhmaṇa, who lived at Benares in the middle of the 18th century A.D. He has also written commentaries on the two Śekhara of Nāgeśa.

परिभाषाभास्कर (1) a treatise on the Paribhāṣās in Pāṇini's grammar written by Haribhāskara Agnihotrī, son of Appājibhaṭṭa Agnihotrī, who lived in the seventeenth century; (2) a treatise on Pāṇini-paribhāṣās, as arranged by Sīradeva, written by Śeṣādriśuddhi.

परिभाषार्थसंग्रह a treatise on the Paribhāṣās in the system of Pāṇini's grammar written by Vaidyanātha Śāstrin.

परिभाषावृत्ति a general name given to an explanatory independent work on Paribhāṣās of the type of a gloss on a collection of Paribhāṣās, irrespective of the system of grammar, whether it be that of Pāṇini, or of Kātantra, or of Jainendra or of Hemacandra. The treatises of Vyāḍi (Pāṇini system), Durgasiṃha and Bhāvamīśra (Kātantra system), Puruṣottamadeva and Sīradeva (Pāṇini system), Abhyankar (Jainendra system) and others are all known by the name Paribhāṣāvṛitti.

**परिभाषावृत्तिटिप्पणी** a very brief commentary on the Paribhāṣāvṛtti of Śīradeva written by Śrīmānaśarman of Campāhaṭṭi.

**परिभाषावृत्तिटीका** a commentary on the Paribhāṣāvṛtti of Śīradeva written by Rāmabhadra Dikṣita who lived in the seventeenth century A. D.

**परिभाषासंग्रह** a work containing a collection of independent works on Paribhāṣās in the several systems of Sanskrit Grammar, compiled by M. M. K. V. Abhyankar. The collection consists of the following works (i) परिभाषासूचन containing 93 Paribhāṣās with a commentary by Vyāḍi, an ancient grammarian who lived before Patañjali; (ii) व्याडीय-परिभाषापाठ, a bare text of 140 Paribhāṣās belonging to the school of Vyāḍi. (iii) शाकटायनपरिभाषासूत्र a text of 98 Paribhāṣā aphorisms, attributed to the ancient grammarian Śākaṭāyana, or belonging to that school; (iv) चान्द्रपरिभाषासूत्र a text of 86 Paribhāṣā aphorisms given at the end of his grammar work by Candragomin; (v) कातन्त्रपरिभाषासूत्र-वृत्ति a gloss on 65 Paribhāṣā aphorisms of the Kātantra school by Durgasimha 3 (vi) कातन्त्रपरिभाषासूत्रवृत्ति a short gloss on 62 Paribhāṣā aphorisms of the Kātantra School by Bhāvamiśra; (vii) कातन्त्रपरिभाषासूत्र a text of 96 Paribhāṣā rules belonging to the Kātantra school without any author's name associated with it; (viii) कालापपरिभाषासूत्र a text of 118 Paribhāṣā rules belonging to the Kālāpa school without any author's name associated with it; (ix) जैनेन्द्रपरिभाषावृत्ति a gloss written by M. M. K. V. Abhyankar (the compiler of the collection), on 108 Paribhāṣās or maxims noticeable in the Mahāvṛtti of Abhayānandin on

the Jainendra Vyākaraṇa of Pūjya-pāda Devanandin; (x) भोजदेवकृतपरिभाषासूत्र a text of 118 Paribhāṣā rules given by Bhoja in the second pāda of the first adhyāya of his grammar work named Sarasvatikaṇṭhābhāraṇa; (xi) न्यायसंग्रह a bare text of 140 paribhāṣās (which are called by the name nyāya) given by Hemamahāsagaṇi in his Paribhāṣā work named न्यायसंग्रह; (xii) लघुपरिभाषावृत्ति a gloss on 120 Paribhāṣās of the Pāṇini school written by Puruṣottamadeva; (xiii) बृहत्परिभाषावृत्ति containing 130 Paribhāṣās with a commentary by Śīradeva and a very short gloss on the commentary by Śrīmānaśarman; (xiv) परिभाषावृत्ति a short gloss on 140 Paribhāṣās of the Pāṇini school written by Nīlakaṇṭha; (xv) परिभाषामास्कर a collection of 132 Paribhāṣās with a commentary by Haribhāskara Agnihotri; (xvi) bare text of Paribhāṣās given and explained by Nāgeśabhaṭṭa in his Paribhāṣeṇduśekhara. (xvii) Paribhāṣābhāskar by Śeṣādrisudhi containing eleven Paribhāṣās criticising Nāgeśa. The introduction describes the seventeen collections and discusses the service rendered by Paribhāṣā literature. The total number of Paribhāṣās mentioned and treated in the whole collection exceeds five hundred and fifty.

**परिभाषासूचन** an old work on the Paribhāṣās in the system of Pāṇini's Grammar, believed to have been written by Vyāḍi, who lived after Kātyāyana and before Patañjali. The work is written in the old style of the Mahābhāṣya and consists of a short commentary on 93 Paribhāṣās.

**परिभाषेन्दुशेखर** the reputed authoritative work on the Paribhāṣās in

the system of Pāṇini's grammar written by Nāgeśabhaṭṭa in the beginning of the 18th century A. D. at Benares. The work is studied very widely and has got more than 25 commentaries written by pupils in the spiritual line of Nāgeśa. Well-known among these commentaries are those written by Vaidyanātha Pāyagunḍe (called गदा), by Bhairavamiśra (called मिश्री), by Rāghavendrācārya Gajendragadakara (called त्रिपथगा), by Govindācārya Aṣṭaputre of Poona in the beginning of the nineteenth century (called भावाभेदीपिका), by Bhāskaraśāstri Abhyankar of Sātārā (called भास्करी), and by M. M. Vāsudevaśāstri Abhyankar of Poona (called तत्त्वादर्श). Besides these, there are commentaries written by Tātyāśāstri Paṭawardhana, Gaṇapatiśāstri Mokāṭe, Jayadeva Miśra, Viṣṇuśāstri Bhat, Viṣwanātha Daṇḍibhaṭṭa, Harinātha Dwiwēdi, Gopālācārya Karhādkar, Harishastri Bhāgawata, Govinda Shastri Bhāradwaja, Nārāyaṇa Shastri Galagali, Veṇimādhava Shukla, 'Brahmānanda Saraswatī, Manīśiśeśaśarmā, Manyudeva, Śaṁkara-bhaṭṭa, Indirāpati, Bhimācārya Galagali, Mādhavācārya Wāikar, Cidrūpāśraya, Bhīmabhaṭṭa, Lakṣmīnīśimha and a few others. Some of these works are named by their authors as Ṭikās, others as Vyākhyās and still others as Ṭippanīs or Vivṛtis.

**परिमाण** a word used by Pāṇini in तदस्य परिमाणम् V. 1.19 and explained by Patañjali as सर्वतो मानम्. Saṁkhyā (number) is also said to be a parimāṇa. Parimāṇa is of two kinds—नियत or definite as in the case of Khārī, droṇa etc; and अनियत, as in the case of Gaṇa, Saṁgha, Pūga,

Sārtha, Senā etc. The term परिमाण, in connection with the utterance of letters, is used in the sense of मात्रा-काल or one mora.

**परिलोप** elision of a phonetic member; the same as lopa in the Grammar of Pāṇini. The term परिलोप and the verbal forms of the root परिल्प् are found in the Prātiśākhya works; cf. उष्मा परिलुप्यते त्रयाणाम् R. Pr. II. 4.

**परिवर्तन** reversion in the order of words as found in the recital of the Veda at the time of the recital of जटा, वन and other artificial types of recitations.

**परिसंख्यान** lit. enumeration; enunciation; mention; the word is found generally used by Kātyāyana and other Vārttikakāras at the end of their Vārttikas. The words वक्तव्यम्, वाच्यम्, and the like, are similarly used.

**परिसमाप्ति** application of the complete sense; the word is found used in the three alternative views about the application of the full sense of a sentence,—collectively, individually or in both the ways, to the individuals concerned; cf. प्रत्येकं वाक्यपरिसमाप्तिः, समुदाये वाक्यपरिसमाप्तिः, उभयथा वाक्यपरिसमाप्तिः; cf. M. Bh. I. 1.1 Vārt. 12; (2) completion; cf. वृत्करणं त्वादीनां स्वादीनां च परिसमाप्त्यर्थमिति Kāś. on VII. 3.80.

**परिहार** (1) removal of a difficulty; cf. वन्यथा कृत्वा चोदितमन्यथा कृत्वा परिहारः M. Bh. on P. IV. 1.7. Vārt. 3; (2) repetition in the Padapāṭha, Kramapāṭha etc. e. g. अकरित्यकः. In this sense the word is found in the neuter gender; cf. रेफपरिहारणि A. Pr. III. 1. 1.

**परोक्ष** used as an adjective of the word भूत meaning 'past tense'; lit.

behind the eyes, unnoticed by the eyes. The word is generally used in the sense of remote or long (past) or 'perfect'. For the alternative explanation of the word परोक्ष, cf. कथंजातीयकं पुनः परोक्षं नाम । केचित्तावदाहुः वर्षशतवृत्तं परोक्षमिति । अपर आहुः कष्टान्तरितं परोक्षमिति । अपर आहुर्व्यवृत्तं व्यवृत्तं चेति । M.Bh. on परोक्षे लिट् P. III.2.115.

**परोक्षा** lit. behind the eyes; remote; the term is found used by ancient grammarians and also referred to in the Mahābhāṣya as referring to the perfect tense called लिट् in Pāṇini's grammar; cf. ज्ञापकात्परोक्षायां (लिटि) न भविष्यति । M. Bh. on P. I. 2.28; cf. also न व्यथते: परोक्षायाम् Kāt. III. 4.21.

**पर्जन्यवल्लक्षणप्रवृत्ति** the application of a grammatical rule or operation like the rains which occur on dry land as also on the sea surface: cf. कृतकारि खल्वपि शास्त्रं पर्जन्यवत् । तथा । पर्जन्यो यावदूने पूर्णं च सर्वमभिवर्षति M. Bh. on P.I. 1.29; VI. 1.127; cf. also यथा पर्जन्यः यावदूने पूर्णं वाभिवर्षति एवं लक्षणमपि दीर्घस्य दीर्घत्वम् । चिचीषति, जुषति । Vyāḍi. Pari. 58, cf. कृतकारि शास्त्रं मेघवत् न चाकृतकारि दहनवत् Puruṣo. Pari. 86.

**पर्यादि** a class of words headed by the word पर्य to which the tad. affix इक (इक्) is added in the sense of 'moving by' or 'eating along with' (तेन चरति); e.g. पर्यिकः, पर्यिकी; अथिकः, अथिकी; etc.; cf. Kāś. on P. IV. 4.10.

**पर्याय (I)** serial order or succession as opposed to simultaneity; the word is used in grammar in connection with a rule which, as the objector for the sake of argument, would like to hold and would apply by succession with respect to the rule in conflict, either before it or after it i.e. alternatively; cf. पर्यायः प्रसज्येत

often found used in the Mahābhāṣya as for example on I.4.1 etc.; cf. also तुजादयः पर्यायेण भवन्ति M.Bh. on P. I.4.2. Vārt. 3; (2) alternative word, synonym; cf. अभिज्ञावचने लट् । वचनग्रहणं पर्यायार्थम् । अभिज्ञानासि स्मरसि बुध्यसे चेतयसे इति । Kāś. on P. III.2.112.

**पर्यायवचन** synonym, synonymous word; cf. जित् पर्यायवचनस्यैव राजार्थम् । इनसभम् । ईश्वरसभम् M.Bh. on I.1.68; cf. also यदयं कस्यचित्पर्यायवचनस्य ग्रहणं करोति । अधिपतिदायादेति M. Bh. on II. 3.9.

**पर्युदास (I)** exclusion; negation with a view to exclude; one of the two senses (प्रसज्यप्रतिषेध and पर्युदास) of the negative particle नञ्, generally found in cases when the particle नञ् is compounded with a noun, and not used independently with a verbal form or a verbal activity; e. g. अन्नाक्षणः; अनचि च; cf. अनुपुंसकात् । नायं प्रसज्यप्रतिषेधो नपुंसकस्य नेति । किं तर्हि । पर्युदासोयं यदन्यन्नपुंसकादिति । M. Bh. on I. 1.43; cf. also प्रसज्यप्रतिषेधः स्यात् क्रियया सह यत्र नञ् । पर्युदासः स विज्ञेयो यत्रोत्तरपदेन नञ् ॥ (2) removal in general, not by the use of a negative particle; cf. पाठात्पर्युदासः कर्तव्यः । शुद्धानां पठितानां संज्ञा कर्तव्या । M. Bh. on I. 1.27 Vārt. 3.

**पर्वन्** word, pada; lit. member of a sentence; the word is found used in the sense of पद in the old Prātiśākhya Literature; cf. अन्तरेण पर्वणी । पर्वशब्देन पदमुच्यते । पदयोर्मध्ये आगमो भवति । यथा प्राङ्ग्लोमः, प्राङ्ग्लोमः । Uvvaṭa on V. Pr. I. 138.

**पञ्चादि** a class of words headed by the word पञ्च to which the tad. affix अ (अण्) is added without any change of sense provided the words पञ्च and others, to which the affix अ is to be added, mean fighting clans; e.g. पार्श्वः, आक्षुरः, राक्षसः, दाशार्हः etc. cf. Kāś. on V. 3. 117.



पलद्यादि a class of words headed by the word पलदी to which the tad. affix अण् is applied in the miscellaneous (शैषिक) senses; e.g. पालदः, पारिपदः, रौमकः, पाटच्चरः etc. cf. Kāś. on P. IV. 2.110.

पलाशादि a class of words headed by the word पलाश to which the affix अ (अन्) is added in the sense of 'a product of' or 'a part of'; e.g. पालाशः, खादिरः, वैकट्कतः etc. cf. Kāś. on P. IV. 3.141.

पश्यन्ती name of the second out of the four successive stages in the origination or utterance of a word from the mouth. According to the ancient writers on Phonetics, sound or word (वाक्), which is constituted of air (वायु), originates at the Mūlādhārācakra where it is called परा. It then springs up and it is called पश्यन्ती in the second stage. Thence it comes up and is called मध्यमा in the third stage; rising up from the third stage when the air strikes against the vocal chords in the glottis and comes in contact with the different parts of the mouth, it becomes articulate and is heard in the form of different sounds, when it is called वैखरी; cf. वैखरी मध्यमायाश्च पश्यन्त्याश्चेतदसुतम् । अनेकनीर्धमेदायाल्लय्या वाचः परं पदम् ॥ Vākya-pāṭiḥ I. 144, and also cf. पश्यन्ती तु सा चलाचलाप्रतिबद्धसमाधाना संनिविष्टेयाकारा प्रतिलीनाकारा निराकारा च परिच्छिन्नाधर्मप्रत्यवभासा संसृष्टधर्मप्रत्यवभासा च प्रशान्तसर्वाधर्मप्रत्यवभासा चेत्यपरिमितमेदा । पश्यन्त्या रूपमनपभ्रंशमसंकीर्णं लोकव्यवहारातीतम् । com. on Vākya-pāṭiḥ I. 144. cf. also तत्र श्रोत्रविषया वैखरी । मध्यमा हृदयदेशस्था पदप्रत्यक्षानुपपत्त्या व्यवहारकारणम् । पश्यन्ती तु लोकव्यवहारातीता । योनिना तु तन्नापि प्रकृतिप्रत्ययविभागावगतिरस्ति । परायां तु न इति त्रय्या इत्युक्तम् । Uddyota on चत्वारि वागपरिमिता पदानि M. Bh. Āhnikā 1.

पस्पशा called also पस्पशाहिक; given to the first or introductory chapter (आहिक) of the Mahāt of Patañjali. The word occurs in the Śisūpālavadha of M. The word is derived from पस्पश frequentative base of स्पश् to or to see (ancient use). Poss may be explained as derived from स्पश् with अप्; cf. शब्दविधेयं राजनीतिरपस्पशा Śis. II. 112. Mall. has understood the word पस्पश and explained it as introductory a Śāstra treatise; cf. पस्पशः शास्त्रसमर्धकः उपोद्घातसंदर्भग्रन्थः । Mall. on Śis. II. 112.

पाकवती a word used in the Śikṣā for a kind of pause or hiatus.

पाक्षिक alternative; occurring orally or alternatively; cf. पाक्षिकोऽप्येव M. Bh. on II. 3.46 Vārt. 1.61 Vārt. 4; cf. also पाक्षिकं विधिर्भवति Kāś. on P. I. 2.36.

पाञ्चसिक lit. pertaining to the name given to the affixes prescribed in the fifth Adhyāya of P. Aṣṭādhyāyī, especially in V. 2.1 to V. 2.93.

पाठ (1) recital of a sacred Vedic Śāstra work; the original recitation of an authoritative text; (2) various artificial ways or methods of such a recital; e.g. पदपाठ, etc. in the case of Vedic Literature; (3) an original recital such as सूत्रपाठ, धातुपाठ, गणपाठ, वार्तिकपाठ, परिभाषापाठ in the case of the systems of Sanskrit Grammar; (4) five Pāṭhas are called पञ्चपाठी recitation; cf. नान्तरेण पाठं स्वरा वा शक्त्या विज्ञातुम् M. Bh. on P. Vārt. 13; (5) reading, various readings, चूर्णादीनि अप्राण्युपग्रहादिति सूत्रस्य प Kāś. on P. V. 2.134.

पाठक (1) or उदयंकरपाठक name of a scholar of Sanskrit Grammar who wrote an independent work on Paribhāṣās and commentaries on the Paribhāṣenduśekhara and Laghu-śabdenduśekhara. See उदयंकर and परिभाषाप्रदीपादिस्. (2) Pāṭhak, K. B. a modern scholar who wrote learned papers on grammar works and rammaiangrs.

पाठकाधमाः Six kinds of bad reciters. They are:—reciting in a sing-song manner (गीति), reciting too-quickly (शीघ्री), reciting with the nodding of head (शिरःकम्पी), using a written text (लिखितपाठक), reciting without knowing the meaning (अनर्थज्ञः) and reciting with a low voice (अल्पकण्ठः). cp. Pā. Śikṣā v. 32 and Yājñavalkyaśikṣā v. 198.

पाठकी name popularly given to the commentaries written by उदयंकरपाठक. See पाठक.

पाठके गुणाः Six merits in a reciter. These are sweetness (माधुर्यम्), clarity (अक्षरव्यक्तिः), separation of words (पदच्छेदः), right accent (सुस्वरः), patience (धैर्यम्), and ability to observe time (लयसमर्थम्); cp. Pā. Śikṣā v. 33 and Yāj. Śikṣā v. 199.

पाणिनि the illustrious ancient grammarian of India who is well-known by his magnum opus, the Aṣṭaka or Aṣṭādhyāyī which has maintained its position as a unique work on Sanskrit grammar unparalleled upto the present day by any other work on grammar, not only of the Sanskrit language, but of any other language, classical as well as spoken. His mighty intelligence grasped, studied and digested not only the niceties of accentuation and formation of Vedic words, scattered in the vast Vedic Literature of his

time, but those of classical words in the classical literature and the spoken Sanskrit language of his time in all its different aspects and shades, noticeable in the various provinces and districts of the vast country. The result of his careful study of the Vedic Literature and close observation of the classical Sanskrit, which was a spoken language in his days, was the production of the wonderful and monumental work, the Aṣṭādhyāyī, which gives an authoritative description of the Sanskrit language, to have a complete exposition of which, several life times have to be spent, in spite of several commentaries upon it, written from time to time by several distinguished scholars. The work is a linguist's and not a language teacher's. Some Western scholars have described it as a wonderful specimen of human intelligence, or as a notable manifestation of human intelligence. Very little is known unfortunately about his native place, parentage or personal history. The account given about these in the Kathāsaritsāgara and other books is only legendary and hence, it has very little historical value. The internal evidence, supplied by his work shows that he lived in the sixth or the seventh century B.C., if not earlier, in the north-western province of India of those days. Jinendrabuddhi, the author of the Kāśikāvivaranaṇāṅgikā or Nyāsa, has stated that the word शलतुर mentioned by him in his sūtra (IV. 3.94) refers to his native place and the word शलतुरीय derived by him from the word शलतुर by that sūtra was, in fact his own name, based upon the name of the town which formed his native place. Pāṇini has shown in his work his close knowl-

VII of Pātanjala Mahābhāṣyā, D.  
E. Society's Edition.

पाणिनिसूत्र called also by the name ऋक्ष  
 or ऋक्षिनीय-ऋक्ष; name given to the  
 Sūtras of Pāṇini comprising eight  
 adhyāyas or books. The total  
 number of Sūtras as commented  
 upon by the writers of the Kāśikā  
 and the Siddhāntakaumudī is, 3983.  
 As nine sūtras out of these are des-  
 cribed as Vārttikas and two as  
 Gaṇasūtras by Patañjali, it is evi-  
 dent that there were 3972 Sūtras  
 in the Aṣṭaka of Pāṇini according  
 to Patañjali. A verse current among  
 Vaiyākaraṇa schools states the  
 number to be 3996; cf. श्रीणि सूत्रवद्व्याप्ति  
 तथा नव शतानि च । पञ्चवर्गिषु सूत्राणि पाणिनिः  
 कृतवान् स्वयम् ॥ The traditional recital  
 by Veda scholars who look upon  
 the Aṣṭādhyāyī as a Vedāṅga,  
 consists of 3983 Sūtras which are  
 accepted and commented upon by  
 all later grammarians and com-  
 mentators. The Sūtras of Pāṇini,  
 which mainly aim at the correct  
 formation of words, discuss declen-  
 sion, conjugation, euphonic changes,  
 verbal derivatives, noun derivatives  
 and accents. For details see Vol.  
 VII, Vyākaraṇa Mahābhāṣya, D.  
 E. Society's edition pp. 152-162.

पाणिनिस्मृत्यर्थिक name given to the collection of explanatory pithy notes of the type of Sūtras written mainly by Kātyāyana. The Vārttikas are generally written in the style of the Sūtras, but sometimes they are written in verse also. The total number of Vārttikas is well-nigh above 5000, including Vārttikās in Verse. There are three kinds of Vārttikas; cf. ननु बहुधा नृणां विन्ना नम प्रवर्तते । तं प्रत्ये वार्तिकं मातृपितृभ्यामनोदितः ॥ Nāgeśa appears to have divided Vārttikas into two classes

as shown by his definition 'सूत्रेऽनुक्तदुरुक्तचिन्ताकरत्वं वार्तिकत्वम्'. If this definition be followed, many of the Vārttikas given in the Mahābhāṣya as explaining and commenting upon the Sūtras will not strictly be termed as Vārttikas, and their total number which is given as exceeding 5000, will be reduced to about 1400 or so. There are some manuscript copies which give this reduced number, and it may be said that only these Vārttikas were written by Kātyāyana while the others were added by learned grammarians after Kātyāyana. In the Mahābhāṣya there are seen more than 5000 statements of the type of Vārttikas out of which Dr. Kielhorn has marked about 4200 as Vārttikas. At some places the Mahābhāṣyakāra has quoted the names of the authors of some Vārttikas or their schools, in words such as कौटिलीयाः पठन्ति, भारद्वाजीयाः पठन्ति, सौनागाः पठन्ति, etc. Many of the Vārttikas given in the Mahābhāṣya are not seen in the Kāśikāvṛtti, while some more are seen in the Kāśikāvṛtti, which, evidently are composed by scholars who flourished after Patañjali, as they have not been noticed by the Mahābhāṣyakāra. It is very difficult to show separately the statements of the Bhāṣyakāra popularly named 'īṣṭis' from the Vārttikas of Kātyāyana and others. For details see Vol. VII Mahābhāṣya, D. E. Society's edition, pp. 193-214.

पाणिनिसूत्रवृत्ति a gloss on the grammar rules of Pāṇini. Many glosses were written from time to time on the Sūtras of Pāṇini, out of which the most important and the oldest one is the one named Kāśikāvṛtti, written by the joint authors Jayā-

ditya and Vāmana in the 7th century A.D. It is believed that the Kāśikāvṛtti was based upon some old Vṛttis said to have been written by कुणि, निर्लूर, चुह्मिहट्टि, शोभूति, वररुचि and others. Besides Kāśikā, the famous Vṛtti, and those of कुणि, निर्लूर and others which are only reported, there are other Vṛttis which are comparatively modern. Some of them have been printed, while others have remained only in manuscript form. Some of these are: the Bhāṣāvṛtti by Puruṣottamadeva, Vyākaraṇasudhānidhi by Viśveśvara, Gūḍhārthadīpinī by Sadāśivamiśra, Sūtravṛtti by Anambhaṭṭa, Vaiyākaraṇasarvasva by Dharaṇidhara, Śabdabhūṣana by Nārāyaṇa Paṇḍita, Pāṇini-sūtravṛtti by Rāmacandrabhaṭṭa Tāre and Vyākaraṇadīpikā by Orambhaṭṭa. There are extracts available from a Sūtravṛtti called Bhāṣavṛtti which is ascribed to Bhartṛhari, but, which is evidently written by a later writer (विमलमति according to some scholars) as there are found verses from Bhāravi and Māgha quoted in it as noticed by Śrīadeva in his vṛtti on Pari. 76. Glosses based upon Pāṇini Sūtras, but having a topical arrangement are also available, the famous ones among these being the Prakriyākaumudī by Rāmacandra Śeṣa and the Siddhāntakaumudī by Bhaṭṭoji Dikṣita. The मध्यमकौमुदी and the लघुकौमुदी can also be noted here although they are the abridgments of the Siddhānta Kaumudī. There are Vṛttis in other languages also, written in modern times, out of which those written by Böhtlingk, Basu and Renou are well-known.

पाणिनीयशिक्षा a short work on phonetics which is taken as a Vedāṅga work

and believed to have been written by Pāṇini. Some say that the work was written by Piṅgala.

पाणिनीयशिक्षाटीका name of a commentary on the Śikṣā of Pāṇini by परणीधर as ordered by king उत्पलसिंह.

पातञ्जलमहाभाष्य the same as महाभाष्य. See महाभाष्य.

पात्रेसमितादि a class of irregular compound words headed by the compound word पात्रेसमित, which are taken correct as they are. This class of words consists mostly of work forming a tatpuruṣa compound which cannot be explained by regular rules. The class is called आकृतिगण and hence similar irregular words are included in it; e.g. पात्रेसमिताः, गेहेश्वरः, क्रूरमण्डूकः etc. cf. Kāś. on P. II.1.48.

पाद lit. foot; the term is applied to a fourth part of a section such as अध्याय, or of a verse which is divisible into four parts or lines; cf. प्रकृतान्तः पादमव्ययरे P. VI.1.115, also गोः पादान्ते P. VII. 1.57.

पादपूरण completion of the fourth part or Pāda of a stanza or verse; cf. सोचि लोपे चेत पादपूरणम् P. VI.1.134, also प्रसमुपोदः पादपूरणे VIII. 1.6. As many times some particles, not with any specific or required sense, were used for the completion of a Pāda, such particles were called पादपूरण; cf. सस्वाभिधायकं नाम निपातः पादपूरणः R. Pr. XII.7; also निपातस्त्वर्थसंग्रहे पादपूरणो भवति V. Pr. VIII.50 Uvvaṭa.

पामादि a class of words headed by the word पामन् to which the tad. affix न is added optionally with मनुप् in the sense of 'possession', e.g. पामनः, पामवान्; वामनः, वामवान् etc.; cf. Kāś. on V.2.100.

पायगुण्ड, पायगुण्डे A learned pupil of Nāgeśabhaṭṭa who lived in Vārānaśi in the latter half of the 18th century A.D. He was a renowned teacher of Grammar and is believed to have written commentaries on many works of Nāgeśa, the famous among which are the 'Kūśikā' called also 'Gadā' on the Paribhāṣenduśekhara, the 'Cidasthi-mālā' on the Laghuśabdenduśekhara and the 'Chāyā' on the Uddyota. Bālaṁbhaṭṭa Pāyagunde, who has written a commentary on the Mitākṣarā (the famous commentary on the Yajñavalkyasmṛiti), is believed by some as the same as Vaidyanātha; while others say that Bālaṁbhaṭṭa was the son of Vaidyanātha.

पारण the same as पारायण, recital of the Veda in any of the various artificial ways prescribed, such as krama, jaṭā, ghana etc.; cf. ऋते न च द्वैपदसंहितास्वरो प्रनिध्यातः पारणकर्म चोत्तमम् R.Pr. XI.37.

पारस्करादिगण or पारस्करप्रभृति, words headed by the word पारस्कर which have got some irregularity, especially the insertion of स् between the constituent words. For details see पारस्कर-प्रभृतीनि च संज्ञायाम् P. VI. 1.153 and the commentary thereon.

पारायण oral recital of a sacred work. See पारण.

पारायर्थ lit. serving the purpose of another like the Paribhāṣā and the Adhikāra rules in Grammar which have got no utility as far as they themselves are concerned, but which are of use in the interpretation of other rules; cf. अधिकारशब्देन पारायर्थात् परिभाषाप्युच्यते. Par. Śek. Pari. 2, 3.

**पाराशरीशिक्षा** a शिक्षा work of the White Yajurveda. It contains a list of शिक्षा of the White Yajurveda. Almost a complete work, it quotes a number of examples from the White Yajurveda.

**पारिभाषिक** (1) technical, as opposed to literal; conventional; e.g. the words संबुद्धि, हेतु etc. cf. शब्दैरर्थभिधानं स्वाभाषिकम् । न पारिभाषिकमशक्यत्वात् । लोकेत एवार्थावगतेः । Kās. on P. I. 2.56; cf. किमिदं पारिभाषिक्याः संबुद्धेर्ग्रहणमेकवचनं संबुद्धिराहोस्विदन्वर्थग्रहणं संबोधनं संबुद्धिरिति । M. Bh. on P. I. 2.33; (2) derived on the strength of a Paribhāṣā cf. पारिभाषिकं क्वचिदनित्यं स्यात् Kāt. Par. vr. Pari. 58.

**पारिशिक्षा** a complete Śikṣā work with a commentary, treats of doubling, quantity, accent and so on. Cakra, the author of the work, belonged to the South. The work got its name because it follows the tenets laid down by the teacher Pāri.

**पारिशेष्य** residual nature; the law or rule of elimination; the remaining alternative after full consideration of all the other alternatives; cf. विभाषा बुरुगुगन्धराभ्याम् । पारिशेष्याद्युगन्धरार्था विभाषा Kās. on P. IV. 2.130; cf. also पारिशेष्यादजन्तादेव यत् सिद्धः Sira. Pari. 37.

**पारिषद्** lit. belonging to the assembly; the term पारिषद् refers to the results of the discussions held at the assemblies of specially prominent scholars or learned persons; cf. सर्ववेदपारिषदं हीदं शास्त्रं (व्याकरणम्) तत्र नैकः पन्थाः शक्य आख्यातुम् । M. Bh. on II. 1.58; VI. 3.14.

**पारोक्ष्य** remoteness; lit. being out of sight; in grammar, पारोक्ष्य is a condition for the use of the perfect tense (लिट्). See परोक्ष.

**पार्षद** पर्वदि भवं पार्षदम्, lit. the interpretation or theory discussed and settled at the assembly of the learned. The word is used in the sense of works on Nirukti or derivation of words as also works of the type of the Prātiśākhya; cf. पदप्रकृतीनि सर्वचरणानां पार्षदानि Nir. I. 17 and the com. of दुर्गाचार्य; cf. also पार्षदकृतिरेषा तत्रभवतां नैव लोके नान्यस्मिन्वेदे अर्ध एकारः अर्ध ओकारो वास्ति M. Bh. on I. 1. 48; see also pp. 104, 105 Vol. VII. Mahābhāṣya D. E. Society's edition. See पारिषद्.

**पार्षदव्याख्या** name given to the commentary written by विष्णुमित्र on the Rk Prātiśākhya.

**पार्षदसूत्रवृत्ति** name given to the works of the type of commentaries written by उव्वट on the old Prātiśākhya books.

**पात्यकीर्ति** another name for Śākaṭāyana, the author of Śākaṭāyana Vyākaraṇa, along with his own commentary Amoghavṛtti. He belonged to the Yāpaniya Jain Saṅgha and lived around 867 to 910 A. D. as can be understood from a reference (Śāk. Vyā. IV. 3. 208) to Amoghavarṣa I. The grammar work is complete in four adhyāyas. The system has a Sūtrapāṭha (along with auto-commentary Amoghavṛtti), Gaṇapāṭha, Paribhāṣāpāṭha and Uṇāḍipāṭha.

**पाशादि** a class of words headed by the word पाश to which the taddhita affix य is added in the sense of collection; e. g. पाश्या, सृण्या, बाला etc. cf. Kās. on P. IV. 2.49.

**पिङ्गलाचार्य** an ancient scholar who is believed to be the first writer on Prosody, his work being known as छन्दःशास्त्र of पिङ्गल. Some scholars

believe that he wrote a work on Phonetics which is now popularly called पाणिनीयशिक्षा.

**पिच्छादि** a class of words headed by the word पिच्छ to which the taddhita affix इल (इलच्) is added optionally with मत् (मत्तुप्), in the sense of 'possessed of'; e.g. पिच्छिलः; पिच्छवान्, उरतिलः, उरस्वान्, etc.; cf. Kāś. on V. 2. 100.

**पिञ्ज** a tad. affix applied to the word तिल in the sense of fruitless, useless; cf. तिलाग्निकलात् पिञ्जयेज् IV. 2.36 Vārt. 6; cf. also निष्कलस्तिलः तिलपिञ्जः तिलपेनः; Kāś. on P. IV. 2.36.

**पिटम्** a tad. affix applied to the word नि in the sense of the depression of the nose, the word चि being substituted for नि; e. g. चिपिटः; cf. इनच्-पिटच्चिकचि च P. V. 2.33.

**पित्** marked with the mute letter प् which is indicative of a grave accent in the case of affixes marked with it, as for example, the affixes तिप्, सिप् and मिप्; cf. अनुदात्तो सुप्तिर्त्तौ P. III. 1.4. A Sārvadhātuka affix, marked with the mute consonant प्, in Pāṇini's Grammar has been described as instrumental in causing many operations such as (a) the substitution of guṇa; (cf. P. VII. 3 84, 91). (b) the prevention of guṇa in the case of a reduplicative syllable as also in the case of the roots मृ and स्मृ (cf. P. VII. 3.87, 88); (c) the substitution of Vṛddhi, (cf. P. VII. 3.89, 90), (d) the augments इ and ई in the case of the roots रुह् and मृ respectively (cf. P. VII. 3.92, 93, 94), and (e) acute accent for the vowel preceding the affix in the case of the roots मी, ही, मृ and others (cf. P. VI. 1. 192). A short vowel (of a root) gets त् added to it when followed by a kṛt

affix marked with प्; e.g. विजित्, प्रहृत, etc. (cf. P. VI. 1.71).

**पित्करण** marking an affix with the mute consonant प् for several grammatical purposes; see पिप्; cf. पित्करणानर्थक्यं चान्यत्वात् P. III. 1. 33 Vārt. 5. See पित्.

**पितृकृत** a grammatical operation caused by an affix marked with the mute consonant प्; cf. यत्तु खलु पिति द्विकृतं प्राप्नोति इति च पितृकृतं केन तद्य स्यात्, M. Bh. on III. 1. 83 Vārt. 7. For details see पिप्.

**पित्** the same as पित्करण. See पित्करण and पिप्.

**पिपीलिकामध्या, पिपीलिकामध्यमा** name given to a stanza of त्रिष्टुप् or जगती or वृहती type consisting of three feet, the middle foot consisting of six or seven or eight syllables only; e. g. R̥gveda X. 105, 2 and 7; IX. 110. 1, VIII. 46.14; cf. उगिङ् पिपीलिकामध्या हरीयत्येति वृश्यते R. Pr. XVI. 25, 28, 36.

**पिशल्** [PISCHELL, RICHARD] a famous European Grammarian of the nineteenth century who wrote many articles on grammatical subjects and wrote a work entitled 'Prākṛit Grammar.'

**पीडन** compression; a fault in the pronunciation of vowels and consonants caused by the compression or contraction of the place of utterance; cf. निहारसंहारयोर्व्यासपीडने। स्थानकरणयोर्विस्तारे व्यासो नाग दोषः, संहारे संकोचने पीडनं नाम। R. Pr. XIV. 2; cf. also व्यञ्जनानामति-प्रकटनेनोच्चारणं पीडनं R. Pr. XIV. 5.

**पील्लादि** a class of words headed by the word पील्ल to which the taddhita affix डुण (डुणप्) is added in the sense of 'decoction' (पाक). e. g. पील्लडुणः; cf. Kāś. on P. V. 2.24.

पु short term for the labial consonants प, फ, ब, भ and म as prescribed by P. I. 1.61 e. g. ओः पुप्यज्यपरे (P. VII. 4.80).

पुंवद्भाव restoration of the masculine form in the place of the feminine one as noticed in compound words, formed generally by the Karma-dhāraya and the Bahuvrīhi compounds, where the first member is declinable in all the three genders ; g. दीर्घजङ्घः. This restoration to the masculine form is also noticed before the tad. affixes तच्, तर, तम्, रुच्य, पाश, ख as also before क्यप् and the word मानिन्. For details, see P. VI. 3.34 to 42 and commentaries thereon. See also page 334, Vol. VII. of the Pātañjala Mahābhāṣya D. E. Society's edition.

पुस् masculine ; a word used in grammar in the पुल्लिङ्ग or the masculine gender ; cf. स्त्रीपुंनपुंसकेषु Br. Dev. I. 40. cf. also अस्वरूपाणां युवस्थविरुद्धीपुंसानां विशेषश्चाविवक्षितः सामान्यं च विवक्षितम् । M. Bh. on P. I. 2.68 Vārt. 1 ; cf. पुंस्प्रवाद and पौस्तानि नामानि.

पुंस्क masculine nature, hence masculine gender. The word is generally found as a part of the word भाषित-पुंस्क which means a word which is declined in the masculine and the feminine gender or in the neuter and the masculine gender in the same sense. For details see M. Bh. on P. VI. 3.24.

पुक् the augment प् added to the roots क्त, क्षी, क्नुय् etc. as also to all roots ending in भा before the causal sign णिच् (इ) ; e. g. अर्पयति, देवयति, वनोपयति, दापयति, etc. ; cf. अतिहोस्तीरीकन्वीक्षमाय्यातां पुक् णौ P. VII. 3.36.

पुञ्जराज a famous grammarian of the twelfth century, who wrote a learn-

ed commentary on two kāṇḍas of Vākyapadīya of Bhartṛhari, in which he has quoted passages from famous writers and grammarians such as Bhāmaha, Kuntaka, Vāmana, Hemacandra and others. The name is found written as Puṇyārāja also. It is now established that the commentary on Brahmakāṇḍa fathered on Puṇyārāja is a kind of collection of notes culled from Bhartṛhari's Svopajñāvṛtti on Brahmakāṇḍa. However, Puṇyārāja's commentary on the second or Vākyakāṇḍa is independent and scholarly. A scholar called Puñjarāja, but different from the above, is known to have written a commentary on Sārasvataprakriyā.

पुण्डरीकाक्ष a grammarian of the fourteenth century who wrote a commentary named कातन्त्रपरिशिष्टटीका on the कातन्त्रपरिशिष्ट of Śrīpati.

पुण्यनन्दन a famous grammarian, who wrote a grammar work, named रूपमाला.

पुण्यराज see पुञ्जराज.

पुण्यसुन्दरगणि a Jain grammarian who has written a commentary work on the धातुपाठ of हेमचन्द्र.

पुत्रद् (१) the word पुत्र as given in the ancient list of masculine words marked with the mute letter द् to signify the addition of the fem. affix ई (ङीप्) ; cf. P. IV. 1.15 ; (२) the substitute पुत्रद् (i.e. पुत्री) for the word दुहित्र optionally prescribed after the words सृत्, उग्र, राज, भोज, कुल and मेरु in the simple sense of 'girl' and not 'daughter' e.g. राजपुत्री, सृत्पुत्री ; cf. P. VI. 3.70 Vārt. 9.

पुनःप्रसङ्गविज्ञान occurrence or possibility of the application of a preceding grammatical rule or operation a



second time again, after once it has been set aside by a subsequent opposing rule or rules in conflict; cf. पुनःप्रसवविज्ञानात् सिद्धम् Par. Śek. Pari. 39; cf. M. Bh. on P. I. 4.2 Vārt. 7; cf. also Puru. Pari. 40.

**पुनःप्रसव** the same as प्रतिप्रसव counter-exception; cf. Cāndra Vyāk. VI. 4. 49.

**पुनरुक्त** a passage which is repeated in the क्रमपाठ and the other Pāṭhas or recitals; the word is also used in the sense of the conventional repetition of a word at the end of a chapter. The word पुनर्वचन is used also in the same sense; cf. यथोक्तं पुनरुक्तं त्रिपदप्रमृति त्रिपदप्रमृति। T. Pr. I. 61; cf. also R. Pr. X. 8 and 10.

**पुनर्ग्रहण** recital of a word again in the Krama and other Pāṭhas for a special purpose, although such a recital after three times is generally discouraged; cf. एवमर्थविशेषात् पुनरुक्तस्य ग्रहणं भवति...Uv. Bhāṣya on V. Pr. IV. 177.

**पुनर्वचन** use of the same word or expression, which, if noticed in the writing of the Sūtrakāra, is indicative of something in the mind of the Sūtrakāra; cf. अणः पुनर्वचनमपवादविषये अनिवार्यधर्म M. Bh. on P. III. 3.12 Vārt. 1; cf. also पुनर्वचनमन्तिथत्वज्ञापनार्थम्। Kāś. on P. I. 41.

**पुनर्विधान** prescribing the same affix or operation again, which generally is attended with some purpose; cf. ण्युलः क्रियार्थोपपदस्य पुनर्विधानं तुजादिप्रतिषेधाधर्म, P. III. 3.10 Vārt. 1; cf. also पुनर्विधानसागर्थ्यादध्यधपूर्वद्विगोर्लुङ् न, Kāś. on P. V. 1.57.

**पुनर्वृत्ति** occurrence of the same operation again after it has once occurred and has been superseded; cf. अङ्गवृत्ते पुनर्वृत्तावविधिः, M. Bh. on VI. 4.160; VII. 1.30 etc.

**पुम्** or **पुंस** masculine. It appears that both पुम्, and पुंस were current terms meaning 'masculine' in ancient days. cf. पुमः खयम्परे P. VIII. 3.12. and पुंसोऽङ् P. VII. 1.89. Although पुम् is changed to पुंस before a word beginning with a hard consonant, still पुंस is given as an independent word derived from the root पा cf. पातेऽङ्गुः Uṇādi S. IV. 177; cf. also the expressions पुंवचन, पुंलिङ्ग and पुंयोग.

**पुरस्तात्** occurring beforehand, preceding; cf. पुरस्तादपवादा अनन्तरान् विधीन् बाधन्ते नोत्तरान् Par. Śek. Pari. 59, also M. Bh. on VII. 2.100; cf. also the expression पुरस्तादपकर्ष which means the same as अपकर्ष which is opposed to अनुवृत्ति.

**पुराण** old; the word is used in the sense of old or ancient; cf. पुराणप्रोक्तेषु त्रास्यग-कल्पेषु. P. IV. 3.105. It is also used in the sense of old mythological works; cf. इतिहासः पुराणं वैषकं M. Bh. on Āhnika 1 Vārt. 5.

**पुरुष** a grammatical term in the sense of 'person'; cf. करोतिः पत्रादीनां सर्वान् कालान् सर्वान् पुरुषान्सर्वाणि वचनान्यनुवर्तते, भवतिः पुनर्वर्तमानकालं चैकत्वं च. These persons or Puruṣas are described to be three प्रथम, मध्यम and उत्तम corresponding to the third second and first persons respectively in English Grammar; cf. also Nir. VII. 1 and 2.

**पुरुषकार** (1) name of a commentary on the Sarasvatīkaṇṭhābharaṇa of Bhoja by Kṛṣṇalīlāśukamuni. (2) name of a commentary on Daiva Vyākaraṇa by Kṛṣṇalīlāśuka.

**पुरुषसमुदेश** name of the tenth section of the third Kāṇḍa of Vākyapadiya. It deals with three persons, प्रथम, मध्यम, उत्तम.

**पुरुषसंज्ञा** the term पुरुष or person viz. the first, the second and the third;

the rule prescribing the term पुरुष is तिङ्श्रीणि श्रीणि प्रथममध्यमोत्तमाः P. I. 4.101; cf. परस्मैपदसंज्ञा पुरुषसंज्ञा नाघेत M. Bh. on P. I. 4.1 Vārt. 8.

पुरुषोत्तमदेव a famous grammarian believed to have been a Buddhist, who flourished in the reign of Lakṣmaṇasena in the latter half of the twelfth century in Bengal. Many works on grammar are ascribed to him, the prominent ones among which are the Bhāṣāvṛtti and the Paribhāṣāvṛtti, the Gaṇavṛtti and the Jñāpakasamuccaya and a commentary on the Mahābhāṣya called Prāṇapaṇā of which only a fragment is available and a commentary on Uṇādisūtras noted by Ujjvaladatta. Besides these works on grammar, he has written some lexicographical works of which Hārāvalī, Trikāṇḍaśeṣa, Dvirūpakoṣa, and Ekākṣarakoṣa are the prominent ones. The Bhāṣāvṛtti has got a lucid commentary on it written by Śṛṣṭidhara.

पुरुषोत्तमविद्यावागीश a famous grammarian of Bengal, who wrote the grammar work Prayogaratnamālā in the fifteenth century. The work betrays a deep study and scholarship of the writer in the Mantra-śāstra,

पुरोहितादि a class of words headed by the word पुरोहित to which the tad-dhita affix दक् is added in the sense of 'duty' or 'nature'; e.g. पुरोहित्यम्, राज्यम्, नात्यम्, मान्यम् etc.; cf. Kāś. on P. V. 1.128.

पुषादि a class of roots headed by the root पुष of the fourth conjugation whose peculiarity is the substitution of the aorist sign अ (अङ्) for च्लि; e.g. अपुषत्, अशुषत्, अनुषत्, etc. cf. पुषादिङ्तादयल्लितः परस्मैपदेऽङ् P. III. 1.55.

पुष्करण a popular term used for the treatise on grammar by an ancient grammarian Āpiśali. cf. आपिशलिं पुष्करणम् Kāś. on P. IV. 3.15. It was called Puṣkaraṇa probably because it was very extensive and widely read before Pāṇini. For the reading दुष्करण for पुष्करण, and other details see Mahābhāṣya, Vol. VII, pp. 132-133, D. E. Society's edition.

पुष्करादि a class of words headed by the word पुष्कर, to which the taddhita affix इन् ( इति ) is added provided the word ending with the affix forms the name of a district. e.g. पुष्करिणी, पश्चिमी etc. cf. Kāś. on P. V. 2.135.

पूजार्थ lit. for the sake of paying respect. The word is used by commentators in connection with references to ancient grammarians by Pāṇini in his sūtras, where the commentators usually say that the sūtras citing the views of ancient grammarians imply merely an option, the name being quoted merely to show respect to the grammarian; cf. आपिशलिग्रहणं पूजार्थम् S. K. on P. VI.1.92.

पूज्यपाद originally a title, but mostly used in connection with the famous Jain grammarian देवनन्दिन् whose work on grammar called जैनेन्द्रव्याकरण is well-known; see देवनन्दिन्.

पूरण an ordinal numeral; lit. the word means completion of a particular number ( संख्या ); cf. येन संख्या संख्यानं पूर्यते संपद्यते स तस्याः पूरणः । एकादशानां पूरणः एकादशः । Kāś. on P. V. 2.48. The word is used also in the sense of an affix by the application of which the particular number ( संख्या ) referring to an object, is shown as complete; cf. यस्मिन्पदसंज्ञाते अन्यथा संख्या संपद्यते स प्रत्ययार्थः । Kāś. on P. V. 2.48. These Pūraṇa pratyayas

are given in P. V. 2. 48-58 ; cf. पूरण नामार्थः । समाहृतीयशब्दः । अतः पूरणम् M.Bh. on P.II.2.3. The word also means 'an ordinal number' ; cf. पूरणगुण-सुहिताथसद्व्ययतन्मसमानाधिकरणेन P.II.2.11.

पूरणप्रत्यय a tad. affix showing the completion of the particular number (संख्या) shown by the word to which the affix is applied ; cf. अर्थपूर्वपदश्च पूरणप्रत्ययान्तः संख्याशब्दो भवतीति वक्तव्यम् । अर्थपञ्चमः । M. Bh. on P.I. 1.23 Vārt. 7. These affixes are mentioned by Pāṇini in V. 2. 48 to 58.

पूरणान्त्य ending with an ordinal affix ; the same as पूरणप्रत्ययान्त ; cf. योसौ पूरणान्तात् स्त्रायै अन् सोपि पूरणमेव M.Bh. on P. II. 2.3.

पूर्व (1) ancient, old ; (2) belonging to the Eastern districts. The word is frequently used as qualifying the word आचार्य where it means ancient.

पूर्वत्रासिद्धवचन the dictum of Pāṇini about rules in his second, third and fourth quarters (Pādas) of the eighth Adhyāya being invalid to (i.e. not seen by) all the previous rules in the first seven chapters and the first quarter of the eighth as laid down by him in the rule पूर्वत्रासिद्धम् VIII.2.1. The rule पूर्वत्रासिद्धम् is taken also as a governing rule i.e. अधिकार laying down that in the last three quarters also of his grammar, a subsequent rule is invalid to the preceding rule. The purpose of this dictum is to prohibit the application of the rules in the last three quarters as also that of a subsequent rule in the last three quarters, before all such preceding rules, as are applicable in the formation of a word, have been given effect to ; cf. एवमिहापि पूर्वत्रासिद्धवचनं आदेशकगुणप्रतिषेधार्थमुक्तम्-

लक्षणमाचार्यं च M.Bh. on P. VIII.2.1 Vārt. 8.

पूर्वत्रासिद्धीय an operation prescribed in the province of the rule पूर्वत्रासिद्धम् i.e. in the last three quarters of the eighth book of Pāṇini's grammar.

पूर्वनिषात् the grave accent for the preceding acute vowel as a result of the following vowel made acute, and the preceding, as a result, turned into grave by virtue of the rule अनुदात्तं पदमेकवर्जम् VI.1.198 ; cf. मनुष्यमक्तुदात्तं पूर्वनिषात्तस्यानिमित्तं स्कात् । अग्निमान् । वायुमान् । M. Bh. on P.I.1.39 Vārt. 16.

पूर्वनिषात् placing first (in a compound) ; priority of a word in a compound, as in the case of an adjectival word. For special instructions in grammar about priority See P. II.2.30 to 38.

पूर्वपक्ष lit. the view placed first for consideration which generally is the view of the objector and is generally refuted by the author's view called उत्तरपक्ष or सिद्धान्त.

पूर्वपद anterior member, the first out of the two members of a compound, as contrasted with the next member which is उत्तरपद ; cf. पूर्वपदोत्तरपदयोरेकादेशः पूर्वपदस्यान्तवद्भवति, M. Bh. on P.VI.1.85 Vārt. 4.

पूर्वपदप्रकृतिस्वर retention of the original acute accent of the first member in a compound as is generally noticed in the Bahuvrīhi compound and in special cases in other compounds ; cf. मनुष्येति प्रकृत्या पूर्वपदम् and the following rules P. VI. 2.1 to 63.

पूर्वपदार्थप्राधान्य importance in sense possessed by the first member of a compound as noticed generally in the case of the Avyayibhāva com-

pound, which hence is defined as पूर्वपदार्थप्रधानोऽयसीमावः M. Bh. on P. II. 1.6, II. 1.20, II. 1.49.

**पूर्वरूप** substitution of the former letter in the place of the two viz. the former and the latter, as a result of the coalescence of the two; cf. अमि पूर्वः and the following rules P. VI. 1.107-110.

**पूर्वविधि** (1) an operation or kārya for the anterior; cf. P. I. 1.57; cf. also Mahābhāṣya on P. I. 1.57; cf. also एकादेशः पूर्वविधौ स्थानिवत् M. Bh. on 1.2.4 Vārt. and II. 4.62 Vārt 4; (2) an operation or a rule cited earlier in the order of sūtras; cf. पूर्वविधिसुत्तरो विधिर्वाच्यते M. Bh. on P. I. 1.44 Vārt. 13.

**पूर्वविप्रतिषेध** conflict of two rules where the preceding rule supersedes the latter rule, as the arrival at the correct form requires it. Generally the dictum is that a subsequent rule should supersede the preceding one; cf. विप्रतिषेधे परं कार्यम् P. I. 4. 2; but sometimes the previous rule has to supersede the subsequent one in spite of the dictum विप्रतिषेधे परम्. The author of the Mahābhāṣya has brought these cases of the पूर्वविप्रतिषेध, which are, in fact, numerous, under the rule विप्रतिषेधे परं कार्यम् by taking the word पर in the sense of इष्ट 'what is desired'; cf. इष्टवाची परशब्दः । विप्रतिषेधे परं यदिष्टं तद्भवतीति । M. Bh. on I. 1.3; 1.2, 5; I. 4.2; II. 1.69, IV. 1.85 etc.; cf. also पूर्वविप्रतिषेधो नाम अयं विप्रतिषेधे परमित्यत्र परशब्दस्य इष्टवाचित्वाद्वाच्यः सूत्रार्थः परिभाषारूपेण पठ्यते Puru. Pari 108; for details see page 217 Vol. VII Mahābhāṣya D.E. Society's edition.

**पूर्वसवर्णदीर्घ** substitution of the long form of the previous vowel in the place of two vowels as a result of

their coalescence, prescribed by Pāṇini in VI. 1.102.

**पूर्वसूत्र** lit. previous rule; a rule cited earlier in a treatise. The word is, however, frequently used in the Mahābhāṣya in the sense of 'a rule laid down by an earlier grammarian'; cf. वर्ण बाहुः पूर्वसूत्रे M. Bh. Āhnika 1, पूर्वसूत्रे गोत्रस्य पृष्ठमिति संज्ञा क्रियते M. Bh. on 1.2. 68; cf. also M. Bh. on P. IV. 1.14 Vārt. 3, VI. 1.163 Vārt. 1, VII. 1.18, VIII. 4.7.

**पूर्वस्थानिक** a variety of antaraṅgatva mentioned by Nāgeśa in the Paribhāṣenduśekhara, where an operation, affecting a part of a word which precedes that portion of the word which is affected by the other operation is looked upon as antaraṅga; e.g. the टिलोप in सजिष्ठ (सजिन् + इष्ठ) is looked upon as अन्तरङ्ग with respect to the elision of जिन् which is बहिरङ्ग. This kind of antaraṅgatva is, of course, not admitted by Nāgeśa although mentioned by him; cf. Par. Śek. Pari. 50.

**पूर्वान्त** end of the previous. The word is used in connection with a vowel which is substituted for two vowels (एकादेशः). Such a substitute is looked upon as the ending vowel of the preceding word or the initial vowel of the succeeding word; it cannot be looked upon as both at one and the same time; cf. अन्तादिवच P. VI. 1.85 and उभयत आश्रयणे नान्तादिवत् Śīra. Pari. 60; cf. also किं पुनरयं पूर्वान्तः आहोस्वित् परादिः आहोस्विदभक्तः M. Bh. on I. 1.47 Vārt. 3.

**पूर्वान्तसस्वर** belonging to the previous vowel in syllabication; e.g. a consonant at the end of a word or the first in a consonant group (संयोग).

पूर्वापरपाद name given to the second pāda of the second adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra पूर्वापरधरोत्तरमेकदेशिनैकाधिकरणे P. II. 2.1.

पृक्त lit. mixed. The term is used in the Prātiśākhya works in connection with the vowel ऋ or ॠ which is looked upon as a पृक्तस्वर being mixed with the consonant र् or ल्; cf. पृक्तस्वरो नाम ऋकारः लकारश्च रेफलकारसंपृक्तत्वात् com. on T. Pr. XIII. 16.

पृथक् separately as far as hearing is concerned; distinctly separate from another; cf. सप्त स्वरा ये यमास्ते पृथग्वा R. Pr. XIII. 17.

पृथक् सर्वपद group of all the individually separate words, syntactically connected. It is a definition of Vākya as given by some scholars. cp. Vāk. pad. II. 2.

पृथग्योगकरण framing a separate rule for a thing instead of mentioning it along with other things in the same context, which implies some purpose in the mind of the author such as anuvṛtti in subsequent rules, option, and so on; cf. पृथग्योगकरणस्य विधेरनित्यत्वज्ञापनार्थम् Kāś. on P. I. 3.7; cf. also Kāś. on I. 3.33, I. 3.84, I. 4.58, III. 1.56, IV. 1.16, VII. 4.33, VIII. 1.52, VIII. 1.74.

पृथ्वादि a class of words headed by the word पृथु to which the taddhita affix इमन् (इमन्निच्) is added optionally with the other usual affixes अण्, लृत् and ऌल् in the sense of 'nature'; e.g. प्रथिमा, पार्थिवम्, पृथुत्वम्, पृथुता; similarly ब्रदिमा, मार्दवम्, मृदुत्वम्, मृदुता; पटिमा, पाटवम्, पटुता, पटुत्वम्; cf. Kāś. on P. V. 1.122.

पृथ्वीधराचार्य a grammarian of the Eastern school who wrote the treatise

कातन्त्रविवरण on Kātantra Vistara of Vardhamāna.

पृथोदरादि a group of words, with irregularity in the coalescence of the two constituent members, collected together by Pāṇini and mentioned together with the word पृथोदर at the head; cf. पृथोदरादीनि यथोपदिष्टम् P. VI. 3.109; cf. also येषु लोपागमवर्णेविकाराः शालेण न विहिताः, वृक्ष्यन्ते च तानि, यथोपदिष्टानि साधूनि भवन्ति। पृथोदरम्, बलाहकः, जीमूतः, पिशाचः, वृत्ती, मयूरः, पयोपवसनानाम्, दूढ्यः etc. Kāś. on P. VI. 3.109.

पेज tad. affix added to the word तिल optionally with the affix पिञ्; e.g. तिलपेजः. See पिञ्.

पेरुसूरि a grammarian, who has written a treatise named औणादिकपदार्थेन, a verse commentary on the Upādisūtras (Pañcapādi).

पैलादि a class of words headed by the word पैल, the tad. affix in the sense of युवन् applied to which ( words ) is elided; e.g. पैलः पिता, पैलः पुत्रः; for details see Kāś. on P. II. 4.59.

पीनःपुन्य frequency; repetition; a sense in which the frequentative affix इष् and in some cases the imperative mood are prescribed; cf. पीनःपुन्यं भृशार्थेन क्रियात्मनिहारः S. K. on P. III. 1.22; cf. also S. K. on P. III. 4.2.

पौरस्त्यवैचारिक a grammarian of the eastern school which is believed to have been started by सिनेन्द्रभट्टि, the writer of the gloss called न्यास on the KEśikāvṛtti. The school practically terminated with पुरुषोत्तमदेव and सीरदेव at the end of the twelfth century A.D. Such a school existed also at the time of Pāṇini and Patañjali, a reference to which is found made in प्राचां ष्क तद्धितः P. IV. 1.17 and प्राचाम-दृष्टास्मिन् बहुलम् IV. 1.160 and प्राचामुपादे-रल्लुचौ च V. 3.80 where the word is

explained as प्राचामाचार्याणां by the writer of the Kāśikā.

पौर्वापर्य (1) a relation between two operations or rules based upon their anterior and ulterior positions, which is many times taken into consideration for deciding their relative strength; (2) the order of words; cf. शब्देनार्थान्वाच्यान् दृष्ट्वा बुद्धौ कुर्यात् पौर्वापर्यम् M. Bh. on P. I. 4.109 Vārt. 10; cf. also पौर्वापर्यमकालव्यपेत् संहिता, P. I. 4.109 Vārt. 8.

पौष्करसादि an ancient grammarian of the eastern school who belonged to the dynasty of पुष्करसद, whose views are quoted by the Vārttikakāra and the writers of the Prātiśākhya works; cf. चयो द्वितीयाः शरि पौष्करसादेः P. VIII. 4.48 Vārt. 3; cf. also व्यञ्जनपरः पौष्करसादेर्न पूर्वश्च जकारम् T. Pr. V; cf. also T. Pr. XIII. 16; XIV. 2, XVII. 6.

प्र a conventional term for ह्रस्व (short) generally applied to vowels in the Jainendra Vyākaraṇa cp. Jainendra Sūtra I. 1.11.

प्रकम्प depression of the voice after raising it as noticed in connection with the utterance of the svarita vowels in certain cases and in certain Vedic schools with a view to showing the svarita nature of the vowel distinctly, in spite of the fact that such a depression is generally looked upon as a fault; cf. असन्दिग्धान् स्वरान् श्रूयदविद्वृष्टानकस्मृतान् R. Pr. III. 18 as also जात्याभिनिहितश्चैव क्षैप्रः प्रष्टिष्ठ एव च। एते स्वराः प्रकम्पन्ते यत्रोच्चस्वरितोदयाः R. Pr. III. 19.

प्रकरण topic; context; a section wherein a particular subject is treated; cf. अर्थात् प्रकरणाद्वा लोके कृत्रिमाकृत्रिमयोः कृत्रिमे संप्रत्ययो भवति M. Bh. on I. 1.23; cf. also सामान्यशब्दाश्च नान्तरेण विशेषं प्रकरणं वा

विशेषेष्ववतिष्ठन्ते M. Bh. on I. 2.45 Vārt. 9.

प्रकरणग्रन्थ literary works in which the treatment is given in the form of topics by arranging the original sūtras or rules differently so that all such rules as relate to a particular topic are found together; the Prakriyākaumudī, the Siddhāntakaumudī and others are called प्रकरणग्रन्थs. Such works are generally known by the name प्रक्रियाग्रन्थ as opposed to वृत्तिग्रन्थ.

प्रकर्षे eminence; excellence of a particular quality; cf. कथं पुनरन्यस्य प्रकर्षेण अन्यस्य प्रकर्षः स्यात्; cf. also यद्यपि द्रव्यस्य स्वतः प्रकर्षो नास्ति तथापि गुणक्रियास्यः प्रकर्षो द्रव्ये उपचर्यते, Kāś. on P. V. 4.11.

प्रकर्षगति preferential treatment, special consideration; cf. तत्र प्रकर्षगतिर्विज्ञास्यते साधीयः यः अलिवधिः इति, M. Bh. on P. I. 1.56; cf. also M. Bh. on III. 1.94 Vārt. 6.

प्रकर्षण keeping wide the two parts of the chin which causes a fault in pronunciation called विच्छिष्ट; cf. प्रकर्षणे तदु विच्छिष्टमाहुः। ह्रन्तोः प्रकर्षणे सर्वतश्चलने विच्छिष्टमसंयुक्तं नाम दोषो भवति; Uvvaṭa on R. Pr. XIV. 3.

प्रकल्पक (fem. प्रकल्पिका) a word or expression causing a change in the nature of another word or expression which has to be taken as changed accordingly; cf. प्रकल्पकमिति चेन्नियमाभावः P. I. 1.68 Vārt. 15; प्रत्ययविधिरयं न च प्रत्ययविधौ पञ्चम्यः प्रकल्पिका भवन्ति M. Bh. on P. I. 1.27 Vārt. 1, I. 1.62 Vārt. 7; II. 2.3 Vārt. 1, IV. 1.60; cf. also रुधादिभ्यः इत्येपा पञ्चमी शप् इति प्रथमायाः पक्षी प्रकल्पयिष्यति, M. Bh. on II. 2.3 Vārt. 1, III. 1.33.

प्रकल्पक्रिय a word in which a verbal activity has to be conjectured, as

for example, the words गौः, अश्वः etc. Words which are not actually derived by rules of grammar are called प्रकल्पक्रिय as contrasted with प्रत्यक्षक्रिय.

प्रकार (1) attribute, attribute which differentiates, manner, difference; differentiating description; cf. कंचित्प्रकारं प्राप्तः इत्थंभूतः Kāś. on P. II. 3.21; (2) resemblance, similarity of one thing with another with slight deficiency; cf. प्रकारे गुणवचनस्य । प्रकारो भेदः सादृश्यं च । तदिह सादृश्यं प्रकारो गृह्यते । प्रकारे वर्तमानस्य गुणवचनशब्दस्य द्वे भवतः । पटुपटुः सुदुसुदुः । अपरिपूर्णगुण इत्यर्थः । परिपूर्णगुणेन न्यूनगुणस्य उपमाने सत्येवं प्रयुज्यते Kāś. on P. VIII. 1.12; (3) differentiating attribute; cf. प्रकारवचने धात्व् V. 3.23, प्रकारवचने जातीयर् V. 3.69, स्थूलादिभ्यः प्रकारवचने कन् V. 4.3 where Kāśikā defines the word प्रकार as सामान्यस्य भेदको विशेषः प्रकारः Kāś. on V. 3.23 and 69; (4) type, cf. इतिशब्दः प्रकारार्थः Kāś. on V. 2.93; cf. also आदिशब्दः प्रकारे Kāś. on देवपथादिभ्यश्च P. V. 3.100; cf. also आदिशब्दः प्रकारे वर्तते । देवत्तादय आख्याः । देवदत्तप्रकारा इत्यर्थः M. Bh. on 1.3.1 Vārt. 11.

प्रकाश (1) name of the commentary on Bhartṛhari's Vākyapadīya by Puñjarāja. (2) name of a commentary on Rāmacandra's Prakriyākaumudī by Kṛṣṇapaṇḍita. (3) name of a commentary on Pāṇiniya Śikṣā by Keśava. (4) name of a gloss on Siddhāntakaumudī.

प्रकीर्णकाण्ड name given to the third Kāṇḍa or book of Bhartṛhari's Vākyapadīya where miscellaneous topics are treated. The third Kāṇḍa consists of 14 sections called by the name Samuddeśa. For details see pp. 381-382 Mahābhāṣya Vol. VII. D. E. Society's edition.

प्रकृत (1) in context, in question; the word is frequently used in connection with words in the preceding rules which are drawn on to the following rules by anuvṛtti or continuation; cf. प्रकृतं गुणवृद्धिग्रहणमनुवर्तते, M. Bh. on I. 1.3 Vārt. 2: (2) found or available in a large quantity; cf. तत्प्रकृतवचने मयद् । प्राचुर्येण प्रस्तुतं प्रकृतम् । Kāś. on P. V. 4.21.

प्रकृति (1) material cause; cf. तदर्थं विकृतेः प्रकृतौ । प्रकृतिरुपादानकारणं तस्यैव उत्तरमवस्थान्तरं विकृतिः Kāś. on P. V. 1.12; (2) original, as opposed to 'modified' (विकृति); the original base of a word which is used in language by the addition of affixes. There are mentioned three kinds of such original words in grammar, roots (धातु), noun bases (प्रातिपादिक) and affixes (प्रत्यय). प्रकृति is defined as 'शास्त्रप्रक्रियाव्यवहारे प्रकृतिप्रत्ययविभागकल्पनया शब्दार्थभावनायां प्रत्ययात् प्रथममुपादानकारणमिव या उपादीयते तां प्रकृतिरिति व्यपदिशन्ति' in the Śṛṅgāraprakāśa; cf. अपशब्दो ह्यस्य प्रकृतिः । न चापशब्दः प्रकृतिः । न ह्यपशब्दा उपदिश्यन्ते न चानुपदिष्टा प्रकृतिरस्ति । M. Bh. on Śiva Sūtra 2; cf. also कृत्प्रकृतिर्धातुः M. Bh. on P. VI. 2. 139 Vārt. 2; पदप्रकृतिः संहिता । पदप्रकृतीनि सर्वचरणानां पार्षदानि Nir. I. 17.

प्रकृतिनियम restriction regarding the base, as contrasted with प्रत्ययनियम, cf. किमयं प्रत्ययनियमः प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः अप्रकृतिपरो नेति । आहोस्त्वित् प्रकृतिनियमः । प्रत्ययपरैव प्रकृतिः प्रयोक्तव्या अप्रत्ययपरा नेति । M. Bh. on P. III. 1.2.

प्रकृतिप्रत्ययविभाग division of a word (in use in a language) into the base and the affix, which is looked upon as the main function of grammar.

प्रकृतिप्रत्यापत्ति restoration to the original word from the substituted

explained as प्राचामाचार्याणां by the writer of the Kāśikā.

पौर्वापर्य (1) a relation between two operations or rules based upon their anterior and ulterior positions, which is many times taken into consideration for deciding their relative strength; (2) the order of words; cf. शब्देनार्थान्वाच्यान् वृद्धा बुद्धौ कुर्यात् पौर्वापर्यम् M. Bh. on P. I. 4.109 Vārt. 10; cf. also पौर्वापर्यमकालव्यपेतं संहिता, P. I. 4.109 Vārt. 8.

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प्रकरण topic; context; a section where- in a particular subject is treated; cf. अर्थात् प्रकरणाद्वा लोके कृत्रिमाकृत्रिमयोः कृत्रिमे संप्रत्ययो भवति M. Bh. on I. 1.23; cf. also सामान्यशब्दाश्च नान्तरेण विशेषं प्रकरणं वा

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प्रकरणग्रन्थ literary works in which the treatment is given in the form of topics by arranging the original sūtras or rules differently so that all such rules as relate to a particular topic are found together; the Prakriyākaumudī, the Siddhānta-kaumudī and others are called प्रकरण-ग्रन्थs. Such works are generally known by the name प्रक्रियाग्रन्थ as opposed to वृत्तिग्रन्थ.

प्रकर्षे eminence; excellence of a particular quality; cf. कथं पुनरन्यस्य प्रकर्षेण अन्यस्य प्रकर्षः स्यात्; cf. also यद्यपि द्रव्यस्य स्वतः प्रकर्षो नास्ति तथापि गुणक्रियास्यः प्रकर्षो द्रव्ये उपचर्यते, Kāś. on P. V. 4.11.

प्रकर्षगति preferential treatment, special consideration; cf. तत्र प्रकर्षगतिर्विज्ञास्यते साधीयः यः अद्विविधः इति, M. Bh. on P. I. 1. 56; cf. also M. Bh. on III. 1.94 Vārt. 6.

प्रकर्षण keeping wide the two parts of the chin which causes a fault in pronunciation called विक्षिष्ट; cf. प्रकर्षणे तदु विक्षिष्टमाहुः ! हन्वोः प्रकर्षणे सर्व-तश्चलने विक्षिष्टमसंयुक्तं नाम दोषो भवति; Uvvaṭa on R. Pr. XIV. 3.

प्रकल्पक (fem. प्रकल्पिका) a word or expression causing a change in the nature of another word or expression which has to be taken as changed accordingly; cf. प्रकल्पकमिति चेन्नियमाभावः P. I. 1.68 Vārt. 15; प्रत्ययविधिरयं न च प्रत्ययविधौ पञ्चम्यः प्रकल्पिका भवन्ति M. Bh. on P. I. 1.27 Vārt. 1, I. 1. 62 Vārt. 7; II. 2.3 Vārt. 1, IV. 1.60; cf. also रुधादिभ्यः ह्रस्वेषा पञ्चमी शृष इति प्रथमायाः षष्ठी प्रकल्पविध्यति, M. Bh. on II. 2.3. Vārt. 1, III. 1 33.

प्रकल्पक्रिय a word in which a verbal activity has to be conjectured, as



for example, the words गौः, अश्वः etc. Words which are not actually derived by rules of grammar are called प्रकृत्यक्रिय as contrasted with प्रत्यक्षक्रिय.

प्रकार (1) attribute, attribute which differentiates, manner, difference; differentiating description; cf. कंचित्प्रकारं प्राप्तः इत्थंभूतः Kāś. on P. II. 3.21; (2) resemblance, similarity of one thing with another with slight deficiency; cf. प्रकारे गुणवचनस्य । प्रकारो भेदः सादृश्यं च । तदिह सादृश्यं प्रकारो गृह्यते । प्रकारे वर्तमानस्य गुणवचनशब्दस्य द्वे भवतः । पटुपटुः मृदुमृदुः । अपरिपूर्णगुण इत्यर्थः । परिपूर्णगुणेन न्यूनगुणस्य उपमाने सत्येवं प्रयुज्यते Kāś. on P. VIII. 1.12; (3) differentiating attribute; cf. प्रकारवचने थाल् V. 3.23, प्रकारवचने जातीयर् V. 3.69, स्थूलादिभ्यः प्रकारवचने कन् V. 4.3 where Kāśikā defines the word प्रकार as सामान्यस्य भेदको विशेषः प्रकारः Kāś. on V. 3.23 and 69; (4) type, cf. इतिशब्दः प्रकारार्थः Kāś. on V. 2.93; cf. also आदिशब्दः प्रकारे Kāś. on देवपथादिभ्यश्च P. V. 3.100; cf. also आदिशब्दः प्रकारे वर्तते । देवदत्तादय आख्याः । देवदत्तप्रकारा इत्यर्थः M. Bh. on I.3.1 Vārt. 11.

प्रकाश (1) name of the commentary on Bhartṛhari's Vākyapadīya by Puñjarāja. (2) name of a commentary on Rāmacandra's Prakriyākaumudī by Kṛṣṇapaṇḍita. (3) name of a commentary on Pāṇiniya Śikṣā by Keśava. (4) name of a gloss on Siddhāntakaumudī.

प्रकीर्णकाण्ड name given to the third Kāṇḍa or book of Bhartṛhari's Vākyapadīya where miscellaneous topics are treated. The third Kāṇḍa consists of 14 sections called by the name Samuddeśa. For details see pp. 381-382 Mahābhāṣya Vol. VII. D. E. Society's edition.

प्रकृत (1) in context, in question; the word is frequently used in connection with words in the preceding rules which are drawn on to the following rules by anuvṛtti or continuation; cf. प्रकृतं गुणवचनप्रमाणमनुवर्तते, M. Bh. on I.1.3 Vārt. 2: (2) found or available in a large quantity; cf. तत्प्रकृतवचने मयद् । प्राचुर्येण प्रस्तुतं प्रकृतम् । Kāś. on P. V. 4.21.

प्रकृति (1) material cause; cf. तदर्थं विकृतेः प्रकृतौ । प्रकृतिरुपादानकारणं तस्यैव उत्तरमवस्थान्तरं विकृतिः Kāś. on P. V. 1.12; (2) original, as opposed to 'modified' (विकृति); the original base of a word which is used in language by the addition of affixes. There are mentioned three kinds of such original words in grammar, roots (धातु), noun bases (प्रातिपादिक) and affixes (प्रत्यय). प्रकृति is defined as 'शास्त्रप्रक्रियाव्यवहारे प्रकृतिप्रत्ययविभागकल्पनया शब्दार्थभावनायां प्रत्ययात् प्रथममुपादानकारणमिव या उपादीयते तां प्रकृतिरिति व्यपदिशन्ति' in the Śṛṅgāraprakāśa; cf. अपशब्दो ह्यस्य प्रकृतिः । न चापशब्दः प्रकृतिः । न ह्यपशब्दा उपदिश्यन्ते न चानुपदिष्टा प्रकृतिरस्ति । M. Bh. on Śiva Sūtra 2; cf. also कृतप्रकृतिर्धातुः M. Bh. on P. VI. 2. 139 Vārt. 2; पदप्रकृतिः संहिता । पदप्रकृतीनि सर्वचरणानां पार्षदानि Nir. I. 17.

प्रकृतिनियम restriction regarding the base, as contrasted with प्रत्ययनियम, cf. किमयं प्रत्ययनियमः प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः अप्रकृतिपरो नेति । आहोस्वित् प्रकृतिनियमः । प्रत्ययपरेव प्रकृतिः प्रयोक्तव्या अप्रत्ययपरा नेति । M. Bh. on P. III. 1.2.

प्रकृतिप्रत्ययविभाग division of a word (in use in a language) into the base and the affix, which is looked upon as the main function of grammar.

प्रकृतिप्रत्यापत्ति restoration to the original word from the substituted

word; e.g. the restoration of the root हन् in कंसवधमाचष्टे कंसं घातयति; cf. व्याख्यातारहृदन्ताणिज्जवक्तव्यस्तदाचष्टे इत्येतस्मिन्नर्थे । कृच्छ्रम् प्रकृतिप्रत्यापत्तिः प्रकृतिवच कारकं भवतीति वक्तव्यम्, M. Bh. on III. 1.26 Vārt. 6.

**प्रकृतिभाव** phonetical maintenance of a wording without allowing any euphonic modifications as found in the case of a dual form ending in ई, ऊ or ए, as also in other specified cases; cf. ईदृदेद्विवचनं प्रगृह्यम् and the following rules P. I. 1.11 to 19, as also प्लुतप्रगृह्या अचि नित्यम् VI. 1.125.

**प्रकृतिस्वर** the accent i.e. the acute accent (उदात्त), possessed by the original word as contrasted with the accent of the affix (प्रत्ययस्वर) which (latter) is looked upon as more powerful; cf. (बहुव्रीहौ) पूर्वपदं प्रकृतिस्वरं भवति M. Bh. on II. 1.24, II. 2.29 Vārt. 17. See Pāṇini Sūtras VI. 2.1 to 63.

**प्रकृत्यन्तर** difference in the radical base; a different radical base; cf. कथ-मुपवर्णम् । वृहिः प्रकृत्यन्तरम् M. Bh. on I. 1.4; cf. also प्रत्ययार्थस्याव्यतिरेकात्प्रकृत्यन्तरेषु मन्थामहे धातुरेव क्रियामाहेति M. Bh. on P.I. 3.1.

**प्रकृत्यर्थनियम** restriction regarding the sense of the radical base; cf. प्रकृत्यर्थ-नियमे अन्येषां प्रत्ययानामभावः । अनुदात्त-हितस्त्वजादयो न प्राप्नुवन्ति M. Bh. on P. I. 3.12 Vārt. 5.

**प्रकृत्या** intact, without any change by rules of euphony, accent etc.; cf. P. VI. 2.1 etc. VI. 2.137, VI. 3.74 and VI.4.163.

**प्रकृष्ट** superior, excellent; cf. मध्यमश्च शुद्धशब्दः पूर्वमपेक्ष्य प्रकृष्टः परमपेक्ष्यं न्यूनः न च न्यूनः प्रवर्तेते; M. Bh. on P. V. 3.55 Vārt.3.

**प्रकृष्य** (1) the place of articulation, the place of the production of sound,

such as throat, chest, palate and the like; cf. प्रक्रमन्ते अस्मिन्वर्णा इति प्रक्रमः स्थानमुच्यते M. Bh. Pradīpa on सिद्धं तु समानप्रक्रमवचनात् P. I. 2.30 Vārt. 2; (2) recital of Veda, described as क्रमपाठ cf. उभयथा च प्रक्रमे दोषो भवति M. Bh. on P. VIII. 4.28; cf. also “अष्टसु प्रक्रमेषु दोषो भवति” quoted in the Mahābhāṣya on P. VI. 1.172; (3) regularity in the position of words, regular order of words.

**प्रक्रियाकौमुदी** a well-known grammatical work by Rāmacandraśeṣa of the fifteenth century. The subject matter of Pāṇini's Aṣṭādhyāyī is arranged in this work according to topics. It is similar to and the predecessor of Siddhāntakaumudī which has a similar arrangement. The work was very popular before Siddhāntakaumudī. It has almost about a dozen commentaries of which Prasāda of Viṭṭhala and Prakāśa of Śeṣakṛṣṇa are famous. Prakriyākaumudī has an abridgement called Tattvacandra by Jayanta, a pupil of Rāmacandra. There are glosses like Prakriyā-rañjana by Viśvanātha, Prakriyā-vyākṛti by Viśvakarmā, Prakriyā-ratnamañi by Dhaneśvara, preceptor of Bopadeva.

**प्रक्रियाकौमुदीवृत्ति** called also प्रक्रियाकौमुदी-व्याख्या or even कृष्णपण्डिता (वृत्ति) written by a learned grammarian named Kṛṣṇapaṇḍita belonging to the famous Śeṣa family of grammarians.

**प्रक्रियाकौमुदीसार** a commentary on Rāmacandra's Prakriyākaumudī by a grammarian named Kāśinātha.

**प्रक्रियाप्रकाश** name of the learned commentary on the प्रक्रियाकौमुदी, called also प्रक्रियाकौमुदीप्रकाश, by

Kṛṣṇaśeṣa, the son of Nṛsiṃhaśeṣa, which is, in a way, an improvement upon the commentary Prasāda of Viṭṭhaleśa.

प्रक्रियाप्रदीप name of a commentary on the प्रक्रियानौमुदी, written by चक्रपाणिदत्त.

प्रक्रियाप्रसाद name of the scholarly commentary on Rāmacandra's Prakriyākaumudī, written by Viṭṭhaleśa, the grandson of Rāmacandra.

प्रक्रियासर्वस्व a famous prakriyā work, in twenty sections, of Nārāyaṇa Bhaṭṭa, the most prominent grammarian of Kerala of the seventeenth century A. D. see Nārāyaṇa Bhaṭṭ.

प्रक्रियासंग्रह a work on grammar by Abhayacandra in which the Sūtras of Śākaṭāyana's Śābdānuśāsana are arranged in the form of different sections dealing with the different topics of grammar.

प्रगद्यादि a class of words headed by the word प्रगदिन् to which the tad. affix य (व्य) is added in the four senses prescribed in P. IV. 2.67-70; e.g. प्रागद्यम्, शारद्यम्, कौविशद्यम् etc.; cf. Kāś. on P. IV. 2.80.

प्रगाथ a couple of Vedic hymns divided into three hymns for purposes of singing as Sāman; cf. यत्र द्वे ऋचौ प्रमथनेन तिस्रः क्रियन्ते स प्रगाथनात् प्रकर्षणानाद्वा प्रगाथ इत्युच्यते Kāś. on P. IV. 2.55.

प्रगीत a fault of utterance or recital where a simple word in conversation or recital is uttered in a tone proper for singing or in a manner suitable for singing; cf. प्रगीतः सामवदुच्चारितः Kaiy. on M. Bh. Āhni. 1.

प्रगृहीत lit. held as it is, uncombinable by euphonic rules; the same as प्रगृह्य.

प्रगृहीतपदा a description of the Samhitā text of the Veda in which a pragrahya vowel preceding another vowel is held up (प्रगृह्य) i. e. kept as it is, without any euphonic combination; cf. सहोदयास्ताः प्रगृहीतपदाः सर्वत्रैव व्यस्रान्तास्तु नैव R. Pr. II. 27.

प्रगृह्य a term used in the Prātiśākhya works and by Pāṇini, in the sense of a vowel which is not combined with the following vowel by rules of euphony; e. g. सुजाते अश्वसृते, अमी अत्र etc.; cf. R. Pr. I. 28 and 29; P. I. 1.11-19 and VI. 1. 125.

प्रग्रह absence of euphonic change; the term is frequently used in the Taittiriya Prātiśākhya; cf. T. Pr. I. 60, IV. 1. 1-54.

प्रघट्टक name given to the subdivisions of chapters or sections in certain books.

प्रचय (१) a specific feature or quality (धर्म) of the grave (अनुदात्त) accent when a vowel, accented grave, is preceded by a स्वरित (circumflex vowel) and is followed upon by another grave-accented vowel. These grave vowels in succession, i.e. the grave vowels which are not followed by an acute or a circumflex vowel, are uttered neither distinctly circumflex nor distinctly grave; cf. also R. Pr. III. 11-14. They are uttered like the acute, but slightly so; e. g. thé vowels after मे and before ति in इमं मे गद्वे यमुने सस्वति; cf. स्वरितात्संहितायामनुदात्तानां प्रचय उदात्तश्रुतिः T. Pr. XXI. 10, 11 also cf. P. 1. 2.39, where the term एकश्रुति is used for the word प्रचय; (2) the connection of one word with many words; e. g. राज्ञो गोश्चाश्वश्च पुरुषश्च where राज्ञः is connected with गो, अश्व and पुरुष; cf. प्रचये समासप्रतिषेधो वक्तव्यः M. Bh. on II. 1.1 Vārt. 6. (3) It is under-

stood as an independent accent by the Khāṇḍikiya and Āukhikiya schools.

प्रज्ञादि a class of words headed by the word प्रज्ञ to which the tad. affix अ (अण्) is added without any change of sense; e. g. प्राज्ञः, वाणिजः etc.; cf. प्रज्ञ एव प्राज्ञः । प्राज्ञी स्त्री । यस्यास्तु प्रज्ञा विद्यते सा प्राज्ञा भवति । Kāś. on P. V. 4. 38.

प्रणयन composition (of the original Sūtra work); cf. इयमपि चैतत् प्रमाणम् । उभयथा सूत्रप्रणयनात् Kāś. on P. IV. 2. 117; cf. also Kāś. on P. V. 1.94 and V. 4.21.

प्रण्यस्त silent; cf. अनादेशे प्रण्यस्ता जिह्वा T. Pr. II. 20 explained by Uvvaṭa as अनादेशे अनुपदेशे जिह्वा प्रण्यस्ता तूष्णींभूता भवति ।

प्रतिकण्ठम् (1) vocally, pronouncedly, expressly without any attention to the derivation or the formation of the word; (2) irregular formation; c. सर्वशास्त्रार्थं प्रतिकण्ठमुक्तम् where प्रतिकण्ठ is explained as निपातन by Uvvaṭa; cf. प्रतिकण्ठं निपातनम् । उदत्तगणविधिभिः साधयितुमशक्या अपि प्रयोगविशेषा निपात्यन्ते शास्त्रसंपूर्तये. Uvvaṭa on R. Pr. I. 23.

प्रतिक्रम recital in the reverse order as in some of the artificial recitations of the Samhitā text such as जटा, घन etc.

प्रतिजनादि a class of words headed by the word प्रतिजन to which the tad. affix ईन (खञ्) is added in the sense of 'good at' (तत्र साधुः); cf. प्रतिजने साधुः प्रतिजनीनः, जने जने साधुरित्यर्थः Kāś. on P. IV. 4.99.

प्रतिज्ञा प्रतिज्ञान also; hypothesis, express tenet in a Śāstra or convention; cf. आढः स्यः प्रतिज्ञान इति वक्तव्यम् । अस्ति सकारमातिष्ठते । आगमौ गुणद्वयी आतिष्ठते । विकारौ गुणद्वयी आतिष्ठते M. Bh. on P. I. 3. 22; cf. also प्रतिज्ञाजुनासिद्ध्याः पाणिनीयाः

Kāś. on P. I. 3.2, VII. 1.1. प्रतिज्ञा-स्वरिताः पाणिनीयाः Kāś. on P. I. 3.11.

प्रतिज्ञासूत्र a supplement to the Vājasaneyi Prātiśākhya. Its authorship is attributed to Kātyāyana. A relatively recent work, it is different from a Pratijñāsūtra mentioned by Caranavyūha.

प्रतिद्वन्द्वभावेन् opponent, opposing; अन्तरङ्गं बहिरङ्गमिति प्रतिद्वन्द्वभाविनौ एतौ पक्षौ । M. Bh. on P. VIII. 3.15.

प्रतिनिर्दिश्यमान predicate, as opposed to the subject; cf. उद्देश्यप्रतिनिर्दिश्यमान-योरेक्यमापादयत्सर्वनाम पययिण तत्तद्विभक्तम् M. Bh. Pradīpa.

प्रतिपत्ति knowledge, understanding; cf. तस्मादनभ्युपायः शब्दानां प्रतिपत्तौ प्रतिपदपाठः । M. Bh. on Āhn. 1; also cf. M. Bh. on P. I. 1. 20. Vārt. 5, I. 1. 44, 46 etc.

प्रतिपत्तिगरीयस्त्व difficulty in understanding; requiring an effort to understand the sense; cf. योगविभागे तु प्रतियोगं भिन्नबुद्धयुदयाद् व्यक्तं प्रतिपत्तिगरीयस्त्वम् Puru. Pari. 98.

प्रतिपत्तिगौरव difficulty in understanding; requiring a longer time in understanding the sense; cf. एवं हि प्रतिपत्तिगौरवं स्यात् Sīra. Pari. 50. See प्रतिपत्तिगरीयस्त्व.

प्रतिपत्तिलावक facility of understanding; cf. प्रतिपत्तिलावकार्थं ज्ञानोर्जा इति दीर्घान्तादेश-विधानम् Sīra. Pari. 91.

प्रतिपदपाठ (1) recital of each and every word; (2) enumeration of every word; cf. किं शब्दानां प्रतिपत्तौ प्रतिपदपाठः कर्तव्यः, M. Bh. on Āhn. 1.

प्रतिपदविधान express statement by a definite wording; cf. एवं तर्हि उभयमनेन क्रियते अपवादविषये चानिवृत्तिः उत्सर्गविषये च प्रतिपदविधानम् । M. Bh. on III. 3. 12. Vārt. 1; cf. also प्रतिपदविधाना च पक्षौ

न समस्यते । का पुनः षष्ठी प्रतिपदविधाना का कुद्योगा । सर्वा षष्ठी प्रतिपदविधाना शेषलक्षणां वर्जयित्वा । कर्तृकर्मणोः कृति इति या षष्ठी सा कुद्योगा ; M. Bh. on P. II. 2.8 and II. 2.10.

**प्रतिपदविधि** an injunction or operation stating expressly the word or words for which it is meant ; cf. यं विधिं प्रति उपदेशोनर्थकः स विधिर्वाध्यते । दत्तं च प्रति नुमः प्रतिपदविधिरनर्थकः, रोः पुनर्निमित्तमेव । M. Bh. on P. VIII. 2.72.

**प्रतिपदोक्त** expressly stated as opposed to implied or suggested ; cf. लक्षण-प्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम्, Par. Śek. Pari. 105 ; cf. also विशेषेण प्रतिपादितं प्रतिपदोक्तं Puru. Pari. 3.

**प्रतिपादक** (शब्द) a crude base such as a root or a substantive without a case affix as given by etymologists and grammarians for the convenience of understanding with a sense attributed to it, although, as a matter of fact, it does not possess individually any sense. cp. Vāk. pad. I. 24.

**प्रतिप्रसव** lit. bringing into life again ; the term is used in the sense of a counter-exception ; cf. याजकादिभिश्चेति पुनः कारकषष्ठीसमासप्रतिप्रसवाद् ब्राह्मणयाजकादिषु उत्तरपदप्रकृतिस्वर एव । Bhāṣāvṛtti on II. 2.16.

**प्रतिवन्ध** obstacle in the way of the production of the result as caused by the Time Force. cp. Vāk. pad. III. 9.11. cp. भावात्मनश्च वस्तुनः प्रतिवन्धः स्वकार्यसामर्थ्यम् । (हेल.)

**प्रतिभा** (1) original flash of intelligence which is described to be of six kinds as arising from nature, practice, study, contact, luck, special circumstance, automatic appearance and immediate coming in. cp. Vāk. pad. II. 117, 148, 152. cp. प्रतिभा सर्वप्राणि-संवेष्टा सकलव्यवहारमूलभूता अनपेक्षणीया (पुण्य.)  
(2) sense arising in the mind on

the utterance of a sentence, which is stated by some scholars as the sense of a sentence. cp. Vāk. pad. II. 143.

**प्रतियोगिन्** negative counterpart ; cf. न चान्तरेण प्रतियोगिनं स्वर्था भवति M. Bh. on II. 1.69. Vārt. 6 ; also M. Bh. on VIII. 8.4 Vārt. 8 ; corresponding term ; cf. प्रथमग्रहणं च प्रतियोग्यपेक्षस्वान्नोपयुज्यते Kāś. on V. 3.1.

**प्रतिरूपक** similar in appearance ; cf. उप-सर्गविभक्तिस्वरप्रतिरूपकाश्च निपाता भवन्ति M. Bh. on P. II. 2.24. Vārt. 22, as also on P. III. 4.2 ; cf. उपसर्गप्रतिरूपका निपाताः, तिङन्तप्रतिरूपका निपाताः ; cf. also अस्ति च समासप्रतिरूपको रुढिशब्दः स्वतन्त्र इति Nyāsa on P. I. 4.54.

**प्रतिलोम** lit. regressive ; a kind of Saṁdhi or euphonic combination, in which the consonant precedes and the vowel comes after it ; e.g. ह्रस्ववाहसिः ; cf. प्रतिलोमसंधिषु व्यञ्जनानि पूर्वाणि स्वरा उत्तरे ; Uvvaṭa on R. Pr. I. 4.

**प्रतिवर्ण** for every letter ; corresponding to every letter ; cf. अनर्थकारुतु वर्णाः प्रतिवर्णमर्थानुपलब्धेः M. Bh. on Āhnika 2, Śiva sūtra 5.

**प्रतिविधान** counteraction ; solving a difficulty by taking the necessary action ; cf. अयमिदानीं स प्रतिविधानकालः M. Bh. on P. VII. 4.60 Vārt. 4 ; cf. also तत्र प्रतिविधानं द्विवचननिमित्ते अचीत्युच्यते, Kāś. on P. VI. 1.2 ; cf. also the usual expression प्रतिविधेयं दोषेषु M. Bh. on I. 1.39, I. 3.10, 4.1.1 etc.

**प्रतिषिद्ध** a rule or operation which is prohibited or prevented from application by a specific negation of it by another rule or operation laid down to prohibit it. Generally the prohibited rule does not apply again ; cf. सकृदतो विप्रतिषेधे यदाधितं तदाधितमेव Par. Śek. Pari. 40 ; cf. नोऽस्तद्वत्ते प्रतिषिद्धा सती बाधितम् । M. Bh. on P. I.

1.43. The word प्रतिषिद्ध which is generally used in ancient works appears to be an earlier word as compared with निषिद्ध which is used by later grammarians.

प्रतिषेध prohibition, negation, prohibition of a rule or operation; generally प्रतिषेध or प्रसज्यप्रतिषेध is laid down by the use of the negative particle (नञ्) connected with a verbal activity, and not with a noun in a compound in which case the negation is named पर्युदास; cf. प्रसज्यप्रतिषेधो यः क्रियया सह यत्र नञ् । पर्युदासः सः विज्ञेयः यत्रोत्तरपदेन नञ् ॥

प्रतिषेधक a word expressing a prohibition, e.g. the negative particle न (नञ्); cf. नेति प्रतिषेधकः T. Pr. XXII. 8.

प्रतिषेधबलीयस्त्व the priority of consideration given to rules laying down a prohibition, for instance, the prohibition of guṇa or vṛddhi by the rule कृति च P. I. 1.5 after giving due consideration to which, the injunctions i.e. the guṇa and vṛddhi rules are to be applied; निषेधाश्च बलीयांसः Par. Śek. Pari. 112; cf. also एवमप्युभयोः सावकाशयोः प्रतिषेधबलीयस्त्वात्प्रतिषेधः प्राप्नोति; M. Bh. P. on III. 1.30.

प्रतिषेध्य what is prohibited, as opposed to विषेय; cf. औत्वं च प्रतिषेध्यम्; M. Bh. on P. I. 1.47, I. 1.51.

प्रतिसंस्करण editing with improvement, with an attempt to restore the correct version or the original text in the place of the corrupt one; sometimes suitable additions and improvements are also made; e.g. चरकप्रतिसंस्करण attributed to Patañjali.

प्रतिसंहार withdrawal of a qualifying word after its function of qualifying the principal word is accomplished as in the case of the word शुद्ध where

the possessive affix मनुष्य is withdrawn or deleted after qualifying the word शुद्ध. cp. Vāk. pad. III. 14.9.

प्रतिहार excessive contact with the sound-producing organ which is looked upon as a fault; cf. वर्गेषु जिह्वाप्रथमं चतुर्षु ग्रासो मुख्ये प्रतिहारश्चतुर्थे । चतुर्थे वर्गे (तवर्गे) प्रतिहारः अतिप्रयत्नो नाम दोषो भवति । Uvvaṭa on R. Pr. XIV. 7.

प्रतीतार्थ whose sense is clear and which hence does not require any further explanation; cf. यथा चापि प्रतीतार्थानि स्युस्तथैवान्याचक्षीरन् । Nir. I. 13.

प्रवृण्ण lit. broken or split up; the separated words of the Saṁhitā of the Vedas i.e. the Padapāṭha; the recitation of the Padapāṭha; cf. शौदाक्षरोच्चारणं च प्रवृण्णम् R. Pr. I. 3.

प्रत्यक्ता presence of the soul inside the body occupied by it, with a consciousness of which the subject causes the application of the उच्चम पुरुष or the first person affixes to the root expressing an activity. cp. Vāk. pad. III. 10.1. cp. प्रतिपुरुषं प्रतिनियते वा भजति चेष्टते इति प्रत्यक् अन्तर्यामी जीवात्मा, स हि प्रतिदेहं नियतो वर्तते । तद्भावः । उच्चमपुरुष-वाच्योऽर्थः । अहंकारसमानाश्रयत्वं यदाख्यातात् प्रतीयते क्रियायाः स उच्चमपुरुषविषयः । (हेल.)

प्रत्यक्षक्रिय a word in which the verbal activity is actually noticed, as for instance, verbs and kṛt formations; the term is used as an antonym of प्रकल्पक्रिय.

प्रत्यय affix, suffix, a termination, as contrasted with प्रकृति the base; cf. प्रत्याख्यते अर्थे अनेन इति प्रत्ययः; cf. also अर्थसंप्रत्याख्यति स प्रत्ययः M. Bh. on III. 1.1 Vārt. 8; The word प्रत्यय is used in the Prāṭisākhya works in the sense of 'following' or 'that which follows', e.g. स्पर्शो चोपः प्रत्यये पूर्वपद्यः R. Pr. I. 30 which is explained by Uvvaṭa as उपः इत्ययं (शब्दः) पूर्वपदावयवः

सन् स्पर्शे प्रत्यये परभूते इति यावत् रेफिसंज्ञो भवति; Uvvaṭa on R. Pr. I. 30; cf. प्रत्येति पश्चादागच्छति इति प्रत्ययः परः T. Pr. V. 7; cf. also V. Pr. III. 8. Pratyaya or the suffix is generally placed after the base; cf. प्रत्ययः परश्च P. III. 1.1, 2; but sometimes it is placed before the base; e.g. बहुपटुः; cf. विभाषा सुपो बहुच् पुरस्तात् P. V. 3.68. The conjugational signs (शप्, झ्यन् etc.), the signs of tenses and moods (लिट्, लिच्, ल्य, तास् etc.) and the compound endings (समासान्त) are all called pratyayas according to Pāṇini's grammar, as they are all given in the jurisdiction (अधिकार) of the rule प्रत्ययः III. 1.1, which extends upto the end of the fifth chapter (अध्याय). There are six main kinds of affixes given in grammar सुप्रत्यय, लिङ्प्रत्यय, कृत्प्रत्यय, तद्धितप्रत्यय, धातु-प्रत्यय (e.g. in the roots चिकीर्ष, कण्डूय, etc.) and छीप्रत्यय. The word प्रत्यय is used in the sense of realization, in which case the root इ in the word इय means 'knowing', according to the maxim सर्वे गत्यर्थं ज्ञानार्थाः; cf. मन्त्रार्थ-प्रत्ययाय Nir. I. 15.

प्रत्ययग्रहणपरिभाषा the guiding rule that when an affix (प्रत्यय) is given in a rule as a निमित्त (causing something), the affix denotes a word-form which begins with that to which that affix has been added and ends with the affix itself; cf. प्रत्ययग्रहणे यस्मात् स विहित-स्तदादेस्तदन्तस्य च ग्रहणम् Par. Śek. Pari. 23. The rule यजिजोश्च, which prescribes the affix फक् (आयन), has the word यक् and इक् which respectively mean यजन्त and इजन्त; in the word परमगार्ग्यायण from परमगार्थ the word गार्थ is looked upon as यजन्त to which फक् (आयन) is affixed and hence the word परमगार्ग्यायण is arrived at and not पारमगार्थ.

प्रत्ययधातु a term applied to secondary roots which are formed by adding

affixes like णिच्, सन्, यद् etc. to primary roots or by the addition of affixes like क्तिप्, क्यच्, कान्यच् etc. to nouns; e.g. कामय, हारय, चिकीर्ष, जिहीर्ष, जेह्रीय, चेक्रीय, गह्रीय, राजाय, पुत्रकाम्य etc.; cf. सनाद्यन्ता धातवः P. III. 1.32; cf. also प्रत्ययधातु। गोप्रायति, धूपायति, ऋतीयते M. Bh. on VI. 1.162 Vārt. 3.

प्रत्ययपद a conventional name given to the first pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the rule प्रत्ययः III. 1.1.

प्रत्ययलक्षण an operation caused by an affix which takes place even though the affix is elided; e.g. the term पद is applied to अस्मिचित्, सोमधुत् etc. on account of the words ending with a case affix although the affix of the nom. sing. has been elided; cf. प्रत्ययलोपे प्रत्ययलक्षणम्. P. I. 1.62 and Kāś. thereon.

प्रत्ययविधि a rule prescribing the addition of a suffix; cf. यस्मात्प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम्, P. I. 4.13.

प्रत्ययस्वर an accent which is prescribed in general for an affix viz. the acute accent or Udātta by the rule आद्युदात्तश्च Pā. III. 1.3. cf. यथैव हि निपातनस्वरः प्रकृतिस्वरं बाधते एवं प्रत्ययस्वरमपि बाधेत। सतिशिष्टत्वात्प्रत्ययस्वरो भविष्यति। M. Bh. on P. I. 1.56 Vārt. 23.

प्रत्ययान्त (प्रकृति) a base ending in an affix, a secondary base as opposed to the original base, which is described to be of six kinds. सुप्रत्ययान्ता (प्रकृतिः) as in अहंयुः, सायंतनम् etc.; लिङ्प्रत्ययान्ता as in पचतितराम्, आस्तिकः, पचतमृज्जता etc.; कृत्प्रत्ययान्ता as in कुत्रिमम्, साराविणम् etc.; तद्धितप्रत्ययान्ता as in गार्ग्यायणः, तत्रत्यः etc.; धातुसंज्ञाप्रत्ययान्ता as in चिकीर्षा, कण्डूया etc.; छीप्रत्ययान्ता as in गान्धेय, गौरियः, काद्रवेयः etc.

प्रत्ययार्थ the meaning of an affix. Generally meanings are assigned

to affixes when they are prescribed. When the meanings are not assigned, the affix is supposed to bear the sense of the base ; cf. अनिर्दिष्टार्थाः प्रत्ययाः स्त्राथे Par. Śek. on Pari. 113. The sense given by a word in language is the composite sense of the base and the affix together ; cf. प्रकृतिप्रत्ययौ सहायं दूतः । न केवला प्रकृतिः प्रयोक्तव्या, न केवलः प्रत्ययः । M. Bh. on P. I. 2.64 Vārt. 5.

प्रत्ययवर्ण reference (made to something) by a word ; cf. ताभ्यामिति संप्रदानार्थं प्रत्ययवर्णः Kāś. on P. III. 4.75 ; cf. also तन्नामिकाभ्य इति सर्वनाम्ना प्रत्ययप्रकृतेः प्रत्ययवर्णः Kāś. on P. IV. 1.113.

प्रत्याख्यान rejection of a rule or a word or words in a rule shown as redundant, their purpose being shown as served otherwise ; cf. लुपि युक्तवद् व्यक्त्वचने इति पूर्वाचार्याणामेवेदं सूत्रम् । तथा चास्य प्रत्याख्यानं भविष्यति । तदशिष्यं संज्ञाप्रमाणत्वादिति । Kāś. on I. 2.51.

प्रत्याख्यानपक्ष an alternative which proposes the rejection of something such as a rule or its part ; cf. यदि प्रत्याख्यानपक्षः इदमपि प्रत्याख्यायते M. Bh. on Śiva Sūtra 4 ; cf. also अदीधयुरिति पदकारस्य प्रत्याख्यानपक्षे उदाहरणमुपपन्नं भवति । Vyādi Pari. 42.

प्रत्याख्यानवादिन् one who advocates the rejection of something, an opponent, an objector ; cf. प्रत्याख्यानवादी आह-नास्तत्र विशेष इति Kaiy. on M. Bh. on P. VI. 4.22 Vārt. 15.

प्रत्यादान lit. taking again ; uttering a word already uttered in the Krama and other recitations of the Vedas ; cf. क्रमो द्वाभ्यामतिक्रम्य प्रत्यादायोत्तरं तयोः । प्रत्यादाय पुनर्गृहीत्वा Uvvaṭa on R. Pr. X-1.

प्रत्यापत्ति restitution, restoration to the previous wording ; cf. प्रातिपदिकस्य च

प्रत्यापत्तिर्वक्तव्या M. Bh. on P. VI. 3.34 Vārt. 2 ; restoration to the previous nature ; cf. अकारस्य प्रत्यापत्तौ दीर्घप्रतिषेधः । खट्वा. माला । M. Bh. on P. VIII. 4.68.

प्रत्याज्ञाय literally, repetition in a contrary way ; in the Prātiśākhya literature, the word refers to the repetition of a Vedic passage ; repetition by pupils after hearing from the preceptor ; cf. प्रत्याम्नायः पुनर्वचनं Uvvaṭa on R. Pr. XV. 9.

प्रत्यायय That which is expressed by a word, cp. Vāk. pad. II. 119. प्रत्याय्यो वाच्यः । (पुण्यः).

प्रत्यारम्भः (1) statement after prohibition, lit. commencing again ; inducing a person to do something after he has refused to do it by repeating the order or request for generally by beginning the appeal with the word नह ; e.g. नह भोक्ष्यसे ? नह अध्येष्यसे ; cf. नह प्रत्यारम्भे P. VIII. 1.31 and Kāśikā and Nyāsa thereon. (2) commencement or laying down again in spite of previous mention ; cf. शेषवचनात्तु योसौ प्रत्यारम्भात्क्रुनो बहुव्रीहिः M. Bh. on P. VI-3.46.

प्रत्यासङ्ग close contact or association ; तरतमयोश्च अतिशये अदक्षिणप्रत्यासङ्गे । प्रत्यासङ्गः प्रत्यासन्नता V. Pr. V. 2

प्रत्यासत्ति immediate proximity ; close contact ; the same as प्रत्यासङ्ग which see above ; cf. हेतुमण्णिवो विधिः प्रतिषेधोपि प्रत्यासत्तेस्तस्यैव न्यायः Kāś. on P. I. 3.88. cf. also Kāś. on VII. 1.95.

प्रत्यासत्तिन्याय or प्रत्यासत्तिवचन a dictum that a word should, as far as possible, be construed with the nearest word ; cf. अनन्तरस्य विधिः प्रतिषेधो वेत्यर्थः प्रतिपत्तिन्यायस्यः Sira. Pari. 48.

प्रत्याहार lit. bringing together ; bringing together several letters (or



words in a few cases, such as roots or nouns) by mentioning the first and the last only for the sake of brevity. It is a means to obtain brevity of utterance. The term Pratyāhāra is generally used in connexion with brief terms such as अण्, अक्, अच्, इल्, and the like, created by Pāṇini in his grammar by taking any particular letter and associating it with any mute final letter (अनुबन्ध) of the fourteen Śivasūtras with a view to including all letters beginning with the letter uttered and ending with the letter that precedes the mute letter. The practice of using such abbreviations was in existence before Pāṇini, possibly in the grammar attributed to Indra. Bopadeva uses the word Samāhāra for Pratyāhāra. The word प्रत्याहार is not actually used by Pāṇini. It is found in Rktaṇtra I.3, 'प्रत्याहारार्थो वर्णानुबन्धो व्यञ्जनम्। Vājasaneyi Prātiśākhya has the same प्रत्याहार as in Pāṇini. The term appears to have come into use after Pāṇini. Pāṇini has not given any definition of the term Pratyāhāra. He has simply given the method of forming the Pratyāhāras and he has profusely used them. For a list of Pratyāhāras used by Pāṇini, see Kāśikā on Māheśvara Sūtras. According to Kāśikā प्रत्याहारस are forty two. Candra has reduced the number. Jainendra, Śakaṭāyana, Malayagiri and Mugdhabodha have adopted the प्रत्याहारस of Pāṇini. They are not found in Kāṭantra. Sārasvata uses them without इत् (marker).

प्रत्याहारसूत्र a term for the fourteen Śiva Sūtras which are utilized for the formation of Pratyāhāras.

प्रत्याहारसूत्रविचार a short treatise explaining the pratyāhāras अण्, अद्, अश् etc.

in the grammar of Pāṇini; one such work is written by a southern grammarian named तिमग्णा.

प्रत्याहाराह्निक name given to the second Āhnika of the Mahābhāṣya which explains the Śiva Sūtras अइउण्, ऋलृक्, etc., and hence naturally discusses the Pratyāhāras.

प्रत्युच्चार repetition especially of what has been recited by the preceptor; cf. प्रत्युच्चार्यैतद्वचनं परस्य शिष्यस्य स्याद् भो इति चोदना वा, R. Pr. XV. 8.

प्रत्युज्जीवन bringing to life again; the term is used in the sense of प्रतिप्रसव or counter exception.

प्रत्युदाहरण counter instance. In order to explain the wording of a grammatical rule clearly, it is customary to give along with the instances of the rule (where the rule has been effectively employed), a few words which would have resulted into other faulty words by the application of the particular rule in case that rule had not been stated or a word or more of it had been omitted; cf. न केवलानि चर्चापदानि व्याख्याने वृद्धिः आत् ऐच् इति। किं तर्हि। उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतत् समुदितं व्याख्यानं भवति। M. Bh. in Āhnika I.

प्रथम lit. premier, first; the word is used in connection with the personal affixes लिप्, तप्, क्षि (अन्ति) of verbal forms. See the word पुरुष above; cf. अस्तिर्भवन्तीपरः प्रथमपुरुषः अप्रयुज्यमानोप्यस्तीति। वृक्षः प्लक्षः। M. Bh. on P. II. 3.1 and 4. The word प्रथम is used in the Prātiśākhya works in the sense of the first consonants of the five vargas or groups of consonants; cf. प्रथमैर्द्वितीयास्तृतीयैश्चतुर्थैः V. Pr. IV. 110 cf. प्रथमतृतीयादीनामादेशादित्वादेत्वाभावः, M. Bh. on P. VI. 4.120

Vārt 3, also cf. Kātantra I. 4.1 and Hem. I. 3.35. (3) The word is also used (in the feminine gender) in the sense of the case affixes सु (स), औ, जस् (अस्) of the nominative case. (4) The word is also used in the sense of the premier accent उदात्त (acute); cf. प्रथमभाविनः उदात्तभाविनः Uvvaṭa on R. Pr. III. 8. (5) Name of the second musical note in the singing of Sāman.

**प्रथमा** the nominative case; case affixes of the nominative case. cf. प्रातिपादिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा P. II. 3.46.

**प्रदर्शन** illustration; cf. विदांजुर्वन्तु इति । इतिकरणः प्रदर्शनार्थः न केवलं प्रथमपुरुषवद्वचनं किं तर्हि सर्वाण्येव लृङ् वचनान्यनुप्रयुज्यन्ते । Kāś. on P. III. 1.41; cf. also किमर्थो योगविभागः । प्रदर्शनार्थः । Kāś. on P. I. 2.59.

**प्रदान** mode of articulation, the same as करण.

**प्रदीप** popular name of the famous commentary on the Mahābhāṣya of Patañjali, written by the reputed grammarian Kaiyaṭa in the eleventh century A.D. The commentary is a very scholarly and critical one and really does justice to the well-known compliment given to it, viz. that the Pradīpa has kept the Mahābhāṣya alive which otherwise would have remained unintelligible and consequently become lost. The commentary प्रदीप is based on the commentary महाभाष्यदीपिका, or 'प्रदीपिका' written by Bharṛhari. The Pradīpa is to this day looked upon as the single commentary on the Mahābhāṣya in spite of the presence of a few other commentaries on it which are all thrown into the back-ground by it.

**प्रदीपकार** Kaiyaṭabhaṭṭa, the author of the famous commentary प्रदीप on the Mahābhāṣya, which see above.

**प्रदीपविवरण** called also उद्घोत written by the well-known grammarian Nāgeśa-bhaṭṭa of Vārāṇasī who flourished in the first half of the eighteenth century.

**प्रदेश** lit. district; sphere of application, place of the application of a rule. The word is frequently used in this sense in the Kāśikā Vṛtti; cf. प्रत्यय-प्रदेशाः प्रत्ययलोपे प्रत्ययलक्षणमित्येवमादयः Kāś. on P. III. 1.1; cf. also अनुदात्तप्रदेशाः अनुदात्तौ सुप्तिनौ इत्यादयः Kāś. on P. I. 2.30. The word प्रदेश is also used in the sense of the place of use or utility; cf. संज्ञाशास्त्रस्य तु कार्यकालपक्षे न पृथग्वाक्यार्थबोधः किं तु प्रदेशवाक्येन सहैव । ...कार्यज्ञानं च प्रदेशदेश एव Par. Śek. Pari. 3. Nirukta uses it in the sense of root.

**प्रदेशशास्त्र** a rule, laying down a positive original injunction as opposed to the अपवादशास्त्र; cf. यैः अर्थाः प्रदिश्यन्ते तानि प्रदेशशास्त्राणि com. on R. Pr. XI. 35.

**प्रधान** (1) the principal thing as opposed to the subordinate one; something which has got an independent purpose of its own and is not meant for another; प्रधानमुपसर्जनमिति च संबन्धिशब्दावेतौ M. Bh. on P. I. 2.43 V. 5; cf. also प्रधानाप्रधानयोः प्रधाने कार्यसंप्रत्ययः । Par. Śek. Pari. 97; (2) predominant; of main importance; cf. पूर्वपदार्थप्रधानोऽव्ययीभावः etc. M. Bh. on II. 1.6, 20, 49; II. 26 etc.; (3) primary as opposed to secondary; cf. गौणे क्रमेणि दुह्यादेः प्रधाने निहृक्प्रवहाम् । cf. also प्रधानक्रमण्याख्येये लादीनाहुदिक्रमणाम् । अप्रधाने दुहादीनाम् M. Bh. on I. 4.51.

**प्रधानशिष्ट** prominently mentioned as opposed to अन्वाचयशिष्ट; cf. कर्तुः क्यङ् सलोपश्च । प्रधानशिष्टः क्यङ् अन्वाचयशिष्टः सलोपः M. Bh. on III. 1.11; cf. also प्रधानान्वाचयशिष्टयोः प्रधाने संप्रत्ययः Vyādi Pari. 67.

प्रध्वंसिन् disappearing ; cf. उच्चरितप्रध्वंसिनो-  
नुबन्धाः Vyāḍi Pari. 11.

प्रपञ्च amplification, further explanation, clarification. The expression पूर्वस्यैवायं प्रपञ्चः or तस्यैवायं प्रपञ्चः is very frequently used in the Kāśikā vṛtti ; cf. Kāś. on P. II. 1.33, 37, 41, 58, II. 4.28, III. 2.61 etc.

प्रपाठक a term used for a division of a work by an ancient writer, as for instance in the case of the Atharva-prātiśākhya.

प्रबोधचन्द्रिका a small treatise on grammar in general by Vijjalabhūpati, has a commentary on it by Gopālāgiri.

प्रभा (1) name of a commentary on the Śabdakaustubha by Rāghavendrācārya Gajendragadkar; (2) name of a commentary on Kaiyata's Mahābhāṣyapradīpa; (3) name of a commentary on Śabdakaustubha by Vaidyanātha.

प्रभाचन्द्र a Jain grammarian who wrote a learned commentary named Nyāsa on the Amoghāvṛtti of Amoghavarṣa.

प्रभृति a passage or a word at the commencement ; cf. इरावतीप्रभृति आ दाधार T. Pr. IV. 22 ; प्लुतादिप्रभृतीनि च R. Pr. X. 4 तिष्ठद्गुप्रभृतीनि च P. II. 1.17.

प्रभेद smaller division, sub-division.

प्रमाण (1) authority; authoritative proof ; cf. लोकः अवश्यं शब्देषु प्रमाणम् M. Bh. on I. 2.64 Vārt. 29 ; (2) measurement, measure ; cf. प्रमाणे द्वयसज्ज-  
मन्मात्रचः P. V. 2.37 ; प्रमाणतः अकारो गुणः प्राप्तः Kāś. on P. I. 1.50.

प्रमाद inadvertence, negligence ; cf. प्रमादकृतमार्चयितुं शक्यमकर्तुम् M. Bh. on P. IV. 2.70 ; cf. also अन्ये तु गौरादिष्वेतयोः प्रमादपाठमाहुः Kaiy. on P. I. 1.72 Vārt. 4.

प्रयत्न the same as प्रयत्न; see प्रयत्न.

प्रयत्न (1) effort ; the word is used in connection with the effort made for producing sound ; cf. तुल्यास्यप्रयत्नं सवर्णम् P. I. 1.9 ; these efforts are described to be of two kinds बाह्य and आभ्यन्तर of which the latter are considered in determining the cognate nature of letters (सावर्ण्य) ; cf. आभ्यन्तर-प्रयत्नाः सवर्णसंज्ञायामाश्रीयन्ते; Kāś. on P. I. 1.9 ; (2) specific measure taken for a particular purpose such as marking a letter with a particular tone or accent or dividing a rule, or laying down a modificatory rule or the like ; cf. सैवाननुवृत्तिः शब्देनाख्यायते प्रयत्नाधिक्येन पूर्वसूत्रेपि संबन्धार्थम् Kāś. on P. IV. 3.22.

प्रयुक्ताख्यातमञ्जरी a small treatise on verbal forms by सारङ्गकवि.

प्रयोग (1) employment or use of a word in language and literature about which, laying down rules is looked upon as the purpose of grammar ; cf. प्रयोगमूलत्वाद् व्याकरणसूत्रैः Kaiy. on P. V. 1.16, लोकनोधप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मेनियमो यथा लौकिकत्रैदिकेषु M. Bh. Āhnika 1. Vārt. 1 ; (2) use of speech ; utterance ; cf. मध्यमेन स वाकप्रयोगः प्रपञ्चात्मकः कर्तव्यः, T. Pr. XVIII. 4. (3) साधनयोग cp. Vāk. pad. II. 124.

प्रयोगनियम general rules or principles laid down regarding the use of words in language and literature such as (1) a word recognised as correct should always be used, cf. एवमिहापि समानायामर्थगतौ शब्देन चापशब्देन च धर्मेनियमः क्रियते शब्देनैवार्थोभिवेद्यो नापशब्देनेति । एवं क्रियमाणमभ्युदयकारि भवति M. Bh. on P. I. 1. Āhnika 1, (2) never a base alone or an affix alone should be used, but always a base with the necessary affix should be used ; cf. यावता समयः कृतो न केवला प्रकृतिः प्रयोक्तव्या न केवलः प्रत्ययः M. Bh. on P. I. 2.64 Vārt.

8, also on P. III. 1.94 Vārt. 3; (3) when the sense is already expressed by a word, a word repeating the sense should not be used; cf. उक्तार्थानामप्रयोगः. Besides these many minor regulations of the type of Paribhāṣās are laid down by grammarians. For details see Paribhāṣā-Saṁgraha Introduction.

**प्रयोगपल्लव** a small treatise in verses on the conjugation of roots, written by Bhavanātha Mīśra, son of Ramāpati.

**प्रयोगमुखमण्डन** known also by the name प्रयोगविवेक, an elementary treatise on syntax, attributed to वररुचि, who must, of course, have been different from the ancient grammarian वररुचि.

**प्रयोगरत्नमाला** name of a recognised treatise on grammar written by पुरुषोत्तम-विद्यावागीश of Bengal in the fourteenth century. The treatise explains many words which, although current in language and literature, cannot be easily formed by rules of grammar. The author has tried to form them by applying rules of grammar given in the grammatical systems of Pāṇini and Kātantra. The alphabet given in this treatise is according to the system of the Tantra Śāstra which shows a scholarship of the author in that branch. The grammar was studied much in Bengal and Assam.

**प्रयोगवाक्य** a sentence which is actually in use among the people as opposed to प्रक्रियावाक्य, a sentence for technical purposes. cp. Vāk. pad. III. 14.615. cp. स्थितलक्षणार्थप्रत्यायकं तु प्रयोगवाक्यं, लौकिकं नैवंभूतम् । (हेल.)

**प्रयोगत्रिविधि** an elementary work on the three constructions which has no name of the author mentioned.

**प्रयोगविषय** sphere or domain of the use of words; the whole Vedic and classical recognized literature; cf. महान् हि शब्दस्य प्रयोगविषयः । सप्तद्वीपा वसुमती त्रयो लोकाः चत्वारो वेदाः साङ्गः सरहस्याः बहुधा विभिन्नाः, एकशतमध्ययुशाखाः, रुहस्रवर्त्मा साम-वेदः, एकविंशतिधा बाहुवृह्यं, नवधाथर्वणो वेदो चाकोवाक्यमितिहासः पुराणं वैचक्रमित्येता-वाऽशब्दस्य प्रयोगविषयः M. Bh. Āhnika. 1. Vārt. 5.

**प्रयोजक** causing another to do; causal agent; cf. कुर्वाणं प्रयुक्ते इति प्रयोजकः Kāś. on P. I. 4.55. also Vāk. pad. II. 399.

**प्रयोजन** object, motive or purpose in undertaking particular thing; the word is used although rarely, in the sense of a cause also; cf. इमान्यस्य प्रयोजनानि अध्येयं व्याकरणम् M. Bh. Āhnika 1. For the advantages of the study of Vyākaraṇa, see M. Bh. Āhnika 1. See also Vyākaraṇa Mahābhāṣya Vol. VII pp. 226, 227, D. E. Society's edition.

**प्रयोज्य** that which is employed or incited or urged; the word which is the subject in the primitive construction and becomes an object in the causal construction, and as a result, which is put in the accusative case being प्रयोज्यकर्म्म. As, however, the प्रयोज्यकर्म्म originally occupies the place of the subject in the primitive construction, the term प्रयोज्यकर्त्ता (प्रयोज्यश्चासौकर्त्ता च) is often used in connection with it, as contrasted with the term प्रयोजककर्त्ता which is used with respect to the subject in the causal construction; cf. इह च मेदिना देवदत्तस्य यज्ञदत्तस्य काष्ठानामिति प्रयोज्ये कर्त्तरि षष्ठी न प्राप्नोति । M. Bh. on P. III. 1.26 Vārt. 1; cf. also Kaiy. on P. I. 2.65.

**प्रवचन** (1) recital of Vedic texts; cf. अथैके प्राहुरनुसंहितं तत् पारायणे प्रवचनं प्रशस्तम्

R. Pr. XV. 16; also इति प्र वाञ्छ्य उवाच च क्रमप्रवक्ता (वाञ्छ्यः) प्रथमं शशंस च, R. Pr. XI. 33; (2) the reading of the Samhitā text प्रावचनो वा यजुषि प्रावचने भवः स्वरः प्रावचनः । प्रावचनशब्देनार्पणोऽथ उच्यते । V. Pr. I. 132.

प्रवण circumflex accent; possessed of svarita accent; cf. सर्वः प्रणव इत्येके । प्रकर्षण वन्त्यते व्युत्क्षिप्यते इति प्रवणः स्वरितस्वरः T. Pr. I. 1. 47; cf. also प्रवणे यद्वन्द्यम् M. Bh. on VI. 2.33.

प्रवर्तकोपाध्याय a grammarian who wrote an explanatory gloss named कैयट-प्रकाशिका on the महाभाष्यप्रदीप written by Kaiyaṭabhaṭṭa.

प्रवर्तना incitement or inducement which is the sense of the 'lin' affixes in general; cf. प्रवर्तनायां लिङ्.

प्रवाद a grammatical explanation; detailed explanation by citing the gender, number, kṛt affix, tad. affix and the like; cf. लिङ्गसंख्यातद्वितकृतरूपभेदाः प्रवादाः । पाण्यादिशब्दानां प्रवादेषु प्रथमो (original) नकारो गत्वमाप्नोति स च प्राकृतः । T. Pr. XIII. 9. The word is explained as a change in the form of a word, as for instance, by the substitution of स् for विसर्ग where विसर्ग is, in fact, expected; cf. क्वन्धं पृथु इत्येनेपां पदानां प्रवादा रूपभेदा उदये परत्रावस्थिताः दिव इत्येतस्य उपचारं जनयन्ति । यथा दिवस्त्वक्वन्धम्, दिवस्पृथुः Uvvaṭa on R. Pr. IV. 22; cf. also प्रवादाः पठितः परे, R. Pr. IX. 18. In the Nirukta, the word is used in the sense of 'distinct mention'; cf. एवमन्वाप्तमपि देवतानामादित्य-प्रवादाः स्तुतयो भवन्ति (deities are mentioned under the name of Āditya) Nir II. 13; cf. also वैश्वानरीयाः प्रवादाः Nir. VII. 23.

प्रवादिनः scholars who explain the changes (प्रवाद) mentioned above; possibly the Padakāras or writers of the padapaṭh; cf. प्रवादिनो दूणाशङ्क्यदू-

भान्...महाप्रदेशं स्वधितिव चानयेन्नुदेच्च R. Pr. XI. 20. Apparently प्रवादिनः (nom. sing.) seems to be the word in the explanation of Uvvaṭa.

प्रविग्रह separate or distinct utterance of several words of a sentence which are joined together by Samdhi rules in a compound (समास) or otherwise, with a very short pause (अवग्रह) after each word. e.g. उद् उ एनि instead of उदेनि; cf. प्रविग्रहेण मृद्व-ग्रहेण चञ्चयेयुः R. Pr. XV. 10, where Uvvaṭa remarks प्रविग्रहेषु प्रस्थितं विस्थितं कुर्यात् । कान्धाधिक्येन कुर्यात् । तथा च उद् उ एनि इति पठेन्न तु उदेनि.

प्रविभक्त made separate with their component parts shown clearly; split up into component parts in such a way that their meaning also is fully stated; cf. तद्धिनसमासेष्वेकपर्वसु चानेकपर्वसु च पूर्वं पूर्वं अपरं अपरं प्रविभक्त्य निरूप्यात् । दण्ड्यः पुरुषः । दण्डमर्हतीति वा दण्डेन संपद्यते इति वा । Nir. II. 2.

प्रविभाग the appearance of the supreme Word-Energy into manifold objects of the Universe which is described as the wakeful condition of the Word-Energy. cf. Vāk. pad. I. 128. cp. प्रविभक्तसाध्वमाधनरूपो हि शब्दब्रह्मणो विवर्तः । एवं ह्याह-प्रविभक्त्यात्मनात्मानं सृष्ट्वा भावान् पृथग्विधान् । सर्वेश्वरः सर्वमयः स्वप्ने भोक्ता प्रवर्तते । (स्वो.)

प्रवृत्त (1) complete; cf. अथ ये प्रवृत्ते अर्थे अमिताक्षरेषु ग्रन्थेषु वाक्यपूरणा आगच्छन्ति पटपूरणास्ते, Nir. I. 9; (2) which has presented itself, which has become applicable; the word is used in connection with a grammatical rule or operation; cf. एवं च कृत्वा धर्मशास्त्रं पठ्यन्; M. Bh. on P. I. 2.64 Vārt. 39; समुदाये ब्राह्मणशब्दः प्रवृत्तोऽवयवेष्वपि वर्तते जातिहीने गुणहीने च । M. Bh. on II. 2.6; cf. दीर्घस्य ण्य ह्रस्व इति प्रवृत्ते, M. Bh. on P. VI. 1.77; also cf. यद्यपि हिंसेत्ययमपवादः ... तातडि मन्थरं प्रवृत्तः परेण वाच्यते S. K. on P. VII. 1.35.

**प्रवृत्ति (1)** application or presentation of a rule as opposed to निवृत्ति; cf. कचित्प्रवृत्तिः कचिदप्रवृत्तिः कचिदिभाषा कचिदन्येदेव । (2) working ; function ; cf. नान्तरेण साधनं क्रियायाः प्रवृत्तिर्भवति M. Bh. on P. II. 3.7.

**प्रवृत्तिनिमित्त** cause of the application of a word which is shown by the word when the affix त्व or ता is added to it ; cf. तस्य भावस्त्वत्तलौ । शब्दस्य प्रवृत्तिनिमित्तं भावशब्देनोच्यते, Kās. on P. V. 1.119. There are given four such causes जाति, गुण, क्रिया and संज्ञा.

**प्रवृत्तिभेद** difference regarding the cause of application ; cf. पूर्वमिति वर्तमाने पुनः पूर्वग्रहणं प्रवृत्तिभेदेन नियमप्रतिपत्त्यर्थम् ; Kās. on P. VI. 2 ; 174.

**प्रवृद्धादि** a class of compound words headed by the word प्रवृद्ध in which the second word, which is a past pass. part., has its last vowel accented acute ; cf. प्रवृद्धं यानम्, प्रयुक्ताः सत्तवः, खट्वाखट्टः । आकृतिगणश्च प्रवृद्धादिर्द्रष्टव्यः । तेन पुनरुक्त्युतं वासो देयमित्यादि सिद्धं भवति Kās. on P. VI. 2. 147.

**प्रश्लिष्ट (1)** an additional letter (vowel or consonant) read on splitting up a euphonic combination ; cf. प्रश्लिष्टावणवितो M. Bh. on P. I. 1.9 Vārt. 2 ; (2) contracted combination ; name of a Saṃdhi where two vowels coalesce into one single vowel, cf. R. Pr. II. 15-19.

**प्रश्लिष्टनिर्देश** mention of a thing in a coalescence, which when split up, shows a phonetic element or a letter which could not be known before the components were separated ; अनुपसर्जनत् । प्रश्लिष्टनिर्देशोयम् । अनुपसर्जेन अ अ अत् इति । M. Bh. on I. 1.27 Vārt. 6 ; cf. also M. Bh. on P. II. 3.69.

**प्रश्लेष (1)** coalescence of two vowels into one, as given in R. Pr. II. 6,

and 7, corresponding to the गुण, वृद्धि and दीर्घ substitutes prescribed by the rules आद्युणः P. IV. 1.87 ; अकः सवर्णे दीर्घः VI. 1.101 ; and वृद्धिरेचि VI. 1.88 which are stated under the jurisdiction of the rule एकः पूर्वपरयोः VI. 1.84 ; (2) finding out the presence of a letter in addition to the letters already present as coalesced, after splitting the combination into its different constituent letters. This practice of finding out an additional letter is resorted to by the commentators only to remove certain difficulties in arriving at some correct forms which otherwise could not be obtained ; e.g. see किति च where क is believed to be a combination of ग्, क् and ह्. See प्रश्लिष्ट and प्रश्लिष्टनिर्देश.

**प्रष्ट** leader of a town (प्रष्टोऽग्रगामिनि । Pā. VIII. 3.92) ; the word is quoted as a word which although declined generally in the masculine gender on account of its peculiar sense of leadership, has the feminine affix डीप् (ई) applied to it in the sense of 'wife' (प्रष्टादिशब्दाद्भार्यावर्गगतिः । हेल० ). cp. P. पुंयोगादाख्यायाम् । IV. 1.48.

**प्रसंधान** lit. linking up ; joining ; repeating a word in the Kramapāṭha and joining it with the following word ; e.g. the second words ईडे पुरोहितम् etc. in अग्नि ईडे । ईडे पुरोहितम् । पुरोहितं यज्ञस्य ।

**प्रसक्त** applicable, but not actually applied ; the word is used in connection with a grammatical rule or operation that has become applicable, but has not been applied ; cf. उत्तरगस्य प्रसक्तस्यापवादो वाचको भवति, M. Bh. on P. II. 3.32, also प्रसक्तस्यादर्शनं लोपसंज्ञं भवति M. Bh. and S. K. on P. I. 1.60. The term प्रसक्त is opposed to the term अभिनिर्दिष्ट.

**प्रसक्तादर्शन** Disappearance or absence of what should have been present, which is technically called 'Lopa'. cp. Vāk. pad. III. 14.132.

**प्रसङ्ग** applicability; possibility of being applied; the word is used with respect to a grammatical rule or operation which is on the point of being applied or taking place; the word प्राप्ति is also used in the same sense; cf. को हि शब्दस्य प्रसङ्गः यत्र गम्यते चार्थो न च प्रयुज्यते M. Bh. on P. I. 1.60; cf. also द्वौ प्रसङ्गौ अन्यार्थौ एकस्मिन् स विप्रतिषेधः, M. Bh. on P. I. 4.2; also cf. प्रसङ्गे सति सङ्गुतम आदेशः स्यात् S.K. on स्थानेन्तरतमः P. I. 1.50.

**प्रसज्यप्रतिषेध** prohibition of the possible application of a rule, generally laid down by the use of the negative particle न, together with, or connected with, a verbal activity e.g., न हुमताङ्गस्य P. I. 1.63, नामि P. VI. 4.3, न माङ्गयोगे VI. 4.74 etc. etc.; cf. प्रसज्यप्रतिषेधोऽयं क्रियाया सह यत्र नञ्; cf. also प्रसज्यायं क्रियायुगौ ततः पश्चाद्विज्ञप्तिं करोति M. Bh. on P. II. 2.6. In some cases the negative particle in a compound has also to be taken at stating a negation by प्रसज्यप्रतिषेधः; cf. M. Bh. on सुडनपुंसकस्य P. I. 1.43, सार्वधातुकमपित् I. 4.2, चादयोऽस्तत्वे I. 4.57.

**प्रसव** productivity, technically stated to be the characteristic mark of a male; masculineness. cp. Vāk. pad. III. 6.10; III. 13.27. cp. प्रसवः पुंसत्वम् । (हेल.)

**प्रसाद** see प्रक्रियाप्रसाद by Viṭṭhaleśa.

**प्रसारण** a term used by ancient grammarians for संप्रसारण, i.e. the substitution of a corresponding vowel for a semivowel; e.g. इ for य, उ for व, ऋ for र् and ॠ for ॡ; cf. रक्तिज्यः प्रसारणम् । P. I. 1.4. Vārt. 6.

**प्रसारणिन्** that which gets, or is liable to get, the Prasāraṇa or Saṁprasāraṇa substitute; cf. कविधौ सर्वत्र प्रसारणिभ्यो ङः P. III. 2.3 Vārt. 1.

**प्रसिद्ध** (1) established; in existence; cf. क्रमेण नार्थः पदसंहिताविदः पुरासप्रसिद्धाश्रयपूर्वसिद्धिभिः, R. Pr. XI. 34 where the Kramapāṭha is said to be one which was not established before the Saṁhitāpāṭha; (2) known; cf. अनिटि प्रसिद्धे वसो भविष्यति M. Bh. on P. III. 1.45 Vārt 4, लोकन एते शब्दाः प्रसिद्धाः स्त्री पुमान् नपुंसकमिति M. Bh. on P. IV. 1.3; (3) brought about, accomplished, realized; तथास्य ङः प्रसिद्धो भवति M. Bh. on P. IV. 1.89 Vārt. 2. सर्वत्रैव जज्ञत्वेन सिद्धं स्यात्, M. Bh. on P. VIII. 2.25.

**प्रस्ताव** context, topic, the same as प्रकरण which see above; cf. प्रस्तावः प्रकरणम् । यथा भोजनप्रकरणे सैन्धवमानयेति लवणे प्रतीतिर्गमनप्रकरणे स्वधे, Kaiy. on M. Bh. I. 1.23 Vārt. 4.

**प्रस्वार** a word or utterance in three mātrās or moras; cf. स ओमिति प्रस्वरति त्रिमात्रः प्रस्वारः स्थाने स भवत्युच्चात् R. Pr. XV. 3 whereon Uvyaṭa remarks त्रिमात्रः प्रस्वारः । See the word ओकार.

**प्राक्** before a particular thing in place, or in recital, or in mention. The word is used generally to show the limit upto which a particular topic extends; cf. तत्तिलादयः प्राक् पाशपः; cf. also प्राक् कडारात्समासः P. I. 4.1; cf. also अथ आख्याः समान्नायाधिकाः प्राग्विकितात् V. Pr. I. 33.

**प्राकृत** (1) original, primary, belonging to the Prakṛti as contrasted with a वैकृत modification or a modified thing; cf. प्रकृतिः स्वभावः, तत्संवन्धी प्राकृतः com. on T. Pr. XIV. 28; cf. एतदिकारा एवान्ये, सर्वे तु प्राकृताः समाः R. Pr. XVII. 23; cf. also तद्वन्... पशुस्तकापरः (नकारः) सकारं प्राकृतो नित्ये T. Pr. VI. 14; (2)

natural, which can be so ordinarily, without any specific effort ; cf. तस्मात् प्राकृतमेवैतत् कर्म यथा कटं करोति, M. Bh. on P. II. 3.5, cf. also M. Bh. on P. III. 1.5 Vārt. 8, 9.

**प्राकृतसर्वस्व** a treatise on the grammar of Prākṛta Languages attributed to Mārkaṇḍeya.

**प्राक्क्रीतीय** name given to a group of tad. affixes छ, यत् and others prescribed in the different senses (हित and others) given in rules upto तेन क्रीत् P. V. 1.37 from तस्मै हितम् P. V. 1.5.

**प्राग्वितीय** name given to tad. affixes mentioned in rules from P. V. 3.27 upto P. V. 3.95.

**प्राग्वितीय** name given to tad. affixes prescribed by rules beginning with प्राग्विताद्यत् P. IV. 4.75 and ending with सोदराद्यः P. IV. 4.109.

**प्राग्दिशीय** name given to tad. affixes prescribed in rules from P. V. 3.1 to 25.

**प्राग्दीव्यनीय** name given to tad. affixes prescribed by rules beginning with तस्य विकारः P. IV. 3.134 and ending with the rule कंसीयपरशब्दयोर्ध्वञ्चौ लुक् च P. IV. 3.168.

**प्राग्देश** districts of the east especially districts to the east of Ayodhyā and Pāṭaliputra, such as Magadh, Vāṅga and others; nothing can definitely be said as to which districts were called Eastern by Pāṇini and his followers Kātyāyana and Patañjali. A Vārttika given in the Kāśikā but not traceable in the Mahābhāṣya defines Prāgdeśa as districts situated to the east of शरावती (probably the modern river Rāvi or a river near that river); cf. प्रागुदञ्चौ विमज्जे हंसः क्षीरोदके यथा । विदुषां शब्दसिद्ध्यर्थं सा नः पातु शरावती ॥ Kāś. on एङ् प्राचां देशे P. I.

1.75. There is a reading सरस्वती in some manuscript copies and सरस्वती is a well-known river in the Punjab near Kurukṣetra, which disappears in the sandy desert to the south ; a reading शरावती is also found and शरावती may stand for the river Rāvi. शरावती in Burma is simply out of consideration. For details see Vyākaraṇa Mahābhāṣya Vol. VII, pp. 202-204 and 141-142 D. E. Society's Edition.

**प्राग्वतीय** name given to tad. affixes prescribed in rules from P. V. 1.18 to 115.

**प्राग्वहतीय** name given to tad. affixes prescribed in rules from P. IV. 4.1 to 76.

**प्राचीनमत** the view or doctrine of the former or rather older grammarians. The word is used in many commentary books and the meaning of the word is to be decided according to the context. For example, in the works of Rāmācandra, the author of the Prakriyā-kaumudī and his followers, the word refers to the view given by the writers of the Kāśikāvṛtti and the commentaries thereon ; in the works of Bhaṭṭojī and his pupils, it refers to the writer of the Prakriyā-kaumudī in addition to the writers of the Kāśikā, while in the works of Nāgeśa it refers to the writings of Bhaṭṭojī and his pupils. For details see Vyākaraṇa Mahābhāṣya Vol. VII, pp. 23-24 D. E. Society's Edition.

**प्राच्यपदवृत्ति** succession of two vowels where the former vowel, which is either ए or ओ remains without coalescence with the following vowel अ, even though by rules it is liable to be changed ; e.g. सुजाते



अश्वसृते । अध्वर्यो अद्रिभिः सुतम् । In such cases the vowel अ is pronounced ए. This view is held by the senior Śākalya (स्थविरशाकल्य); cf. प्राच्यपञ्चाल-उपधानिमोदयाः शाकल्यस्य स्थविरस्येतरा स्थितिः, R. Pr. II. 44; cf. also स पूर्वस्यार्धसदृश-मेकेषाम्, T. Pr. XI. 19 and the commentaries thereon; cf. also छन्दोगानां सात्यमुगिराणायनीया अर्धमेकारमर्धमोकारं चाधीयते । सुजाते ए अश्वसृते । अध्वर्यो ओ अद्रिभिः सुतम् । M. Bh. on Śiva Sūtra 3, 4 as also on P. I. 1.43.

प्राच्यवैयाकरण an eastern grammarian; the term प्राच्य (eastern) being a relative term, the east is to be taken with respect to the place in the context. The word प्राचा occurs many times in Pāṇini's Sūtras and the term प्राक् may refer to countries east of the river शरावती or सरस्वती in the Punjab. See प्राग्देश above. प्राचा is understood by some commentators as referring to time, in which case, the word may refer to ancient grammarians आपिशलि, शाकटायन, इन्द्र and others who lived before Pāṇini; cf. प्राचीनवैयाकरणतन्त्रे वाचनिकानि..Par. Śek. Pari. 1. The word प्राचीन is, of course, mostly used in the sense of ancient, rather than the word प्राच्. For specific peculiarities of the eastern grammarians see pp. 148-149 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's Edition.

प्राण air, which is instrumental in producing sound; cf. वायुः प्राणः षष्ठमनु-प्रदानम् R. Pr. XIII. 1.

प्राणपणा a gloss on the Mahābhāṣya of Patañjali, written by the famous eastern grammarian Puruṣottama-deva of the 12th century A. D., of which only a fragment of a few pages is available. As the legend goes, the name प्राणपणा was given to the gloss as it was accompanied by an oath on the part of the author

that his life was at stake if he did even the slightest injustice to the author of the Mahābhāṣya.

प्राण्यञ् the tad. affix अञ् prescribed by the rule प्राणिरजतादिभ्योऽञ् P. IV. 3. 154. cf. मयटः प्राण्यञ् विप्रतिपेधेन P. IV. 3. 156 Vārt. 4.

प्रातिपदिक lit. available in everyword.

The term प्रातिपदिक can be explained as प्रतिपदं गृह्णाति तत् प्रातिपदिकम् । cf. P. IV. 4.39. or पदं पदं प्रति प्रतिपदम् । प्रतिपदेषु सवम् । The original form of words. It originally included roots also. Ancient works like Śabda pāraṇya included them all. The term प्रातिपदिक, although mentioned in the Brāhmaṇa works, is not found in the Prātiśākhya works probably because those works were concerned with formed words which had been actually in use. The regular division of a word into the base (प्रकृति) and the affix (प्रत्यय) is available, first in the grammar of Pāṇini, who has given two kinds of bases, the noun-base and the verb-base. The noun-base is named Prātipadika by him while the verb-base is named Dhātu. The definition of Prātipadika is given by him as a word which is possessed of sense, but which is neither a root nor a suffix; cf. अर्थवदधातुरप्रत्ययः प्रातिपदिकम् P. I. 2.45. Although his definition includes, the Kṛdanta words, the taddhitānta words and the compound words, still, Pāṇini has mentioned them separately in the rule कृतद्धितसमासाश्च P. I. 2.45 to distinguish them as secondary noun-bases as compared with the primary noun-bases which are mentioned in the rule अर्थवदधातुरप्रत्ययः प्रातिपदिकम्. Thus, Pāṇini implies four kinds of Prātipadikas मूलभूत, कृदन्त, तद्धितान्त and समास. The Vārttikakāra appears to have given nine kinds-

गुणवचन, सर्वनाम, अव्यय, तद्धितान्त, कृदन्त, सामान, जाति, संख्या and संज्ञा. See Vārttikas 39 to 44 on P. I. 4. 1. Later on, Bhojarāja in his Śrīngāra-Prakāśa has quoted the definition अर्थवदधानु० given by Pāṇini, and has given six subdivisions.; cf. नामाव्ययानुकरणकृतद्धितसमासाः प्रातिपदिकानि Śr. Prak. I. page 6. For the sense conveyed by a Prātipadika or noun-base, see प्रातिपदिकार्थ.

प्रातिपदिकार्थ corresponding to अङ्गार्थ in the case of the declinables, which the Sūtrakāra mentions specifically with respect to the noun-base.

प्रातिपदिकग्रहण express mention by wording of a noun-base as in दित्यदित्यादित्य०, सुधातुरकश्च etc., and not by description as अदन्त in अत इन् (P. IV.1.95) or in a group of words (गण); cf. प्रातिपदिकग्रहणे लिङ्ग-विशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71, which recommends the feminine form of the base for an operation, provided the base is specifically expressed and not merely described e.g. युवतिः खलतिः युवखलतिः, चटकस्यापत्यं चाटकैरः, वहीनां पूरणी बहुतिथी etc.

प्रातिपदिकस्वर the general accent of the Prātipadika viz. the acute (उदात्त) for the last vowel as given by the Phit-sūtra फिक्वः (प्रातिपदिकस्य) अन्त उदात्तः; cf. also प्रातिपदिकस्वरस्यावकाशः ! आग्रः । M. Bh. on P. VI. 1.91 Vārt. 7.

प्रातिपदिकार्थ denoted sense of a Prātipadika or a noun-base. Standard grammarians state that the denotation of a prātipadika is five-fold viz. स्वार्थ, द्रव्य, लिङ्ग, संख्या and कारक. The word स्वार्थ refers to the causal factor of denotation or प्रवृत्तिनिमित्त which is of four kinds जाति, गुण, क्रिया and संज्ञा as noticed respectively in

the words गौः, शुक्लः, चलः and स्थिः. The word द्रव्य refers to the individual object which sometimes is directly denoted as in अश्वमानय, while on some occasions it is indirectly denoted through the genus or the general notion as in ब्राह्मणः पूज्यः; लिङ्ग the gender, संख्या the number and कारक the case-relation are the denotations of the case-terminations, but sometimes as they are conveyed in the absence of a case-affix as in the words पञ्च, दश, and others, they are stated as the denoted senses of the Prātipadika, while the case-affixes are said to indicate them; cf. वाचिका चेतिका वा स्युः शब्दादीनां विभक्तयः Vākyapadiya.

प्रातिलोम्य in inverse order, antithesis, reverse sense; e.g. प्र and परा mean the reverse of आ, or प्रति means the reverse of अभि; cf. आ इत्यर्वागर्थे । प्र परेत्येतस्य प्रातिलोम्यम् etc. Nir. I.4.

प्रातिशाख्य a work on Vedic grammar of a specific nature, which is concerned mainly with the changes, euphonic and others, in the Pada text of the Saṁhitā as compared with the running text, the Saṁhitā itself. The Prātiśākhya works are neither concerned with the sense of words, nor with their division into bases and affixes, nor with their etymology. They contain, more or less, Vedic passages arranged from the point of view of Saṁdhi. In the Rk Prātiśākhya, available to-day, topics of metre, recital, phonetics and the like are introduced, but it appears that originally the Rk Prātiśākhya, just like the Atharva Prātiśākhya, was concerned with euphonic changes, the other subjects being introduced later on. The word प्रातिशाख्य shows that there were such treatises for

everyone of the several Śākhās or branches of each Veda many of which later on disappeared as the number of the followers of those branches dwindled. Out of the remaining ones also, many were combined with others of the same Veda. At present, only five or six Prātiśākhya are available which are the surviving representatives of the ancient ones—the Rk Prātiśākhya by Śaunaka, the Taittiriya Prātiśākhya, the Vājasaneyi Prātiśākhya by Kātyāyana, the Atharva Prātiśākhya and the Rk Tantra by Śākaṭāyana, which is practically a Prātiśākhya of the Sāma Veda. The word पार्षद or पारिषद was also used for the Prātiśākhya as they were the outcome of the discussions of learned scholars in Vedic assemblies; cf. परिषदि सर्वं पार्षदम्. Although the Prātiśākhya works in nature, are preliminary to works on grammar, it appears that the existing Prātiśākhya, which are the revised and enlarged editions of the old ones; are written after Pāṇini's grammar, each one of the present Prātiśākhya representing, of course, several ancient Prātiśākhya, which were written before Pāṇini. Uvvaṭa, a learned scholar of the twelfth century has written a brief commentary on the Rk Prātiśākhya and another one on the Vājasaneyi Prātiśākhya. The Taittiriya Prātiśākhya has got two commentaries—one by Somayājña, called Tribhāṣyaratna and the other called Vaidikābharana written by Gopālayajvan. There is a commentary by Ananta Bhaṭṭa on the Vājasaneyi Prātiśākhya. These commentaries are called Bhāṣyas also.

प्रातिश्रुत्क places of echo or reverberation viz. chest and others, of sound

which gets its origin at the navel but becomes reverberated at chest, throat, top of the mouth, mouth and nose; cf. तस्य (उत्पत्त्याश्रयस्य शब्दस्य) प्रातिश्रुत्कानि भवन्ति उरः कण्ठः शिरो मुखं नासिके इति, T. Pr. II. 3.

प्रातिहत name given to the circumflex vowel, standing at the beginning of a word and following the final vowel of the previous word which is acute (उदात्त); cf. अपि चेतानापदस्य-मुदात्तमथ चेतसांहितेन स्वर्यते स प्रातिहतः T. Pr. XX. 3.

प्राथमकल्पिक of the first type or kind; primary, as opposed to secondary; cf. अयं खल्वपि बहुव्रीहिरस्त्येव प्राथमकल्पिको यस्मिन्नैकपथमैकस्वर्यमेकविभक्तित्वं च, M. Bh. on P. I. 1.29, I. 1.30; I. 2. 42; cf. also अथवेह कौचित् प्राथमकल्पिकौ पुश्न्ययोधौ कौचित् क्रियया वा गुणेन वा M. Bh. on P. II. 2.29 Vārt. 15.

प्राथम्य first preference; first place; priority; cf. कुत; पुनः प्राथम्यं किं शब्दतः आहोस्विदधेत। M. Bh. on I. 3. 1. Vārt. 11.

प्रादि a group of words beginning with प्र, which are all prefixes or upasargas e.g. प्र, परा, अप etc. cf. जुगतिप्रादयः P. II. 2. 18.

प्रादिसमास a compound with प्र and others prescribed by the rule जुगतिप्रादयः P. II. 2.18 and explained in detail by the Vārttika headed by the Vārttika प्रादयो गताचर्ये प्रथमया P. II. 2.18 Vārt. 4, which comes under the general head तत्पुरुष; the compound is also called प्रादितत्पुरुष; cf. कथं प्रभावो राज्ञः। प्रकृष्टो भाव इति प्रादिसमासो भविष्यति। Kāś. on P. III. 3.24. cf. also प्रान्तः पर्यन्तः। बहुव्रीहिरयं प्रादिसमासो वा Kāś. on P. VI. 2. 180.

प्रादेशिक belonging to the root; the word प्रदेश has here the peculiar sense of a root which has the mean-

ing of the noun (under discussion)  
cf. तद्यत्र स्वरसंस्कारौ समर्थौ प्रादेशिकेन गुणेन  
अन्विता स्यातां संविज्ञातानि तानि Nir. I. 12.

**प्राधान्य** preponderance, principal nature  
as opposed to the subordinate one  
(विशेषणत्व); cf. यत्र प्राधान्येन अल् आश्रीयते  
तत्रैव प्रतिषेधः स्यात् M.Bh. on P. I. 1.56.  
cf. also प्राधान्येन व्यपदेशा भवन्ति ।

**प्रापक** applying in the usual way; lit.  
leading to the injunction or विधिशास्त्र;  
cf. किं पुनरिदं नियमार्थं आहोस्वित् प्रापकम् M.  
Bh. on P. I. 1.70; cf. also M.Bh. on  
P. III. 4.110.

**प्रापण** reaching, arrival; cf. प्रत्यक्षमाख्यान-  
मुपदेशो, गुणैः प्रापणमुद्देशः M. Bh. on P. I.  
3.2.

**प्राप्तविभाषा** OR **प्राप्तविकल्पत्व**, optional  
prescription of some operation or  
rule which otherwise is obligatory;  
cf. लोपे विभाषा। प्राप्तविभाषेयम्। किमर्थेन  
योगात्। Kās. on P. VIII. 1.45; cf.  
also ह्रस्वोऽन्यतरस्याम्। प्राप्तविकल्पत्वाद् द्वितीयैव।  
Kās. on P. I. 4.53.

**प्राप्ति** application of a rule, arrival at a  
particular form; incidence, occur-  
rence of a particular rule; cf. अनन्तरा  
या प्राप्तिः सा प्रतिषिध्यते M. Bh. on P. I.  
1.48.

**प्राप्तिज्ञ** a person who knows only the  
application of a rule and the realiza-  
tion from it of the form that can  
be arrived at, as opposed to one  
who knows the form that is desired  
or current; cf. प्राप्तिज्ञो देवानामियः न  
त्विष्टिः इष्यते एतद्रूपमिति। M. Bh. on II  
4.56 Vārt. 1; cf. also किरिति चर्करीतान्तं  
पञ्चवीत्यत्र यो नयेत्। प्राप्तिज्ञं तमहं मन्ये प्रारब्ध-  
स्तेन संग्रहः। M. Bh. on VII. 4.92.

**प्राप्य** lit. which is arrived at; an object  
which is to be reached; cf. प्राप्यं कर्म;  
the word प्राप्य is used as a word  
qualifying the word कर्म, in which  
case it is called प्राप्यकर्म, as for exam-

ple ग्रामं in ग्रामं गच्छति देवदत्तः or वेदमधीते  
माणवकः. The term प्राप्य is defined as  
क्रियाकृतविशेषानवगतौ कर्तुः क्रियया अनास्थितं  
आस्थितं वा यदवाप्यते तत् प्राप्यं कर्म। cf. कर्तुरी-  
प्सिततमं कर्म। तत्तु त्रिविधं निर्वर्त्य विकार्य प्राप्य-  
मिति। यस्य क्रियाकृतानां विशेषाणां सर्वधानु-  
पलब्धिः तत् प्राप्यम्. Śrīngāra Prakāśa  
IV.

**प्राप्यकारिन्** lit. beginning its activity  
after going to the object just as  
the sense of sight which accom-  
plishes the activity of seeing on  
reaching the object. cf. Vāk. pad.  
I. 80.

**प्रामाणिक** authoritative; those that  
talk with authority; cf. प्रामाणिकमत-  
मेतत्, a phrase often used by com-  
mentators.

**प्रामाण्य** authority; cf. यथोत्तरं मुनीनां  
प्रामाण्यम् S. K. on न बहुनीहौ P. I. 1.29;  
cf. also the usual expression वचन-  
प्रामाण्यात् Kās. on P. VII. 2.7.

**प्रामादिक** faulty, uttered or expressed  
with a fault; inaccurate.

**प्राय** general nature, general public; cf.  
प्राय इति लोको व्यपदिश्यते, M. Bh. on P. V.  
1.16; cf. प्रायोर्थो वृत्तमित्येते पादज्ञानस्य हेतवः.  
R. Pr. XVII. 16; cf. also, लौकिकी  
विवक्षा यत्र प्रायस्य संप्रत्ययः M. Bh. on P.  
V. 1.16.

**प्रायिक** optional, to be done at pleasure,  
common, usual; cf. प्रायिकं चैतत्।

**प्रायोक्त्र** belonging to one who speaks  
or says; cf. अस्त्येव प्रायोक्त्री विवक्षा अस्ति  
लौकिकी। M. Bh. on P. V. 1.16.

**प्रावचन** accentuation, as noticed in the  
original Saṁhitāpāṭha; cf. प्रावचनो वा  
यजुषि। प्रावचनशब्देन आर्षपाठ उच्यते। तत्र  
भवः स्वरः प्रावचनः स च यजुषि भवति। तान्ते  
वा यज्ञकर्मणि। V. Pr. I. 132.

**प्राक्लिष्ट** name of the circumflex accent  
possessed by a vowel which has re-

sulted from the coalescence of two similar vowels, as for example in मिन्दीदम् । see प्रशिष्ट.

प्रासङ्गिक secondary to another thing which is to be principally dealt with. cp. Vāk. pad. II. 77. यदन्यदर्थमारब्धमन्यदपि एकेनैव प्रवृत्तेन संभवाववाभ्यां निष्पादयति तत्प्रासङ्गिकम् । (पुण्य).

प्रासादवासिन्याय inclusion of a thing even though it possesses an additional factor, or consideration, other than what is referred to ; cf. प्रासादवासिन्शयेन ग्रहणं भवति । तद्यथा केचित् प्रासादवासिनः । केचिद् भूमिवासिनः । केचिदुभयवासिनः । ये प्रासादवासिनः गृह्यन्ते ते प्रासादवासिग्रहणेन । ये भूमिवासिनः गृह्यन्ते ते भूमिवासिग्रहणेन । ये उभयवासिनः गृह्यन्ते ते प्रासादवासिग्रहणेन भूमिवासिग्रहणेन च । M. Bh. on P. I. 1.8.

प्रियादि a class of words headed by the word प्रिया which do not allow their previous word in a bahuvrihi compound to take the masculine base by the rule स्त्रियाः पुंवत्...P. VI. 3.34 ; e.g. कल्याणीप्रियाः; For details, see Kāś. on P. VI: 3.34.

प्रेक्षा (1) appearance, the being seen or understood ; cf. दूतो निष्कृत्या इदमाजगाम । पञ्चम्यर्थप्रेक्षा वा षष्ठ्यर्थप्रेक्षा वा । Nir. I. 17 ; (2) thoughtful consideration, cf. य एव मनुष्यः प्रेक्षापूर्वकारी भवति सोऽधुवेण निमित्तेन ध्रुवं निमित्तमुपादत्ते, M. Bh. on P. I. 1.26 Vārt. 5.

प्रेक्षादि a class of words to which the tad. affix इन् is added in the four senses given in P. IV. 2.67-70 ; e.g. प्रेक्षी, ध्रुवकी; cf. Kāś. on P. IV. 2.80.

प्रेप्सु desiderative adjective ; a word formed by adding the affix उ in the sense of 'an agent' to a desiderative root by the rule सनाशंसमिश्च उः P. III. 2.168. The term प्रेप्सु was used for such nouns by ancient grammarians.

प्रेषणी a term used by ancient grammarians for the imperative mood or लोट् of Pāṇini.

प्रेषादि the senses प्रेष 'order to do', अतिसर्ग 'permission to do', and प्राप्तकालता 'fitness of time', as possessed by the potential passive participles; cf. विधीयन्ते प्रेषादिषु लोडादयः M. Bh. on P. III. 1.26.

प्रोक्तपुंस्क possessed of the masculine gender.

प्रादमनोरमा popularly called मनोरमा also; the famous commentary on the Siddhāntakaumudī of Bhaṭṭojī Dikṣita written by the author himself to explain fully in a scholarly manner the popular grammar written by him ; the word प्रादमनोरमा is used in contrast with वालमनोरमा another commentary on the Siddhāntakaumudī by Vāsudeva-dikṣita. On account of the difficult nature of it, it is usual to read the प्रादमनोरमा upto the end of the Kāraka-prakaraṇa only in the Sanskrit Pāṭhaśālās before the study of the Śābdenduśekhara and the Paribhāṣenduśekhara is undertaken.

प्रादमनोरमाखण्डन (1) a grammatical work written by a grammarian named Cakrapāṇi of the Śeṣa family of grammarians. The work is meant to refute the arguments of Bhaṭṭojī Dikṣita in his Prauḍhamanoramā ; (2) a grammar work written by the famous poet and rhetorician Jagannātha in refutation of the doctrines and explanations given in the Prauḍhamanoramā by the stalwart Grammarian Bhaṭṭojī Dikṣita. The work is not a scholarly one and it has got a tone of banter. It was written by Jagannātha to show that he could also write works

on Grammar and the bearded pedant Bhaṭṭoji should not be proud of his profound scholarship in Grammar. The work of Jagannātha was named मनोरमाकुचमर्दन possibly by his followers or even by himself.

**प्रौढमनोरमाटीका** a commentary on Bhaṭṭoji Dikṣita's Prauḍhamanoramā written by Bhaṭṭoji's grandson Hari Dikṣita. The commentary is called लघुशब्दरत्न or simple शब्दरत्न which is an abridgment of the author's work बृहच्छब्दरत्न. The Laghuśabdaratna is widely studied along with the Prauḍhamanoramā in the Pāṭhaśālās.

**प्लक्षादि** a class of words headed by the word प्लक्ष to which the tad. affix अण् is added in the sense of 'a fruit' e.g. प्लक्षम्, ऐह्युदम् cf. Kāś. on P. IV. 3.164.

**प्राज्ञायण** an ancient Vedic scholar who presumably wrote a work on Vedic grammar (of the type of the Prātiśākhya works). For a difference of view he is quoted in the Taittirīya Prātiśākhya; cf. न प्लाक्षिप्लाज्ञायणयोः T. Pr. IX. 6.

**प्राक्षि** an ancient writer of a Prātiśākhya work quoted in the Taittirīya Prātiśākhya. See प्लाज्ञायण above. The words प्लाक्षि and प्लाज्ञायण as also प्लाक्षी (feminine) occur in the Mahābhāṣya also, but not in the Gaṇapāṭha of Pāṇini.

**प्लुत** protracted, name given to vowels in the protracted grade. The vowels in this grade which are termed protracted vowels are possessed of three mātrās and in writing they are marked with the figure 3 placed after them. In pronunciation they take a longer time than the long or दीर्घ vowels; cf. कालोऽञ्ज्वदीर्घप्लुतः P. I.

2.27. The word is derived from प्लु (प्लु also) I Ātmane. to go, and explained as प्लवते इति. The word प्लवते is often found for प्लुतो भवति in the Prātiśākhya works; cf. also. मात्रा ह्रस्वस्तावदवग्रहान्तरं, द्वे दीर्घस्तिष्ठः प्लुत उच्यते स्वरः । अथः स्विदासीश्दुपरि स्विदासीश्द् अर्थे प्लुतिर्भौरिव विन्दतीश् त्रिः ॥ R. Pr. I. 16.

**प्लुति** prolation or protraction of a vowel when it is possessed of three mātrās; cf. R. Pr. I. 31. See प्लुत above; cf. अविद्वांसः प्रत्यभिवादे नाम्नो ये न प्लुतिं विदुः । कामं वेपु तु विप्रोध्य स्त्रीध्विवायमहं वदेत् M. Bh. on P. I. 1 Āhnika 1.

**प्रादि** a class or roots headed by the root पृ which get their vowel shortened in the four conjugational tenses as also before the pers. part. affix; e.g. पुनाति, पुनानः, पुनाति, पुनन् etc.; cf. Kāś. on P. VII. 3.80.

फ

**फ्** hard labial consonant, aspirate of प्, possessed of properties आस, घोष, महाप्राणता, and कण्ठविवृतता.

**फ ( 1 )** the letter or sound फ्, the vowel अ being added for facility of pronunciation; ( 2 ) the affix फ for which आयन is always substituted as given by Pāṇini in P. VII. 1.2.

**फक् ( 1 )** tad. affix फ marked with mute क् for effecting the वृद्धि substitute for the initial vowel of the word to which it is applied. The initial letter क् of all the affixes beginning with फ् in Pāṇini's grammar is always changed into आयन्. The tad. affix फक् is affixed ( 1 ) in the sense of गोत्रापत्य grandchild and his issues, to the word नड and others as also to the words ending with the affixes यन् and इन् and words शरद्ध, दैर्म, द्रोण etc. e.g. नाडायनः, शालङ्कायनः, दाक्षायणः, प्लाज्ञायणः, द्रोणायनः, वैदः, और्वः etc.; cf. P.

IV. 1.99-103; (2) as a cāturarthika affix in the four senses mentioned in P. IV. 2.67-70 to the words पक्ष and others e.g. पाक्षायणः, तौषायणः; cf. P. IV. 2.80.

फञ् tad. affix क marked with व् causing the Vṛddhi substitute for the initial vowel of the word, applied in the sense of grandchildren and their issues to words अश्व and others, as also to the word भर्ग; e.g. आश्वायनः, आश्वमायनः, भार्गयणः cf. अश्वदीभ्यः फञ् and भर्गाद् वैभर्तः; cf. P. IV. 1.110 and 111.

फणादि a class of seven roots headed by the root फण्, which belong to the first conjugation and which have optionally their vowel अ changed into ए and the reduplicative syllable (अभ्यास) dropped, in the forms of the perfect tense before the affix इथ and weak affixes; e.g. फेणतुः, फेणुः, फेणिथ, फफणतुः, पफणुः, पफणिथ etc. cf. P. VI. 4.125.

फल (1) fruit or benefit of an action which goes to the agent; cf. फलव्यापारयोधतुः Vaiyākaraṇa-bhūṣana. A root which is given as Ubhayapadin in Pāṇini's Grammar takes the Ātmanepada affixes when the fruit of the activity is meant for the agent, while otherwise it takes the Parasmaipada affixes; (2) The word फल also means the result of a grammatical operation or grammatical injunction.

फि a common term for the affixes फिन् and फिन्.

फिन् tad. affix आयनि applied to the word भिन्त in the sense of offspring e.g. भैमतायनिः; cf. P. IV. 1.150; it is also added in the same sense of (offspring) to the words तिक and others as also to the word कौस्त्य, two-syllabled words ending with अण् and

to words वाकिन and others; e.g. तैकायनिः, कौस्त्यायनिः, वाकिनकायनिः etc. cf. P. IV. 1.159.

फिद्सूत्र a small work on accents attributed to Śāntanava, an ancient Vedic scholar who lived before Patañjali if not before Pāṇini, as the latter has not referred to him. There is an anonymous commentary upon it.

फिन् tad. affix आयनि in the sense of offspring added according to the Eastern grammarians to words not beginning with अ, ऐ or औ, e.g. म्बुकायनिः; cf. IV. 1.160.

फुल्लराज a little known commentator of Vākyapadīya. To fill up the gaps created by the loss of Helārāja's commentary on Vāk. pad. III. 7-34 to 47, remarks of this commentator have been put and the scribes write इतो ग्रन्थपातसंधानाय फुल्लराजकृतिर्लिख्यते। Again the commentary beginning with the words कुतश्चित्पदमभ्याहृत्य on Vāk. pad. III. 7-65 also belonged to Phullarāja. Nothing is known about him.

फडेगन् [FADDEGON, BAREND] a scholar of Sanskrit Grammar, who has written a book 'Studies in Pāṇini's Grammar'.

व

व् third letter of the labial class which is soft and inaspirate.

व or वकार the letter व्, the vowel अ as also the word वार being added for facility of utterance; cf. T. Pr. I. 17.25. The letter व् is sometimes used for व् especially when it stands at the beginning of a word, for which scholars use the expression ववयोरमेदः.

**बर्नेल्** [BURNELL, Dr.] a European Sanskrit scholar who has written a learned booklet 'Aindra School of Sanskrit Grammarians' which discusses the problem of the Aindra grammar. See ऐन्द्र.

**वर्बरता** a fault in pronunciation of the type of roughness or barbarousness in the utterance of the letter र्; cf. वर्बरता असौकुमार्यं रेफे Uvvaṭa on R. Pr. XIV. 8.

**वर्त्त्य** (written as वर्त्त्य or वर्त्य possibly through mistake in the printed Calcutta Edition); connected with the socket of the teeth. As the utterance of र् proceeds from the socket of the teeth, र् is called वर्त्त्य. cf. उपसंहृतरे च जिह्वाग्रमृकारकारिल्लारेषु वर्त्त्येषूपसंहरति T. Pr. II. 18. वर्त्त्य is explained here by the commentator as दन्तपङ्क्त्युपरिष्टादुच्चपदेशेषु ऋकारस्य ऋकारस्य ल्लकारस्य च वर्त्त्यः स्थानम्। The word उपरिष्टात् in the explanation given above is questionable; the explanation given by Uvvaṭa in his comment on वर्त्त्यमेकं इच्छन्ति रेफम् R. Pr. I. 20. viz. वर्त्त्यशब्देन दन्तमूलादुपरिष्टादुच्चपदेश उच्यते appears better although apparently वर्त्त्य is written in the text for वर्त्त्य or वर्त्त्य.

**बलराम** writer of a gloss named धातुप्रकाश on the Dhātupāṭha of Pāṇini. He is also known as Balarāma Pañcānana. He wrote Prauḍhaprakāśa, a Śaiva-oriented grammar work where vowels are called Śiva and consonants are called Śakti.

**बलादि** (1) a class of words headed by the word बल, to which the tad. affix य is added in the four senses given by Pāṇini in IV. 2.67-70. e.g. बल्यः, कुल्यम्, तुल्यम्, वन्यम् etc. cf. Kāś. on P. IV. 2.80; (2) a class of words headed by बल which take the possessive tad. affix मत् optionally with

the regular affix इन्; e.g. बलयान्, बली; cf. Kāś. on P. V. 2.136.

**बलीयस्त्व** relative superiority in strength possessed by rules of grammar or by operations based on rules of grammar. This superiority is decided generally on any one or more of the four recognized criteria such as परत्व, नियत्व, अन्तरङ्गत्व and अपवादत्व. The phrase अन्तरङ्गबलीयस्त्वात्, very frequently occurs in the Vārtikas and in the Mahābhāṣya; cf. M. Bh. on P. III. 1.67, VI. 1.17, 85 Vārt. 15, VI. 4.62 and VII. 1.1.

**बश्** short term or pratyāhāra for the consonants from व to mute श् in the Māheśvara sūtra i.e. the consonants व्, ग्, ङ् and द्.

**बहिरङ्ग** a rule or operation which is बहिरङ्ग (lit. external); the word बहिरङ्ग is used in grammar in connection with a rule or operation, the cause (निमित्त) of which occurs later in place or time than the cause of the other which is called अन्तरङ्ग. For the various kinds of बहिरङ्गत्व see the word अन्तरङ्ग where the kinds of अन्तरङ्गत्व are given.

**बहिरङ्गपरिभाषा** the Paribhāṣā or the maxim असिद्धं बहिरङ्गमन्तरङ्गे (Par. Śek. Pari. 50) which cites the comparative weakness of the rule or operation which is Bahiraṅga.

**बहिरङ्गलक्षण** an operation or rule which is characterized as बहिरङ्ग; cf. असिद्धं बहिरङ्गलक्षणमन्तरङ्गलक्षणे M. Bh. on P. I. 1.57; cf. also M. Bh. on P. I. 4.2 Vārt. 21.

**बहिरङ्गासिद्धत्व** invalidity i.e. non-occurrence or non-application of a bahiraṅga rule or operation before the antaraṅga operation which is looked upon as stronger occurring earlier to the mind, or in the wording, as it does.



बहु plural, many, the word is used in the sense of abundance also; cf. बहुषु बहुवचनम् P. I. 4.21 and बहोर्लोपो भू च बहोः VI. 4.158.

बहुच् tad. suffix बहु which is always prefixed to a noun in the sense of 'almost complete', 'almost full', 'to a considerable extent'; e.g. बहुगुडा द्राक्षा; cf. विभाषा उपो बहुच् पुरस्तात् P. V. 3.68.

बहुप्रकृति (1) consisting of a large number of verbal parts in derivation; बह्व्यः प्रकृतयो यत्र; (2) a compound in which the constituent words are all in the plural number, cf. सर्वो द्वन्द्वो विभाषैकवद्भवति । बहुप्रकृतिरिति वक्तव्यम् M. Bh. on P. II. 4.12 Vārt. 1; (3) a compound word (पद) made up of many constituent words; cf. बहूनि पदानि यत्र तद् बहुप्रकृति पदम् Vāj. Prāt. V. 7.

बहुमध्यगत a word which has entered between two constituent words of a compound by splitting in a way the compound e.g. the word च in ईयते नरा च शंसं दैव्यम् Rg. Veda IX. 86.42; cf. यतानि परिगृहीयात् बहुमध्यगतानि च । R. Pr. X. 7. explained by Uvvaṣa as बहूनां पदानां मध्यगतानि च यानि पदानि तानि अतिक्रम्य परिगृहीयात् ।

बहुल lit. variously applicable; the word is used in the rules of Pāṇini in connection with a grammatical rule or affix or the like that is seen necessarily applied in some cases, optionally applied in a few other cases and not at all applied in the other cases still. The word बहुलम् is used by Pāṇini in all such cases. See P. II. 1.32, 57; II. 3.62; II. 4.39, 73, 76, 84; III. 1.34 etc.; cf. the usual explanation of बहुलम् given by grammarians in the lines कचि-त्प्रवृत्तिः कचिदप्रवृत्तिः कचिद्विभाषा कचिदन्यदेव । विधेर्विधानं बहुधा समीक्ष्य चतुर्विधं बाहुल्यं वदन्ति Com. V. Pr. III, 18.

बहुलपाद name given by grammarians to the third pāda of the third adhyāya of the Aṣṭādhyāyī.

बहुवचन the plural number; the affixes of the plural number applied to noun-bases as also to roots; cf. बहुषु बहुवचनम् P. I. 4.21.

बहुव्रीहि a compound similar in meaning to the word बहुव्रीहि (possessed of much rice) which, in sense shows quite a distinct object than those which are shown by the constituent members of the compound; a relative or adjective compound. There are various kinds of the Bahuvrīhi compound such as समानाधिकरणबहुव्रीहि, व्यधिकरणबहुव्रीहि, संख्या-बहुव्रीहि, द्विवृद्धिबहुव्रीहि, सङ्ख्यबहुव्रीहि, नञ्बहुव्रीहि, and अनेकपदबहुव्रीहि which depend upon the specific peculiarity noticed in the various cases. Pāṇini in his grammar has not given any definition of बहुव्रीहि, but has stated that a compound other than those already given viz. अव्ययीभाव, द्वन्द्व and तत्पुरुष, is बहुव्रीहि, and cited under Bahuvrīhi all cases mentioned above; cf. श्रेष्ठो बहुव्रीहिः II. 3.23-28; also cf. अन्यपदार्थ-प्रधानो बहुव्रीहिः M. Bh. on P. II. 16; II. 1.20; II. 1.49.

बहुव्रीहिपाद conventional term used for the second pāda of the sixth adhyāya of Pāṇini's Aṣṭādhyāyī.

बहुव्रीहिप्रकृतिस्वर the accent peculiar to, or specifically mentioned in the case of the Bahuvrīhi compound viz. the retention of its own accents by the first member, in spite of the general rule that a compound word has the last vowel accented acute i.e. उदात्त. cf. बहुव्रीहौ प्रकृत्या पूर्वपदम्. P. VI. 2.1. The expression बहुव्रीहिस्वर in this very sense is used in the Mahā-bhāṣya cf. बहुव्रीहिस्वरं शास्ति समासान्तविधेः सुक्त् M. Bh. on P. VI. 2.1.

**बह्वच** multisyllabled, a word which contains three, or more than three vowels; the word occurs many times in the sūtras of Pāṇini. cf. P. II. 4.66, IV. 2.73, IV. 2.109, IV. 3.67; V. 3.78, VI. 2.83, VI. 3.118.

**बह्वपेक्ष** lit. depending on many; the word is used in the sense of depending on many causal factors (निमित्तानि) and given as the definition of a kind of बहिरङ्ग by some grammarians; cf. अल्पापेक्षमन्तरङ्गं बह्वपेक्षं बहिरङ्गम्. This kind of अन्तरङ्गबहिरङ्गत्व, cited by Kaiyaṭa is, however, disapproved by Nāgeśabhaṭṭa; cf. बहिरङ्गान्तरङ्गशब्दाभ्यां बह्वपेक्षत्वाल्पापेक्षत्वयोः शब्दमर्षादया अलभाच्च । तथा सति असिद्धं बह्वपेक्षमल्पापेक्षे इत्येव वदेत् । Par. Śek. on Pari. 50.

**बह्वर्थ** lit. the meaning of the word बहु. There are many senses of the word बहु out of which 'plurality' is the sense usually seen. The word also means 'collection'; cf. ग्रामशब्दोऽयं बह्वर्थः । अस्त्येव शास्त्रसमुदाये वर्तते । तद्यथा । ग्रामो द्रव्य इति । M. Bh. on P. I. 1.8, 21.

**बह्वादि** a class of words headed by बहु to which the fem. affix ई (डीप्) is added to form the feminine base; the words ending in अ in this class take the fem. affix आ (टाप्) in case ई which is optional, is not added; other words remain as they are, if ई, is not added; e.g. बह्वी, बहुः, पद्धतिः, पद्धती, गतिः, गती, चण्डी, चण्डी; etc. cf. Kāś. on P. IV. 1.45.

**बाध** sublation, setting aside; सामान्य-शास्त्रस्य विशेषशालेण बाधः Par. Śek. on Pari. 51.

**बाधक** lit. that which sublates or sets aside; generally a special rule which sets aside a general rule; cf. येन नाप्राप्ते यो विधिरारम्भते स तस्य बाधको भवति, Pari. Pāṭha of पुरुषोत्तमदेव Pari. 51; cf. also नैतज्ज्ञापकसाध्यं अपवादैरुत्सर्गा बाध्यन्त

इति । बाधकेनानेन भवितव्यं सामान्यविहितस्य विशेषविहितेन । M. Bh. on P. II. 1.24. Vārt. 5. बाधक is used as a synonym of अपवाद. cf. अपवादशब्दोऽत्र बाधकपरः । Par. Śek. Pari. 58.

**बाधकत्व** the same as बाध; sublation; setting aside; this sublation is described to be of two types—(1) complete sublation when the rule set aside, is for ever set aside and cannot, by the maxim called तर्क-कौण्डिन्याय, be applied again; cf. दधि ब्राह्मणेभ्यो दीयतां तर्कं कौण्डिन्यायेति सत्यपि संभवे दधिदानस्य तर्कदानं निवर्तकं भवति । cf. M. Bh. on P. I. 1.47; VI. 1.2; VI. 2.1; etc.; (2) temporary sublation when the rule set aside, can be applied, if possible after the special, rule has been applied; cf. सर्वथा अनवकाशत्वादेव बाधकत्वे स्वस्य (अनवकाशशास्त्रस्य) पूर्वप्रवृत्तिरित्येव बाधः । तत्र बाधके प्रवृत्ते यद्युत्सर्गप्रतिभेदवति तदा भवत्येव यथा तत्रैव याडादयः Par. Śek. on Pari. 57. The sublation or बाधकत्व is not only in the case of सामान्यविशेष-भाव and अनवकाशत्व as given above, but a rule or operation which is पर (cited later), or नित्य, or अन्तरङ्ग sets aside the rule or operation which is पूर्व, or अनित्य, or बहिरङ्ग respectively. This बाध्यबाधकभाव occupies a very important position in respect of the application of grammar rules for arriving at the correct forms (इष्टरूपसिद्धि) and grammarians have laid down a number of Paribhāṣās in the field of बाध्यबाधकभाव.

**बाधा** a refuting statement; the word is used, rather rarely, almost in the place of the usually used word बाध. cf. Vāk. pad. II. 77. cp. अर्थित्वात्सामान्योपदेशाद्वा सति प्रवृत्तिसंभवे दृष्टादृष्टार्थप्राप्त्यनुमानं यत्र सा बाधा । (पुण्य). In बाध the general rule is actually stated before, while in बाधा the presence of it is to be inferred.

**बाधासमुद्देश** a section of the third Kāṇḍa of Vākyapadīya. Along

with लक्षणसमुद्देश it was lost early, probably a few years after Bhartrhari's death. cp. Puṇyārāja on Vāk. pad. II. 77.

**बालभट्ट (बालभट्ट)** surnamed Pāyagunḍa or Pāyagunḍe, who has written a commentary on the commentary Mitākṣarā on the याज्ञवल्क्यस्मृति. Some scholars say that he was also a great grammarian and identical with वैद्यनाथ पायगुण्डे who has written the commentary काशिका or गदा on the Paribhāṣenduśekhara, the Cidasthimālā on the Laghuśabdenduśekhara and commentaries on the Vaiyākaraṇabhūṣana, Śabdakaūstubha and Bhāṣyapradīpoddhota. Other scholars believe that Bālaṃbhaṭṭa was the son of Vaidyanātha and that he wrote only the commentary on Mitākṣarā called Bālaṃbhaṭṭī after him. (2) There was also a comparatively modern grammarian of Tanjore who has written small grammar works बालवोधिनी and बालरञ्जनी.

**बालवोधिनी** (1) name of a grammatical work ascribed to Bālaṃbhaṭṭa of Tanjore. (2) name of a commentary by Jagaddhara on the Kātantrasūtra.

**बालमनोरमा** name of a commentary on the Siddhānta-kaumudī of Bhaṭṭoji Dikṣita by Vāsudeva Dikṣita, a grammarian of Tanjore. There is also another commentary called Bālaṃmanoramā written by Ananta-deva on the Siddhānta-kaumudī.

**बालरञ्जनी** name of a grammar work written by Bālaṃbhaṭṭa of Tanjore. See बालभट्ट (2).

**बालववोध** (1) a popular recast of the Cāndra by Kāśyapa studied in Ceylon. It is like Laghusiddhānta-

kaumudī. (2) a small grammatical manual for beginners by Narahari.

**बाहुलक** the application of a grammatical rule as a necessity to arrive at some forms in literature especially in the Vedic Literature as also in the works of standard writers, which cannot be explained easily by the regular application of the stated rules; cf. सुसिद्धपद्महलिङ्गनराणां कालहलचस्वर-कर्तृयडां च । व्यत्ययमिच्छति शास्त्रकृदेवां सोऽपि च सिध्यति बाहुलकेन M. Bh. on P. III. 1.85; also cf. बाहुलकं प्रकृतेस्तनुदृष्टेः प्रायसमुच्चय-नादपि तेषाम् । कार्यसंशयविवेश्व तदुक्तं नैगमरुदिभवं हि सुसाधु M. Bh. on P. III. 3.1. In many sūtras, Pāṇini has put the word बहुलम् to arrive at such forms; e.g. see P. II. 1.32, 57; II. 3.62, II. 4.39, 73, 76, 84 etc.

**बाहुलेय** a word which is given along with the word शाबलेय to show that the presence of one particular word in language, as for instance, शाबलेय does not necessarily mean the absence of another word such as बाहुलेय, although as a matter of fact, शाबलेय which is found in the शुभ्रादिगण shows that the word शबल can have the affix लृक् (एय) added to it in the sense of an offspring, while बहुल cannot have it. cp. Vāk. pad. III. 3.75; III. 14.149.

**बाह्य (प्रयत्न)** external effort; the term is used many times in connection with the external effort in the production of articulate sound, as different from the internal effort आभ्यन्तरप्रयत्न. The external effort is described to be consisting of 11 kinds; cf. बाह्यप्रयत्नस्त्वेकदशधा । विचारः संवारः श्वाभो नादो घोषोऽघोऽल्पप्राणो मरुप्राण उदात्तोऽनुदात्तः स्वरितश्चेति । S.K. on P. I. 1.9.

**बाह्यादि** a class of words headed by the word बाहु to which the tad. affix इ (इन्) is added in the sense of a

descendant ; e.g. बाह्विः, पौष्करसादिः, पात्रिः etc. The class called बाह्वादि is looked upon as आकृतिगण on the strength of the word च in the rule, so that similar words, not included in the class, could be explained ; cf. Kās. on P. IV. 1.96.

विदादि a class of words headed by the word विद् to which the affix अ (अच्) is added in the sense of a grandchild and further descendants ; e.g. वैदः, और्वः, काश्यपः, कौशिकः etc. The words in this class are mostly names of sages. In the case of such words as are not names of sages, the affix अ is added in the sense of the offspring and not any descendant. e.g. पौत्रः, दौहित्रः etc.; cf. Kās. on P. IV. 1.104.

विन्दु anusvāra, letter pronounced only through the nose ; a dot to indicate the nasal phonetic element shown in writing above or sometimes after that letter or vowel, after which it is uttered ; cf. अं इत्यनुस्वारः । अकार इह उच्चारणार्थः इति विन्दुमात्रे वर्णोऽनुस्वारसंज्ञो भवति ॥ Kāt. I. 1.19.

विल्वकादि a class of words headed by the word विल्वक the affix ईय (छ) placed after which is elided when another tad. affix such as अण् or the like is placed after them ; cf. विल्वा यस्यां सन्ति विल्वकी तस्यां भवाः वैल्वकाः Kās. on P. VI. 4.153.

विल्वादि a class of words headed by the word विल्व, to which the tad. affix अ (अण्) is added in the sense of 'a product' or 'a part' ; e.g. वैल्वः, मौद्रः, वैणवः etc.; cf. Kās. on P. IV. 3.136.

बीज latent force, potency, seed. cp. Vāk. pad. I. 84. cp. व्यक्तपरिच्छेदानुगुण-संस्कारभावना बीजानि । (स्त्रो.)

बुद्धस्कूल [BUISKOOL H. E.] A European grammarian who has written

an essay on the last three Pādas of Pāṇini's Aṣṭādhyāyī (त्रिपादी) under the title 'The Tripādī'.

बुद्धि notion, mental understanding ; mental inclination ; cf. बुद्धिः संप्रत्यय इत्यन्यन्तरम् । or अस्तेभूभवंतीत्यस्तिबुद्ध्या भवति-बुद्धिं प्रतिपद्यते M. Bh. on P. I. 1.56 Vārt. 14 ; (2) mental inclusion ; cf. यां यां विभक्तिं आश्रयितुं बुद्धिरपजायते सा साश्रयितव्या M. Bh. on P. I. 1.57 ; cf. अथ बुद्धिः अविशेषात्मपुरा हेतू, M. Bh. on III. 2. 118 Vārt. 4.

बुद्धिकर्मन् activity of the mind of the type of understanding as contrasted with the activity of the sense organs ; cf. इन्द्रियकर्म समासादनं बुद्धिकर्म व्यवसायः । M. Bh. on P. III. 3.133 Vārt. 8.

बुद्धिसागर a Jain writer of a grammar work who lived in the eleventh century. He belonged to the Śvetāmbara sect and was a resident of Jābalipura. His grammar is called Pañcagranthī Vyākaraṇa as it has Dhātu, Sūtra, Gaṇa, Uṇādi and Līṅgānuśāsana sections. His work is available in mss. found in Gujarat.

बुद्धयनुसंहार mental concept ; mental image given as an explanation of काल or Time by the Buddhists who say that Time is not an independent principle, but it is only the recapitulation of different events occurring one after another cp. Vāk. pad. III. 9.57. cp. भिन्नाः क्रियालक्षणाः संकल्पाः बुद्ध्या अनुसंहियमाणाः संकल्प्यमानाः चिरक्षिप्तादिव्यपदेशस्य निमित्तं भवन्ति । एवमहो-रात्रादि व्यपदेशस्य । (हेला.)

बुद्धयनुसंहति a single united mental concept of the different senses of several individual words spoken as connected together ; this single mental concept is the internal word

अन्तररकोट according to some philologists of grammar, and it is stated as a definition of वाच्य. cp. Vāk. pad. II. 1.

बृहण keeping; preservation; cf. क्रमादो-  
ऽप्ययत्तुषां च बृहणम्। बृहणं संधारणम्;  
Uvvaṭa on R. Pr. XI. 37.

बृहच्छब्दरत्न a learned commentary on the commentary मनोरमा of मट्टेजिदीक्षित; the commentary was written by हरि-  
दीक्षित the grandson of Bhaṭṭoji. The work is called बृहच्छब्दरत्न in contrast with the लघुशब्दरत्न of the same author (हरिदीक्षित) which is generally studied at the Pāṭhaśālās all over the country. The work बृहच्छब्दरत्न is only in a Manuscript form at present. Some scholars believe that it was written by Nāgeśabhaṭṭa, who ascribed it to his preceptor Hari Dikṣita, but the belief is not correct as proved by a reference in the Laghuśabdaratna, where the author himself remarks that he himself has written the बृहच्छब्दरत्न, and internal evidences show that लघुशब्दरत्न is sometimes a word-for-word summary of the बृहच्छब्दरत्न. cf. विस्तरस्तु अस्माकं बृहच्छब्दरत्ने मदनोपासितलघुशब्दरत्न-  
शेखरे च द्रष्टव्यः। Laghuśabdaratna. For details see Bhandarkar Ins. Journal Vol. 32, pp. 258-260.

बृहच्छब्दरत्नटीका called बृहच्छब्दरत्नव्याख्या written by मयदेव.

बृहती a Vedic metre consisting of four pādas and 36 syllables. There are three pādas of eight syllables and the fourth has twelve syllables. It has got further subdivisions known as पुरस्ताद्बृहती, उपरिस्ताद्बृहती, मध्यस्ताद्बृहती or उपोद्बृहती, कर्वाद्बृहती, निस्तद्बृहती, विविक्ति-  
मयता and विमयता. For details see R. Pr. XVI 31-37.

बृहत् a gem appearing big on account of its powerful light although it is

small. cp. Vāk. pad. III. 14.618, 620. cp. कद्राणे चन्द्रशेखरेणमन्त्रम् वा०। on Pā. 5.4.3.

बृहत्संज्ञा the same as मन्त्रसंज्ञा or मन्त्री संज्ञा; a bigger terminology as contrasted with लघुसंज्ञा brief terminology such as दि, दु, म etc. for which (latter) Pāṇini is very particular. The bigger terms such as सर्वनाम, नामदेवद, परमेवद and others are evidently borrowed by Pāṇini from the ancient gram-  
marians who lived before him.

बृहद्वर्षणा name of a commentary on Koṇḍabhaṭṭa's Vaiyākaranabhāṣanasāra by Mannudeva, who was called also Mantudeva, who lived in the latter half of the eighteenth century.

बृहद्वृत्ति (i) Hemacandra's detailed commentary on his own Śabdānu-  
śāsana. There are different Nyāsa works on it, as well as abridgements. (ii) name of a gloss on Kātantra sūtras by Śarvavarman.

बृहद्व्याकरणसिद्धान्तमञ्जूषा a grammar work written by Rāmanātha Chobha.

बृहद्वृत्ति a traditional writer of Śabdā-  
pārāyaṇa, an ancient list of basic words. cp. Mahābhāṣya, paspa-  
śāhnika. Bhartṛhari in his Mahā-  
bhāṣyadīpikā calls it a work, cp. शब्दपारयणं नाम प्रबः।

बेलवलकर [SHRIPAD KRISHNA  
BELVALKAR] a well-known Sanskrit scholar of the present day who has been the General Editor of the Mahābhāṣyatā published by the Bhandarkar Oriental Research Institute, Poona. He has written a book on grammar reviewing very briefly the various systems of Sanskrit grammar, which is named 'Systems of Sanskrit Grammar'.

वैजि name of an old grammarian who is supposed to have attacked by means of logical quibblings the traditional explanations given in Patañjali's Mahābhāṣya and Vyāḍi's Saṃgraha. cf. Vāk. pad. II. 481.

बोथलिंग्क [BOHTLINGK, OTTO] a German Sanskrit scholar and Grammarian of St. Petersburg, who has written a short gloss in German on Pāṇini's Aṣṭādhyāyī under the title "Pāṇini's Grammatik" with an introduction and various indexes at the end. He has also critically edited Mugdhabodha of Bopadeva.

वोच्य a technical term for the vocative case in the Jāinendra Vyākaraṇa.

बोप [BOPP, FRANZ] a German Sanskrit scholar who has written the famous volumes of 'The comparative Sanskrit Grammar'.

बोपदेव a great Sanskrit scholar and grammarian belonging to Devagiri in the greater Mahārāṣṭra who was supported by Hemādri of Devagiri. He resided at सार्धग्राम on the river Varadā in the first half of the thirteenth century. He wrote a short treatise on Sanskrit Grammar, which has a number of peculiar abbreviations for the usual well-known grammatical terms. His grammar had a wide spread in Bengal and it is today a very common text on Grammar in Bengal. On this account some scholars believe that he lived in Bengal. He was the son of Keśava and pupil of Dhaneśa. He is also the author of the well-known work कविकल्पद्रुम on which he has written a commentary named कामधेनु or काव्य-कामधेनु. He tried to improve upon Pāṇini's grammar.

ब्यूलर [Bühler, George] a versatile German scholar who also wrote on Grammar topics.

ब्रह्मकाण्ड name given to the first section or Kāṇḍa of Bhartṛhari's Vākya-pādiya. It deals with Sphoṭa, and in a way it contains in a nutshell the philosophy of Sanskrit Grammar.

ब्रह्मराशि the sacred Sanskrit alphabet given in the fourteen sūtras of Mah-eśvara, named Akṣarasamāmnāya which is called ब्रह्मराशि as it contains the basic letters of शब्द which is Brahma according to Grammarians; cf. सोऽयमक्षरसमाम्नायो वाक्यसमाम्नायः पुष्पितः फलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदितव्यो ब्रह्मराशिः । M. Bh. Āhnika 2 end ; cf. also एते पञ्चपटिवर्णा ब्रह्मराशिरात्मवाचः । V. Pr. VIII. 25.

ब्राह्मणश्रुति a sentence expressing an activity similar to that of a Brāhmaṇa e.g. ब्राह्मणवदधीते क्षत्रियः । cp. Vāk. pad. III. 14.492-494, 542.

ब्राह्मणादि a class of words headed by the word ब्राह्मण to which the tad. affix य (यञ्) is added in the sense of 'nature' or 'duty'; e.g. ब्राह्मण्यं (ब्राह्मणस्य भावः कर्म वा); cf. ब्राह्मणादिरा-कृतिगणः आदिशब्दः प्रकारवचनः । Kāś. on P. V. 1.124.

भ

भ् fourth letter of the labial class which is possessed of the properties कण्ठसंवृत्ता, नादानुप्रदान, घोष, and महा-प्राणत्व.

भ (1) the letter or sound भ् with the vowel अ added for facility of utterance; (2) a technical term in the Grammar of Pāṇini given to a noun-base before such case and taddhita affixes as begin with any

vowel or with the consonant य्. The utility of this designation of भ to the base is (१) to prevent the substitutes which are enjoined for the final vowel or consonant of a pada (a word ending with a case-affix or a base before case and tad. affixes beginning with any consonant excepting य्) just as the substitution of Visarga, anusvāra, the first or third consonant, and others given in P. VIII. 4.37 and the following. For the various changes and operations for a base termed भ see P. VI. 4.129 to 175.

भकार the consonant भ् with the vowel अ and the affix कार added for facility of utterance; cf. T. Pr. I. 17, 21.

भक्त forming a part or portion (of something in connection with which it has been prescribed as an augment) cf. तद्भक्तस्तदग्रहणेन गृह्यते Vyādi Pari. 17; cf. also आमः सुडयं भक्त आमग्रहणेन ग्राहिष्यते। M. Bh. on P. VII. 1.33.

भक्तल् tad. affix भक्त applied to the words भौरिकि and others in the sense of 'a place of residence'; cf. P. IV. 2.54.

भक्ति (१) name given to two of the five divisions of a Sāman which are प्रस्तावभक्ति, उद्गीथ, प्रतिहार, उपद्रव and निधानभक्ति; (2) the vowel portion surrounding, or placed after, the consonant र् or ल् which (consonant) is believed to be present in the vowel ऋ or ॠ respectively, forming its important portion, but never separately noticed in it. The vowels ऋ and ॠ are made up of one mātrā each. It is contended by the grammarians that the consonants र् and ल्, forming respectively the portion of ऋ and ॠ, make up half-a-mātrā, while the remaining half is

made up of the भक्ति of the vowel surrounding the consonant or situated after the consonant. The word which is generally used for this 'bhakti' is 'ajbhakti' instead of which the word स्वरभक्ति is found in the Prātiśākhya works; cf. यच्चे-फात्परं भक्तेस्तेन व्यवहितत्वाच्च प्राप्नोति।..... यच्चात्र रेफात्परं भक्तेर्न तत् कचिदपि व्यपवृत्तं दृश्यते। M. Bh. on P. VIII. 4.1. Vārt-2; cf. स्वरभक्तिः पूर्वभागक्षराङ्गं R. Pr. I. 17; also cf. रेफात्स्वरोपहिताद् व्यञ्जनोदयाद् ऋकारावर्णा स्वरभक्तिरुत्तरा। R. Pr. VI. 13.

भक्षित lit. eaten up; a fault in pronunciation when a letter is so hurriedly pronounced that it appears to have been dropped.

भक्ष्यनियम a restriction regarding edibles of a particular kind. The word is quoted to illustrate the नियमविधि or restrictive rule in grammar. Although the restriction in the instance पञ्च पञ्चनखा भक्ष्याः is of the kind of परिसंख्या and called परिसंख्या, and not नियम, by the Mīmāṃsakas, the grammarians call it a niyamavidhi. There is no परिसंख्याविधि according to grammarians; they cite only two kinds of vidhi, viz. simple vidhi or apūrva vidhi and niyamavidhi.

भट्टोजि surnamed Dīkṣita; a stalwart grammarian of the Pāṇini system who flourished in the first half of the seventeenth century and wrote many independent books and commentaries such as the Siddhāntakaumudī, the Prauḍhamanoramā, the Vaiyākaraṇasiddhāntakārikā, the Śatdakaustubha and others. The most reputed work out of these, however, is the Siddhāntakaumudī, which is very popular even today and which has almost set aside other works of its kind such as the Prakriyākaumudī and others. Bhaṭṭoji was a Telugu

Brāhmaṇa, as is generally believed, and although he belonged to the South, he made Vārāṇasī his home where he prepared a school of learned Grammarians. Although he carried on his work silently in Vārāṇasī, he was envied by the reputed rhetorician of his time Paṇḍita Jagannātha, who criticised his work (Bhaṭṭoji's work) named Manoramā very severely, See म्रौढ-मनोरमा above. The Siddhānta-kaumudī has got many commentaries of which the Tattvabodhinī written by Bhaṭṭoji's pupil Jñāneन्द्रasarasvatī is appreciated much by learned grammarians.

भत्त्व the nature or quality of being called भ which causes many grammatical operations which are given together by Pāṇini in VI. 4.129 to 175. See the word भ above.

भरतमल्ल a grammarian of Bengal who lived in the sixteenth century and wrote उपसर्गवृत्ति, ह्रस्वोप and other works on grammar.

भर्गादि a class of words headed by भर्ग which are generally names of countries, the taddhita affixes अण् and others added to which are not elided e.g. भार्गी, कैवेयी, काशीरी; cf. Kās. on IV. 1.178.

भर्तृहरि a very distinguished Grammarian who lived in the fifth century A.D. Kāśikā on Pā. IV. 3.88. mentions his work viz. Vākya-pādiya, “शब्दार्थसंबन्धीयं प्रकरणम् वाक्य-पदीयम्। Vākya-pādiya is divided into three books (Kāṇḍas), viz. Brahma, Vākya and Prakīrṇa. The work is very widely quoted by Brahmanical, Buddhist and Jain philosophers beginning from Dīn-nāga till Nāgeśa. The work is an authoritative and scholarly work on Philosophy of Grammar. He

has written an auto-commentary. (Svopajñavṛtti) on the first two kāṇḍas of Vākya-pādiya. Grammarian Dhartṛhari is different from Bhaṭṭi, poet Bhartrhari or yogin Bhartrhari of the ‘Kāṇḍāṭṭā’ sect. Nothing is known about his birth-place or personal history. Another important work of Dhartṛhari is Mahābhāṣyadīpikā, a scholarly commentary on Mahābhāṣya upto seven Āhnikas (Mahābhāṣya on P. I.1. 57). He was a great scholar of Veda, Mīmāṃsā and Vedānta. Three other works viz. Mīmāṃsābhāṣya, a Vedāntasūtravṛtti and Śabdadhātusamīkṣā are fathered on him. A number of modern Indian grammarian scholars prominent among them being Profs. Abhyankar, Limaye, and S. Iyer have edited and studied his two major works.

भवत् ( भवन्त् ) ancient term for the present tense found in the Bṛhad-devatā and other works. The term ‘vartamānā’ for the present tense was also equally common. The word is found in the Mahābhāṣya, the Upādisūtravṛtti of Ujjvaladatta and in the Grammar of Jainendra cf. P. II. 3.1 Vārt. 11, Upādi. III. 50 Jain Vyāk. I. 1.471.

भवदेव a scholar of grammar who has written a commentary on the Bṛhacchhabdaratna of Hari Dīkṣita.

भवन्ती ancient term for the present tense or लट् according to Pāṇini cf. अस्ति भवन्तीपरः प्रथमपुरुषः अप्रयुज्यमानोऽप्यस्ति M. Bh. on P. II. 3.1. Vārt. 4; cf. also प्रवृत्तस्याविरामे ज्ञासितव्या भवन्ती । इहाधीमहे । इह वसामः । इह पुष्यमित्रं याजवामः । M. Bh. on P. III. 2.123. See भवत् ( भवन्त् ).

भविष्यत् ancient term for the future tense in general; cf. भविष्यति गम्यादयः । भविष्यतीत्यन्यतन उपसंख्यानम् P. III. 3.3



Vārt. 1; cf. also the words भविष्यत्काल, भविष्यत्प्रतिषेध, भविष्यदधिकार.

**भविष्यन्ती** ancient term for the future tense in general; cf. परिदेवने श्वस्तनी भविष्यन्त्यर्थे P. III. 3.15. Vārt. 1; cf. also Kāt. III. 1.15; Hem. III. 3.15.

**भप्** short term (प्रत्याहार) for the consonants भ, घ, ङ, ध; cf. एकाचो वशो भप् P. VIII. 2.37.

**भप्भाव** the substitution of the third consonants respectively for the fourth consonants भ, घ, ङ and ध; cf. P. VI. 1.13. Vārt. 13.

**भस्त्रादि** a class of words headed by the word भस्त्रा to which the tad. affix इक् (इन्) is added in the sense of 'carrying by'; e.g. भस्त्रिकः, भस्त्रिकी cf. Kāś. on P. IV. 4.16.

**भसंज्ञा** the term भ applied to the noun-base in contrast with the term पद. For details see the word भ.

**भागवत हरिशास्त्री** a modern scholar of grammar who has written a commentary named Vākyaarthacandrikā on the Paribhāṣenduśekhara of Nāgeśa; he lived in the first half of the eighteenth century.

**भागवृत्ति** one of the oldest commentaries on the Sūtras of Pāṇini, which, although not available at present, has been profusely quoted by Puruṣottamadeva Śaraṇadeva, Siradeva and other Eastern Grammarians of the twelfth and later centuries including Kaiyaṭa, Haradatta, Ujvaladatta, Bhaṭṭoji, Nāgeśa and so on. A grammarian Śrīdhara is said to have commented upon this Bhāṣāvṛtti. The authorship of the work is attributed to Bhartṛhari, but the point is doubtful as Siradeva in his Paribhāṣāvṛtti on Pari. 76 has stated that the author of the Bhāṣāvṛtti has

quoted from Māghakāvya; cf. अत एव तत्रैव सूत्रे भागवृत्तिः पुरातनमुनेर्मुनितामिति पुरातनीर्नदीरिति च प्रमादपाठावेतौ गतानुगतिकतया कथयः प्रयुजते न तेषां लक्षणे चक्षुरिति । Some scholars attribute its authorship to Vimalamati. Whosoever be the author, the gloss (भागवृत्ति) was a work of recognised merit; cf. काशिका-भागवृत्त्येक्षेत् सिद्धान्तं वेत्तुमस्ति धीः । तदा विचिन्त्यतां भ्रातर्भाषावृत्तिरियं मम ॥ Bhāṣāvṛtti at the end. सृष्टिपर in his commentary on the Bhāṣāvṛtti also says "सा हि श्रयोर्विवरणकर्त्री."

**भागुरि** a famous ancient grammarian referred to by later writers like Jinendrabuddhi (Nyāsa on Kāśikā on P. 6-2-37) and Jagadisha Tarkālaṅkāra. Patañjali refers to one भगुरी (on P. 7-3-45) possibly a scholarly sister of भागुरि. A number of unconfirmed references to his works on lexicography, poetics, Brāhmaṇa-exegesis, politics, are found. The famous verse वदति भागुरिर-होपमवाच्योरुपसर्गयोः । आपं चैव हलन्तानां यथा वाचा निशा दिशा ॥ is found in grammar works.

**भाग्दारकर** [Sir Ramakrishna Gopal Bhandarkar 1837-1925 A.D.] a well-known scholar of Sanskrit Grammar who has written learned articles on many grammatical topics. He was a distinguished Professor of Sanskrit in the latter half of the nineteenth century. He was one of the pioneers of Sanskrit studies in India.

**भारद्वाज (1)** an ancient grammarian quoted by Pāṇini in his rules to show differences of opinion; cf. ऋतो भारद्वाजस्य VII. 2.63; (2) name of a country in the days of Pāṇini cf. कृष्णवर्णाद्भारद्वाजे P. IV. 2.145.

**भारद्वाज शिक्षा** a Śikṣā work of the Taittiriya school of the Black Yajurveda. It was composed some-

time around Thirteenth century A.D.

भारद्वाजीय scholars and grammarians belonging to or following the Bhāradwāja School of Grammar whose views are often quoted in the Mahābhāṣya ; भारद्वाजीयाः पठन्ति M. Bh. on P. I. 1.20 Vārt. 1, I. 1.56 Vārt. 11 ; I. 2.22 Vārt. 3 ; I. 3.67 Vārt. 4, III. 1.38 Vārt. 1, III 1.48 Vārt. 3 ; III 1.89 Vārt. 1, IV. 1.79, VI. 4. 47 and VI. 4.155.

भाव (1) becoming ; existence. The word is used many times in the sense of धात्वर्थ—the sense of a root which is 'incomplete activity' of 'process of evolving' ; cf. तदाख्यातं येन भावं स धातुः R. Pr. XII. 5 ; cf. also इह भावविकारा भवन्ति Nir. I 36 ; पूर्वापरीभूतं भावमाख्यातेन आचष्टे व्रजतिपचतीत्युपक्रमप्रवृत्ति अपवर्गपर्यन्तम् Nir. I. 1 ; (2) activity as opposed to instruments (साधन or कारक) ; cf. भावगर्हयाम् । धात्वर्थगर्हयाम् Kāś. on P. III. 1.24 ; cf. also भावः क्रिया, Kāś. on यस्य च भावेन भावलक्षणम् P. II. 3.37 ; (3) completed action which is shown, not by a verb, but by a verbal derivative noun ; cf. धात्वर्थश्च धातुनैवोच्यते । यस्तस्य सिद्धता नाम धर्मस्तत्र घञादयः प्रत्यया विधीयन्ते । Kāś. on 'भावे' P. III. 3.18 ; cf. also कृदभिहितो भावो द्रव्यवद्भवति. M. Bh. on P. II. 2.19, III. 1.67, IV. 1.3, V. 4.19 ; cf. also भावस्त्वेकः M. Bh. on P. III. 1.67 ; (4) the radical factor for the use of a word ; प्रवृत्तिनिमित्त ; cf. भवतोत्समादिधानप्रत्ययौ इति भावः । शब्दस्य प्रवृत्तिनिमित्तं भावशब्देनोच्यते । अश्वत्वम् । अश्वता । Kāś. on P. 5.1.119 ; (5) thing, object cf. सिद्धशब्दः कूटस्थेषु भावेष्वविचालिषु वर्तते M. Bh. I. 1. Āhnika 1 ; (6) transformation, substitution ; change into the nature of another ; cf. तत्र प्रथमास्तृतीयभावम् R. Pr. II. 4. cf. also the words मूधेन्यभाव, अभिनिधानभाव etc. (7) possession of the qualities, nature ; तदर्थस्य भावः तादर्थ्यम् ; M. Bh.

on P. II. 3.13 ; (8) relationship ; cf. गुणप्रधानभाव, प्रकृतिविकृतिभाव etc.

भावकर्तृक having for its subject a verbal derivative in the sense of the भाव or the root activity. The word भाववचन is explained as भावकर्तृक in the Kāśikā-vṛtti. e.g. the word रोगः in चौरस्य रुजति रोगः Kāś. on P. II. 3.54 ; cf. भाववचनानां भावकर्तृकाणां Kāś. on P. II. 3.54.

भावदीप name of a commentary on the Śābdakaustubha by कृष्णमिश्र.

भावदेव a grammarian who has written a commentary on the Bṛhacchabdaratna of Hari Dikṣita ; possibly the same as भवदेव. See भवदेव.

भावन effort, activity. It also has the sense of thought or reflection. Bhāvarā as a theory is discussed by Bhartṛhari, cp. Vāk. pad. II. 116.

भावप्रकाश name of a commentary on the शब्दकौस्तुभ by वैद्यनाथ पायगुण्डे.

भावप्रकाशिका name of a commentary on Śābdaratna, by Vaidyanātha.

भावप्रत्यय an affix in the sense of quality such as त्व, ता etc. ; cf. न ह्यन्तरेण भावप्रत्ययं गुणप्रधानो भवति निर्देशः.

भावप्रधान description of a verb or verbal form in which activity plays the main part as opposed to a noun in which completed activity (सत्त्व) is predominant.

भावभेद the different activities such as igniting a hearth, placing a rice-pot on it, pouring water in it etc., which form the different parts of the main activity viz. cooking ; cf. उक्तो भावभेदो भाष्ये M. Bh. on P. III. 3.19, III. 4.67.

भाववचन (1) expressive of भाव or the completed verbal activity ; e.g. the word भाव itself, as also कृती, राग, and others ; (2) having for their subject a verbal derivative in the form of the verbal activity. See भावकर्तृक.

**भाषाविकार** kinds of verbal activity which are described to be six in number viz. production, existence, transformation, growth, decay and destruction. These six modes of existence first mentioned by Vārṣayāṇi and quoted by Yāska are explained philosophically by Bhartṛhari as a mere appearance of the Śabdabrahman or Sattā when one of its own powers, the time factor (काल-शक्ति) is superimposed upto it, and as a result of that superimposition, it (i.e. the Śabdabrahman) appears as a process; cf. पङ्क्ता भाषाविकारा भवन्ति इति चार्वाक्यणिः । जायते अस्ति विपरिणमते वर्धते अपक्षीयते विनश्यति इति । Nir. I.2; cf. also Vākyapadiya III. 30.

**भाषाशर्मन्** the author of the कातन्त्रपरिभाषावृत्ति, a work on the Paribhāṣās in grammar which are utilized in explaining the rules of the कातन्त्रव्याकरण by Śarvavarman.

**भावसाधन** (1) a word in the sense of भाव or completed verbal activity अस्ति भावसाधनो विधिश्चः । विधानं विधिरिति M. Bh. on P. I. 1.57; (2) an affix applied for the formation of a word in the sense of verbal activity; cf. प्रयतनं प्रयत्नः । प्रपूर्वाद्यततेभावसाधनो नञ् प्रत्ययः M. Bh. on I. 1.9.

**भावसिंहप्रक्रिया** a grammar manual of Bhaṭṭa Vināyaka for prince Bhāvasimha. He is believed to have written a work named Śākaṭāyanatikā.

**भावसेन** a grammarian of the Kātantra school who wrote the works Kātantrārūpamālā and Śākaṭāyanatikā.

**भावित** designated by a technical term; cf. किं पुनरिदं तद्भावितग्रहणं वृद्धिरित्येवं ये आकारैकारौकारा विहिता भाव्यन्ते तेषां ग्रहणे आहोस्विद् आदेश्मात्रस्य, M. Bh. on P. I. 1.1.

**भाविन्** which is to come into being; of future time; cf. भावि कृष्यमासीत् M.

Bh. on III. 4. 1; cf. भाविनः कृत् आदेशो विधीयते M. Bh. on P. VII. 1. 33; cf. also एवं तर्हि भाविनीयं संज्ञा विज्ञास्यते M. Bh. on P. I. 1.45.

**भावेप्रयोग** impersonal form of a sentence when there is no activity mentioned on the part of the agent nor resulting upon the object, but there is a mere mention of verb-activity.

**भाष्य** that which is to be produced; cf. Jain. Vyāk. I. 1.72. See भाष्यमान.

**भाष्यमान** lit. which is to be produced; which is prescribed by a rule, like an affix; hence, an affix or an augment or a substitute prescribed by a rule as contrasted with the conditions or the original wording for which something is substituted, or after which an affix is placed, or to which an addition is made, or which is deleted; cf. भाष्यमानेन सवर्णानां ग्रहणं न Par. Śek. Pari. 19; also cf. M. Bh. on P. I. 1.50, I. 1.69, VI. 1.85, -VI. 4. 160.

**भाषा** spoken language as opposed to the archaic Vedic Language; cf. भाषायां सदवसस्तुतः; P. III. 2.108; प्रत्यये भाषायां नित्यम्, P. VIII. 4.45 Vārt. 1; cf. also R. T. 96, 212; cf. also नेति प्रतिषेधार्थो भाषायाम् । उभयवन्त्ययाम् Nir. 1.4.

**भाषानुशासन** a work on language attributed to यशःकवि.

**भाषामञ्जरी** a small treatise on grammar written by Vyākṛta Subhāṣāstrī.

**भाषावृत्ति** a short gloss on the Aṣṭādhyāyī of Pāṇini in the 12th century by Puruṣottamadeva, a reputed scholar belonging to the Eastern school of grammarians which flourished in Bengal and Behar in the

10th, 11th and 12th centuries. The gloss is very useful for beginners and it has given a clear explanation of the different sūtras without going into difficult niceties and discussions. The treatise does not comment upon Vedic portions or rules referring to Vedic Language because, as the legend goes, king Lakṣmaṇa Sena, for whom the gloss was written, was not qualified to understand Vedic Language; cf. वैदिकभाषानर्हत्वात् Com. on Bhāṣāvṛtti by Sṛṣṭidhara. There is a popular evaluation of the Bhāṣāvṛtti given by the author himself in the stanza “काशिकाभाषवृत्त्येति सद्दान्तं बोधमस्ति यीः । तदा विचिन्त्यतां भ्रातृभाषावृत्तिरियं मम ॥” at the end of his treatise; for details see पुरुषोत्तमदेव.

**भाषावृत्तिटीका** a learned commentary on Puruṣottamadeva's Bhāṣāvṛtti by Sṛṣṭidhara, a learned grammarian of the sixteenth century.

**भाषिक** belonging to, or used in spoken language as contrasted with the Vedic Language or निगम; cf. अथापि भाषिकेभ्यो धातुभ्यो नैगमाः कृतो भाष्यन्ते Nir. II.2.

**भाषितपुंस्क** a word or a noun-base which has the same sense in the masculine gender as in the neuter gender; generally words of quality or adjectives like शुचि, मधु etc. fall in this category; cf. लुतीयादिषु भाषितपुंस्कं पुंवद्बालवस्य P. VII. 1.74; cf. also भाषितः पुमान् यस्मिन्नर्थं प्रवृत्तिर्निमित्तं स भाषितपुंस्कश्चैतन्नोच्यते । तद्योगादभिधेयमपि यन्नपुंसकं तदपि भाषितपुंस्कम् । तस्य प्रतिपादकं यच्छब्दं तदपि भाषितपुंस्कम् । Kāś. on VII. 1.74.

**भाष्य** a learned commentary on an original work, of recognised merit and scholarship, for which people have got a sense of sanctity in their mind; generally every Sūtra work

of a branch of technical learning (or Śāstra) in Sanskrit has got a Bhāṣya written on it by a scholar of recognised merit. Out of the various Bhāṣya works of the kind given above, the Bhāṣya on the Vyākaraṇa sūtras of Pāṇini is called the Mahābhāṣya, on the nature of which possibly the following definition is based “सूत्रार्थो वर्ण्यते यत्र यदैः सूत्रानुकारिभिः । स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥”. Parāśara Purāṇa XVIII. 15. In books on Sanskrit Grammar the word भाष्य is used always for the Mahābhāṣya. The word भाष्य is sometimes used in the Mahābhāṣya of Patañjali (cf. उक्तो भाष्यभेदो भाष्ये III. 3.19, IV. 4.67) where the word may refer to a work like लघुभाष्य which Patañjali may have written, or may have got available to him as written by somebody else, before he wrote the Mahābhāṣya.

**भाष्यकार** Patañjali, the author of the Pātañjala Mahābhāṣya; the term, in this sense, frequently occurs in works on Grammar. See भाष्य.

**भाष्यसूत्र** the brief pithy statements in the Mahābhāṣya of the type of the Sūtras or the Vārttikas. These assertions or statements are named ‘iṣṭi’ also.

**भाष्येष्टि** the brief pithy assertions or injunctions of the type of Sūtras given by Patañjali in a way to supplement the Sūtras of Pāṇini and the Vārttikas thereon. See the word इष्टि above and the word भाष्यसूत्र also.

**भास्करशास्त्री** surnamed Abhyankar (1785-1870) a great grammarian in the line of the pupils of Nāgeśa who was educated at Poona and lived at Sātārā. He taught many pupils, a large number of whom

helped the spread of Vyākaraṇa studies even in distant places of the country, such as Vārāṇasī and others. For details see Vyākaraṇa Mahābhāṣya, Vol. VII. pp. 27-29, D. E. Society's Edition.

**मिक्षादि** a class of words headed by the word मिक्षा to which the tad. affix अ (अण्) is added in the sense of collection; e.g. भैक्षम्, यौवतम्, पादातम्; cf. Kāś. on P. IV. 2.38.

**मिदादि** a class of roots headed by the root मिद् to which the kṛt affix अ (always in the fem. gender as आ) is added in the sense of verbal activity; e.g. मिदा, गुहा, श्रदा, मेधा etc. cf. Kāś. on P. III. 3.104.

**मिस्** affix of the instrumental plural before which the base is looked upon as a Pada and sometimes split up in the Padapāṭha, especially when the preceding word has got no change for its last letter or syllable.

**मीमभट्ट** writer of the commentary, named भैमी after him, on the Paribhāṣenduśekhara of Nāgeśa.

**मीमसेन** called मीमदास also, who flourished in the fourteenth century. According to Maitreya, Bhaṭṭojī and Nāgeśa, he gave meanings to Pāṇiniya Dhātupāṭha.

**मीमादि** a class of words headed by the word मीम in which the Uṇādi affixes म and others, as prescribed by specific Uṇādi sūtras, are found added in the sense of the 'apādāna' case-relation; e.g. मीमः in the sense 'विभेति अस्मात्'. Similarly मीमः, मूनिः, रजः etc. cf. Kāś. on P. III. 4.74.

**भुक्त** lit. swallowed or eaten up; the term is used in connection with letters that are uttered imperfectly on account of the proximity of similar letters.

**भुम्** name of a Saṁdhi or coalescence given by the writers of the Prātiśākhya works where the diphthong vowels ओ and औ, followed by any vowel which is not labial, are turned respectively into अच् and आच्; e.g. कृतेन मित्रावरुणावृतावृतावृतावृता (R. Saṁh. I. 2.8); cf. ओष्ठयोऽन्योऽभुम्मनोष्ठये वक्रारोचान्तरागमः । यथा कृतेन मित्रावरुणावृतावृतावृतावृता । अनोष्ठये इति किम् । वायो उक्थेभिः 2.2. (R. Saṁh. I. 2.2). इत्यतः वाय उक्थेभि cf. R. Pr. II. 11.

**भुरिक्** more by one syllable; the word is used as an adjective to the name of a Vedic metre which has got one syllable more than the normal; cp. एकद्व्यनाधिका सैव निवृद्नाधिका भुरिक् । Rkprāti. xvii. 1.

**भूत** lit. what has become or happened. The word is used in books on grammar in the sense of past tense in general, which has been subdivided into (a) unseen past (परोक्षभूत or लिट्), (b) past, not of today (अनद्यतनभूत or लङ्) and (c) past in general (सामान्यभूत or लृट्), cf. भूते P. III. 2.84, परोक्षे लिट् P. III. 2.116 and अनद्यतने लङ् P. III. 2.111.

**भूतपूर्वगति** lit. denotation of something which formerly was existing; a consideration of that form of a word which was formerly present. The word is used frequently by commentators when they try to apply a rule of grammar to a changed wording under the plea that the wording required by the rule was formerly there; cf. भूतपूर्वगत्या (पकारलोपे कृतेषु) दाप् भविष्यति, M. Bh. on P. I. 1. 20 Vārt. 9; cf. also M. Bh. on P. I. 1.56, VII. 1.9 and VII. 3.103; cf. also संप्रतिक्रामावे भूतपूर्वगतिः Par. Śek. Pari. 76.

**भूपाद** name popularly given by Śīradeva and other grammarians to the third pāda of the first adhyāya of

Pāṇini's Aṣṭādhyāyī as it begins with the Sūtra भूवादयो धातवः P. I. 3.1.

भूमन् plurality of the individuals referred to; cf. वक्षोर्नञ्वदुत्तरपदभूमि P. VI. 2.175.

भूमादि the limited senses भूमन् (plurality) and others in which मतुप् and other possessive taddhita affixes should take place, and not in the general sense of the 'presence at one place' as also 'the possession by some individual'; cf. भूमन्निदा-प्रशंसासु नित्ययोगेतिज्ञायने । संसर्गस्तिविवक्षायां भवन्ति मतुवादयः ॥ M. Bh. on V. 2.94.

भूयोद्ग्व्यसमुद्देश name given to the fourth section of the third kāṇḍa of Vākya-paṭīya. It deals with the nature of द्रव्य or individual substance.

भूवादि lit. headed by भू, or headed by भू and व as some scholars like to explain; the term means roots in general, which have भू as the first root in Pāṇini's list of roots; cf. भूवादयो धातवः P. I. 3.1; The word भूवादि denoting roots stands in contrast with the word भ्वादि which stands for the roots of the first conjugation. भूवादीनां वकारोऽयं मङ्गलार्थः प्रयुज्यते । भुवो वार्थं वदन्तीति भवार्था वा वादयः स्मृताः ॥ Kāś. on P. I. 3.1.

भूवादि a class of nouns headed by भूश to which the denominative affix य is added in the sense of 'being or becoming what they were not before'; e.g. अश्वो भूशो भवति भूशायते; similarly शीघ्रायते, मन्दायते उन्मनायते, दुर्मेनायते etc. cf. Kāś. III. 1.13.

भेत्तव्य that which is to be distinguished by means of adjectives. cp. Vāk. pad. II. 183. भेत्तव्यो विशेष्यो भवति । (पुण्य.)

भेद (i) difference, cause of difference, such as a special feature; differentiating principle which causes an

individually different treatment. cp. Vāk. pad. II. 77, 85, 44.

(ii) difference, differentiation; cf. सति भेदे किञ्चित्तमानमिति कृत्वा स्वर्णसंज्ञा भविष्यति M. Bh. on P. I. 1.9, Vārt. 2.

भेदक (1) lit. distinguishing; differentiating; cf. भेदकत्वात्स्वरस्य । भेदका उदात्तादयः M. Bh. on P. I. 1.1 Vārt. 13; (2) adjective; cf. भेदकं विशेषणं भेद्यं विशेष्यम् । Kāś. on P. II. 1.57; (3) variety; kind; cf. सामान्यस्य विशेषो भेदकः प्रकारः Kāś. on P. V. 3.23; (4) indicating, suggesting, as contrasted with वाचक; cf. संबन्धस्य तु भेदकः Vākya-paṭīya.

भेदानुकार imagined difference in knowledge caused by difference noticed in objects which are known. cp. Vāk. pad. I. 86.

भेद्य that which is distinguished; the word which is qualified; cf. भेद्यं विशेष्यम् Kāś. on P. II. 1.57.

भमव्याकरण a grammar treatise written by भीमसेन in the fourteenth century A. D.

भैमी name of a commentary on the Paribhāṣenduśekhara of Nāgeśa written by Bhīmabhaṭṭa in the latter half of the eighteenth century.

भैरवमिश्र one of the reputed grammarians of the latter half of the eighteenth century and the first half of the nineteenth century who wrote commentaries on several prominent works on grammar. He was the son of भवदेव and his native place was Prayāga. He has written the commentary called Candrakalā on the Laghuśābdenđuśekhara, Parikṣā on the Vaiyākaraṇa-bhūṣanaśāra, Gadā called also Bhairavī or Bhairavīgadā on the Paribhāṣenduśekhara and commentaries (popularly named Bhairavī)

cf. प्रातःसवनमाध्यन्दिनसवनतृतीयसवनक्रमेण उरःकण्ठभ्रूमध्यानि त्रीणि स्थानानि वायोर्भवन्ति । Vāj. Prāt. I. 30 ; cf. also सुवोर्मध्ये प्राणमावेश्य सम्यक्. Bh. Gītā. VIII. 10.

भ्वादिगण the class of roots headed by म्; the first conjugation of roots.

म

म् ( १ ) fifth letter of the labial class of consonants which is possessed of the properties नादानुप्रदान, घोष, कण्ठ-संवृतत्व, अल्पप्राणत्व and आनुनासिक्य; ( २ ) substitute म् ( मश् ) for अम् of the 1st. pers. sing. in Vedic literature; e.g. वर्धो वृत्रम् । cf. अमो मश् P. VII. 1.40 ;

म ( १ ) the consonant म् with the vowel अ added for facility of utterance ; cf. T. Pr. I. 2.1 ; ( २ ) The substitute म for मस् of the 1st pers. pl. in the perfect tense cf. परस्मैपदानां .. णत्वमाः P. III. 4.82 and in the present tense also in the case of the root विद् ; ( ३ ) tad. affix म added to the word मध्य in the Śāiṣika senses, and to the words शु and दृ in the sense of possession ; cf. P. IV. 3.8, V. 2. 108.

मकरन्द ( १ ) name of a commentary by Raṅganātha on the Padamañjarī of Haradatta ; ( २ ) name of a commentary on the Supadma Vyākaraṇa by Viṣṇumiśra.

मकार the consonant म् with the vowel अ and the affix कार added for facility of use and pronunciation ; cf. T. Pr. I. 17 and 21.

मङ्गलार्थे for the sake of auspiciousness at the beginning of a treatise or work ; cf. भूवादीनां वकारोयं मङ्गलार्थः प्रयुज्यते M. Bh. on P. I. 3.1. ; cf. मङ्गलादीनि हि शास्त्राणि । M. Bh. on P. I. 1.1.

मद् tad. affix म applied to a numeral, not preceded by another numeral in the sense of completion ; e.g. पञ्चमः, सप्तमः ; cf. नान्तादसंख्यादेर्मद् P. V. 2.49.

मण् tad. affix म, causing vrddhi for the word मध्य, in the sense of ' present therein ' ( तत्र भवः ) ; e.g. माध्यमः ; cf. मणीयौ चापि प्रत्ययौ, P. IV. 3.60 Vārt.2.

मण्डूकगति lit. the gait of a frog ; jump ; the continuation of a word from a preceding Sūtra to the following Sūtra or Sūtras in the manner of a frog by omitting one or more Sūtras in the middle ; the word मण्डूक-प्लुति is also used in the same sense especially by later grammarians ; cf. अथवा मण्डूकगतयोधिकाराः । यथा मण्डूका उत्प्लुत्योत्प्लुत्य गच्छन्ति तद्वदधिकाराः ॥ M. Bh. on P. I. 1.3 Vārt. 2, II. 3.32, II. 4.34, VI. 1.16, VI. 3.49, VII. 2.117.

मण्डूकप्लुति the same as मण्डूकगति which see above ; cf. अथवा मण्डूकप्लुतयोधिकाराः M. Bh. on P. V. 2.4.

मञ्जूषा a popular name given to the work परमलघुमञ्जूषा of Nāgeśa on अर्थ-प्रक्रिया ( science or method of interpretation ) in Vyākaraṇa which is generally read by advanced students. Nāgeśa has also written a bigger work on the same subject लघुमञ्जूषा which sometimes is also referred to by the word मञ्जूषा.

मनु the same as मनुप् a tad. affix showing possession ; the word is frequently used in Pāṇini's rules for मनुप्. cf. मतोश्च बहुवचनम् । P. IV. 2.72 ; cf. also, P. IV. 4.125, 136 ; V. 2.59, VI. 1.215 ; VI. 3.118, 130 ; VIII. 2.9 ; for the sense of मनु see मनुप् below. The affix मनु ( instead of मनुप् of Pāṇini ) is found in the Atharva Prātiśakhyā.

मनुप् tad. affix म् changed in some cases to वत् ( cf. मादुपयायाश्च मतोर्वोऽय-

वादिभ्यः P. VIII. 2.9), applied to any noun or substantive in the sense of 'who possesses that', or 'which contains it', or in the sense of possession as popularly expressed. The affix is called possessive affix also, and is very commonly found in use; e.g. गोमान्, वृक्षवान्, यवमान्, etc. cf. तदस्यास्त्यस्मिन्निति मनुष्य P. V. 2.94. The very general sense of 'possession' is limited to certain kinds of possession by the Vārttikakāra in the following stanza: भूमनिन्दाप्रशंसासु नित्य-योगेतिशायने । संसर्गोऽस्तिविवक्षायां भवन्ति मनु-वादयः ॥ cf. Kāś. on P. V. 2.94. There are other tad. affixes prescribed in the same senses as मनुष्य, such as the affixes लच् (V. 2.96-98), इलच् (99, 100, 105, 117), श and न (100), ण (101), विनि (102, 121, 122), इनि (102, 115, 116, 128, 129-137), अण् (103, 104), उरच् (106), र (107), म (108), व (109, 110), ईरन् and ईरच् (111), वलच् (112, 113), ठन् (115, 116), ठल् (118, 119), यप् (120), युष् (123, 138, 140), रिमिनि (124), आलच् and आटच् (125), अच् (127), and व, भ, यु, ति, तु, त and यस् each one applied to specifically stated words. मनुष्य is also specially prescribed after the words headed by रस् (cf. रसादिभ्यश्च P. V. 2.95) in supersession of some of the other affixes mentioned above which would take place in such cases, if मनुष्य were not prescribed by the rule रसादिभ्यश्च. The portion of the Aṣṭādhyāyī prescribing the possessive affixes is named मनुष्यधिकार (P. V. 2.92 to 140).

**मनुष्याद** a conventional name given by grammarians to the third pāda of the eighth Adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the sūtra मनुवसो र संयुद्धौ छन्दसि P. VIII. 3.1.

**मनुष्यधिक** affix in the sense of मनुष्य i.e. in the sense of possession. For these

affixes of which इनि (इन्) is very common see the word मनुष्य, cf. शैषिकान्मनुष्यार्थीयाच्छैषिकः मनुष्यधिकः । सरूपः प्रत्ययो नेष्टः सन्नन्ताच्च सनिष्यते ॥ M. Bh. on III. 1.7; V. 2.94.

**मनुष्यार्थीय** affix in the sense of मनुष्य; see मनुष्यधिक.

**मनुस्लोप** elision of the affix मनुष्य specially prescribed after words of quality, or words meaning quality, such as शुक्ल, कृष्ण, which originally mean the white colour, the black colour etc. e.g. शुक्लः पटः cf. गुणवचनेभ्यो मनुषो लुक् P. V. 2.94 Vārt. 3.

**मतोन्मज्जा** name of a commentary on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇa, written by a grammarian named वनमालिन्.

**मत्वर्थ** sense in which the affix मनु (मनुष्य) is affixed; the sense of 'possession' in general; see the word मनुष्य above.

**मत्वर्थीय** an affix which has got the sense of मनु (मनुष्य). See the words मनुष्यधिक and मनुष्यार्थीय above.

**मध्य** lit. middle; middling variety. The word is used in the sense of the middling effort between the open (द्विच) and the close (संयुच) external efforts which technically is called हकार; cf. मध्ये हकारः । मध्ये भवः मध्यः । अ सांप्रतिके । तदयमर्थः । सांप्रतिके प्रकृतिस्थे कण्ठे सति हकारो नाम बाह्यः प्रयत्नः क्रियते । तेन च व्यञ्जनेषु घोषो जायते । T. Pr. Bhāṣya on II. 6.

**मध्यकौमुदी** called also Madhyamakau-mudī or Madhyasiddhānta-kau-mudī, a work on grammar which is an abridgment, to a certain extent, of Bhaṭṭoji's Siddhāntakau-mudī. The treatise was written by Varadarāja, a pupil of Bhaṭṭoji for facilitating the study of the Siddhānta-kau-mudī.



**मध्यपतित** lit. fallen in the middle; the word is used generally in the sense of an augment which is inserted in the middle of a word. Sometimes an affix too, like अवच् or a conjugational sign like श्रम् is placed in the middle of a word. Such a middling augment is technically ignored and a word together with it is taken as the original word for grammatical operations; e.g. उच्चकैः, नीचकैः etc. cf. तन्मध्यपतितस्तद्ग्रहणेन गृह्यते Par. Śek. Pari. 89.

**मध्यम** (1) the middle person, affix of the second person (मध्यमपुरुष), cf. युष्मदुपपदे...मध्यमः P. I. 4.105; cf. also Nir. VII. 7; (2) middling tone or effort. cf. मध्यमेन स वाक्ययोगः T. Pr. XVIII. 4, where the commentator explains the word as उच्चनीचसमाहार-विलक्षणः वाक्ययोगः; the word मध्यमा is used in this sense as qualifying a mode of utterance. वृत्तिः cf. अभ्यासार्थे द्रुतां वृत्ते प्रयोगार्थे तु मध्यमाम् । R. Pr. XIII. 19; cf. also चतुष्कला मध्यमायाम् R. T. 32; (3) one of the seven modes of speech or tones. cf. सप्त वाचः स्थानानि भवन्ति । उपांशुध्वाननिमद्रोपध्विमन्मन्द्रमध्यम-ताराणि T. Pr. XXIII. 4 and 5 and also कण्ठे मध्यमम् XVIII. 11 where the commentator explains मध्यम as यत्र कण्ठे स्थाने प्रयोग उपलभ्यते तन्मध्यमं नाम पष्ठं वाचस्थानम् । (4) one of the seven musical notes originating or proceeding from the Svarita accent cf. स्वरितप्रभवो ज्ञेयः पञ्चममध्यमपञ्चमाः Pāṇ. Śikṣā.

**मध्यमकौमुदी** (1) name of a treatise on grammar by Rāmaśarman; (2) the same as मध्यकौमुदी.

**मध्यमपदलोप** lit. the dropping of the middle word or member (of a compound generally) as for instance in शाकपाथिक for शाकप्रियपाथिव; the word मध्यमपदलोप is also used in the sense of a compound. The compounds

which have the middle word dropped are enumerated by the Vārttika-kāra under the Vārttika शाकपाथिवादीनां मध्यमपदलोपश्च Bh. Vr. II. 1.60 Vārt.; cf. also Kāt. II. 6.30.

**मध्यमा** name of the speech which is inaudible and which is of the type of a thought without any definite presence of words making up the expression. cp. Vāk. pad. I. 143 cp. मध्यमा त्वन्तः संनिवेशिनी परिगृहीतकमेव बुद्धि-मात्रोपादाना सा तु सूक्ष्मप्राणवृत्त्यनुगता क्रमसंहार-भावेपि व्यक्तप्राणपरिग्रहैव केषांचित् । (स्वो.)

**मध्यसिद्धान्तकौमुदी** See मध्यकौमुदी.

**मध्येपवाद** a rule forming an exception to other general rules being placed between them, one or many of which are placed before and the others afterwards. Such a rule sets aside the previous rules and not the succeeding ones. The statement laying down this dictum is मध्येपवादाः पूर्वान् विधीन् वाधन्ते नोत्तरान् Par. Śek. Pari. 60, also M. Bh. on P. VI. 4. 148 Vārt. 5.

**मध्येपवादन्याय** the maxim of the middle rule of exception; see मध्येपवाद.

**मध्योदात्त** the acute or udātta accent to the मध्य vowel which is neither the initial (आदि) nor the final one (अन्त) as laid down by the rule उगोत्तमं रिति P. VI. 1.217; cf. मध्योदात्तमपि यमिच्छति तत्र रेफमनुबन्धं करोति M. Bh. on III. 1.3.

**मध्वादि** a class of words headed by the word मधु to which the taddhita affix मत् (मत्पु) is added as a Cāturarthika affix; e.g. मधुमान्, विसमान् etc.; cf. Kāś. on P. IV. 2.86.

**मन्** (1) the affix मनिन् generally found in Vedic Literature added to roots ending in वा and preceded by a noun; e.g. सुदामा, अश्वस्थामा; cf. आतो मनिक्कतिव्यनिपश्च P. III. 2.74, 75; (2) न

Unādi affix in ओङ् ; cf. औङ् इति उन्दे-  
रौणादिके मन्त्रयवे नलोपो गुणश्च निपात्यते Kāś.  
on P. VI. 4.29.

मनिन् See मन्.

मनोज्ञादि a class of words headed by  
the word मनोज्ञ, to which the tadd-  
hita affix अक् (बुक्) is added in the  
sense of 'nature' or 'duty'; e.g.  
मनोज्ञकम्, काल्याणकम्, आढ्यकम् etc. cf.  
Kāś. on P. V. 1.133.

मनोरमा (1) the popular name given  
to the commentary प्रौढमनोरमा on the  
Siddhāntakaumudī of महेजीदीक्षित by  
the author himself; the comm-  
entary is a scholarly one and very  
extensive; and its first portion only  
upto the end of Kāraka is generally  
read in the Sanskrit Pāṭhaśālās;  
(2) name of a commentary on the  
Madhyasiddhāntakaumudī by Rām-  
aśarman; (3) name given to a  
treatise discussing roots given in  
the Kātantra Grammar written by  
रमानाथशर्मा in the sixteenth century.  
The work is called कातन्त्रधातुवृत्ति also.

मनोरमाकुचमर्दन name given in a banter-  
ing tone to the treatise प्रौढमनोरमा-  
खण्डन written by जगन्नाथपण्डित.

मन्तुदेव known also as मन्तुदेव, a famous  
grammarian of the eighteenth  
century who has written a comm-  
entary named दर्पणा on the  
Vaiyākaraṇabhūṣaṇasāra of Koṇḍa-  
bhaṭṭa and a commentary named  
दोषोद्धरण or Kaṇṭhakoddhāra on Nāg-  
eśa's Paribhāṣenduśekhara and a  
commentary called Doṣoddhāra on  
Nāgeśa's Laghuśabdendūśekhara.

मन्त्र name given to the Saṁhitā por-  
tion of the Veda works, especially  
of the Ṛgveda and the Yajurveda  
as different from the Brāhmaṇa,  
Āraṇyaka and other portions of the  
two Vedas as also from the other

Vedas; cf. मन्त्रशब्दः कश्चिद्वेदे च यल्लुःशब्दे  
च; M. Bh. on P. I. 1.68 Vārt. 4.  
The word मन्त्र occurs several times  
in the rules of Pāṇini (cf. P. II. 4.  
80, III. 2.71, III. 3.96, VI. 1. 151,  
VI. 1.210, VI. 3.131, VI. 4.53, VI.  
4.141) and a few times in the  
Vārttikas. (cf. I. 1.68 Vārt. 4, IV.  
3.66 Vārt. 5 and VI. 4. 141 Vārt.  
1) It is, however, doubtful whet-  
her the word was used in the limit-  
ed sense by Pāṇini and Kātyā-  
yana. Later on, the word came to  
mean any sacred text or even any  
mystic formula, which was looked  
upon as sacred. Still later on, the  
word came to mean a secret  
counsel. For details see Goldstü-  
cker's Pāṇini p. 69, Thieme's 'Pāṇ-  
ini and the Veda' p. 38.

मन्द्र (1) one of the three places of  
the origination of articulate speech  
which is described as situated in  
the throat; cf. त्रीणि मन्द्रं मध्यममुच्चमं च ।  
तेषु मन्द्रमुरसि वर्तते Uvvaṭa on R. Pr.  
XIII. 17; cf. also मन्द्रमध्यमताराणि  
स्थानानि भवन्ति । T. Pr. XXII. 11. (2)  
name of the sixth musical note in  
the singing of the Sāman.

मन्तुदेव See मन्तुदेव.

मप् tad. affix म always added to the  
kṛt. affix त्रि (त्रि) prescribed after  
roots characterized by the mute  
syllable डु; e.g. कृत्रिमम्, पत्रिमम् etc.  
त्रैर्मन्त्रित्वम् P. IV. 4.20.

मम् a technical term of Jainendra  
corresponding to परस्मैपदम् of Pāṇini.  
cf. लो मम् । Jain. Sū. 1.2.150.

मय् abbreviated term or pratyāhāra  
for all the consonants of the five  
classes or Vargas excepting the  
consonant न्; cf. मय ड्नो वो वा P.  
VIII. 3.33.

मय tad. affix मयद् (1) in the sense of  
proceeding therefrom (तत्त आगतः P.

IV. 3.92) added to words showing cause or meaning human being; e.g. सममयम्, देवदत्तमयम्; (2) in the sense of product (विकार) or part (अवयव) added optionally with अण् to any word, e.g. अन्नमयम्, आश्मनम्, मूर्ध्निमयम्, मोर्वम्, and necessarily to words beginning with आ, ऐ and औ, words of the class headed by the word शर and the words गो, पिष्ट, मीहि, तिल and some others; cf. P. IV. 3. 143-150; (3) in the sense of proportion, added to a numeral; e.g. द्विमयमुद-  
 श्विचवानाम्; cf. P. V. 2.47; (4) in the sense of 'made up of' added to the thing of which there is a large quantity; e.g. अन्नमयम्, अपूपमयम् cf.; तत्प्रकृतवचने मयद् P. V. 4.21, 22.

मयद् see मय.

मयूरव्यंसकादि a class of compounds of the type of मयूरव्यंसक which are somewhat irregular formations and hence mentioned as they are found in use. The compounds are called simple tatpuruṣa compounds; e.g. मयूरव्यंसक, हस्तेगृह, पटिपत्रम्, उच्चावचम्, खादतमोदता etc.; cf. मयूरव्यंसकादयश्च P. II. 1.72.

मरीस tad. affix मरीसच् added to the word अवि in the sense of milk; e.g. अविमरीसम्; cf. अवेदुग्ये सोददूस्मरीसचः P. V. 2.36. Vārt. 5.

मलयगिरि a well-known commentator of Jain Sūtras. He is said to be the same man as the grammarian who wrote his Śabdānuśāsana with his own commentary (published from Ahmedabad). He uses pratyāhāras and follows Jain Śākatāyana.

महिनाथ a reputed commentator on many classical, poetic and dramatic works, who flourished in the fourteenth century. He was a scholar of Grammar and is believed to have

written a commentary on the Śabdenduśekhara and another named न्यासेद्योत on the न्यास of जिनेन्द्र-  
 बुद्धि.

मश् personal ending म् substituted for अम् in Vedic Literature; e.g. वर्षी वृत्रम्; cf. अमो मश् P. VII. 1.40; See म्.

मस् personal ending of the first person (उत्तमपुरुष) plural; e.g. भवामः, कुर्मः; cf. तिप्तस्झितिप् III. 4.78.

मसि personal ending formed by adding इ to मस् of the 1st person (उत्तम-  
 पुरुष) pl. in Vedic Literature. दीप्या-  
 मसि, मजयामसि, cf. Kāś. on इदन्तो मसि P. VII. 1.46.

महतीसंज्ञा a long technical term which has an application according to the sense conveyed by its wording, e.g. सर्वनाम, अव्यय etc. cf. Vāk. pad. II. 368; Mahābhāṣya on P. 1-1-23.

महादेव a grammarian of the Kātantra school who has written a gloss on the क्रातन्त्रवृत्ति of दुर्गासिंह. It is named Śabdasiddhi. Mahādeva lived in the fourteenth century.

महानन्द a grammarian of the eighteenth century who has written a gloss on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣanasāra.

महान्यास name of a commentary on the Kāśikāvivaranaṇapañjikā (popularly named Nyāsa). mentioned by Ujvaladatta in his Uṇādisūtravṛtti. Possibly Nyāsa with Rakṣita's Anu-  
 nyāsa was named Mahānyāsa.

महाप्राण lit. hard breathing, aspirate characteristic (बाह्यप्रयत्न) of consonants possessed by the second and fourth consonants of the five classes, and the sibilants श्र, ण्र and स्त्र which letters are also called महाप्राण on that account.

महाभाष्य lit. the great commentary.

The word is uniformly used by commentators and classical Sanskrit writers for the reputed commentary on Pāṇini's Sūtras and the Vārttikas thereon, by Patañjali in the 2nd century B.C. The commentary is very scholarly yet very simple in style, and exhaustive although omitting a number of Pāṇini's rules. It is the first and oldest existing commentary on the Aṣṭādhyāyī of Pāṇini, and, in spite of some other commentaries and glosses and other compendia written later on to explain the Sūtras of Pāṇini, it has remained supremely authoritative and furnishes the last and final word in all places of doubt; cf. the remarks इति भाष्ये स्थितम्, इत्युक्तं भाष्ये, इत्युक्तमाकरे etc. scattered here and there in several Vyākaraṇa treatises forming, in fact, the patent words used by commentators when they finish any chain of arguments. Besides commenting on the Sūtras of Pāṇini, Patañjali, the author, has raised many other grammatical issues and after discussing them fully and thoroughly, given his conclusions which have become the final dicta in those matters. The work, in short, has become an encyclopaedic one and hence aptly called खनि or आकर. The work is spread over such a wide field of grammatical studies that not a single grammatical issue appears to have been left out. The author appears to have made a close study of the method and explanations of the Sūtras of Pāṇini given at various academies all over the country and incorporated the gist of those studies given in the form of Vārttikas at the various places, in his great work. He has thoroughly scrutinized and com-

mented upon the Vārttikas many of which he has approved, some of which he has rejected, and a few of which he has supplemented. Besides the Vārttikas which are referred to above, he has quoted stanzas which verily sum up the arguments in explanation of the difficult sūtras, composed by his predecessors. There is a good reason to believe that there were small glosses or commentaries on the Sūtras of Pāṇini written by learned teachers at the various academies, and the Vārttikas formed in a way, a short pithy summary of those glosses or Vrttis. The explanation of the word वृत्तौ सधु वार्तिकम् given by Kaiyaṭa may be quoted in support of this point. Kaiyaṭa has at one place even stated that the argument of the Bhāṣyakāra is in consonance with that of Kuṇi, his predecessor. The work is divided into eightyfive sections which are given the name of lesson or अहिक by the author, probably because they form the subject matter of one day's study each, if the student has already made a thorough study of the subject and is very sharp in intelligence. cf. अह निर्वृत्तम् अहिकम्, (the explanation given by the commentators). Many commentary works were written on this magnum opus of Patañjali during the long period of twenty centuries upto this time under the names टीका, टिप्पणी, दीपिका, प्रकाशिका, व्याख्या, रत्नावली, रफूर्ति, वृत्ति, प्रदीप, व्याख्यान and the like, but only one of them the 'Pradīpa' of कैयटोपाध्याय, is found complete. The learned commentary by Bhaṭṭa, written five centuries before the Pradīpa, is available only in a fragment and that too, in a manuscript form copied down from the original one from time to time by the scribes very

carelessly. The available commentary is upto the first seven Āhnikas of Mahābhāṣya (upto P. 1.1.53). Two other commentaries which are comparatively modern, written by Nārāyaṇaśeṣa and Nilakaṇṭha are available but they are also incomplete and in a manuscript form. Possibly Kaiyaṭabhaṭṭa's Pradīpa threw into the background the commentaries of his predecessors and no grammarian after Kaiyaṭa dared write a commentary superior to Kaiyaṭa's Pradīpa or, if he began, he had to abandon his work in the middle. The commentary of Kaiyaṭa is such a scholarly one and so written to the point, that later commentators have almost identified the original Bhāṣya with the commentary Pradīpa and many a time expressed the two words Bhāṣya and Kaiyaṭa in the same breath as भाष्यकैयटयोः (एतदुक्तम् or एतमेतत्).

महाभाष्यचिन्तामणि a commentary on Mahābhāṣya by Dhaneśvara of the sixteenth century.

महाभाष्यदीपिका a very learned old commentary on the Mahābhāṣya of Patañjali written by the reputed grammarian Bhartṛhari or Hari in the fifth century A.D. The commentary has been published from Poona from only one manuscript preserved in Germany available at present, of which photostat copies or ordinary copies are found here and there. The first page of the manuscript is missing and it is incomplete also, the commentary not going beyond the first seven Āhnikas. For details see page 383 Vol. VII Vyākaraṇa Mahābhāṣya, D. E. Society's edition.

महाभाष्यप्रदीप a very scholarly commentary on Patañjali's Mahābhāṣya

written by Kaiyaṭabhaṭṭa in the eleventh century. The commentary has so nicely explained every difficult and obscure point in the Mahābhāṣya, and has so thoroughly explained each sentence that the remark of later grammarians that the torch of the Mahābhāṣya has been kept burning by the Pradīpa appears quite apt and justified. Haradatta's Padamañjarī is indebted to it. Kaiyaṭa's commentary has thrown much additional light on the original arguments and statements in the Mahābhāṣya. There is a learned commentary on the Pradīpa written by Nāgeśabhaṭṭa which is named 'vivaraṇa' by the author but which is well known by the name 'Uddyota' among students and teachers of Vyākaraṇa. For details see pp. 389, 390 Vol. VII, Pātañjala Mahābhāṣya, D. E. Society's Edition.

महाभाष्यप्रदीपटीका name given to each of the various commentaries on the Pradīpa of Kaiyaṭa written by grammarians, out of which the commentaries of चिन्तामणि, रामचन्द्रसरस्वती, नारायण, नित्यानन्दपर्वतीय, ईश्वरानन्द and one or two more are available in a manuscript form and those too quite incomplete.

महाभाष्यप्रदीपप्रकाश called also कैयटप्रकाश, name of the commentary on the Pradīpa of Kaiyaṭa by Nīlakaṇṭha-makhī, a versatile writer of the 17th century.

महाभाष्यप्रदीपविवरण (1) original name of the learned commentary on the 'Pradīpa' of Kaiyaṭa written by Nāgeśabhaṭṭa, a stalwart and epoch-making grammarian of the 18th century. The commentary is known popularly by the name 'Uddyota' or Pradīpodyota; (2) name of

the commentary on Kaiyaṭa's Prādīpa by Nityānanda Parvatiya. The commentary is also known by the name दीपप्रभा.

महाभाष्यलघुवृत्ति name given to the short gloss on the Mahābhāṣya written by the famous eastern grammar-scholar Maitreya-Rakṣita of the twelfth century.

महाभाष्यव्याख्या name given to each of the explanatory glosses on the Mahābhāṣya written by grammarians prominent of whom were Puruṣottamadeva, Nārāyaṇa Śeṣa, Viṣṇu, Nīlakaṇṭha and others whose fragmentary works exist in manuscript form.

महामिश्र name of a grammarian who wrote a commentary on Jinendra-buddhi's Nyāsa. The commentary is known by the name Vyākaraṇa-prakāśa.

महाविभाषा a rule laying down an option for several rules in a topic by being present in every rule; cf. महाविभाषया वाक्यमपि. विभाषा (P. II. 1.11) and समर्थानां प्रथमाद्वा (P. IV. 1.82) are some of the rules of this kind.

महासंज्ञा a long term, as contrasted with the very short terms टि, घु, म, इत् and others introduced by Pāṇini in his grammar for the sake of brevity. These long terms such as सर्वनाम, अव्यय, परस्मैपद, आत्मनेपद, and many others were widely in use at the time of Pāṇini and hence he could not but pick them up in his grammar in spite of his strenuous attempts at brevity. The commentators, however, find out a motive for his doing this viz. that appropriate words only could be understood by those terms and not others; cf. महासंज्ञाकरणेन तदनुगुणानामेव

अत्र संनिवेशात्। S. K. on सर्वादीनि सर्वनामानि P. I. 1.27.

महिद् personal ending of the Ātmanepada first person (उत्तमपुरुष) plural; cf. तिप्तस्झि..बहिमहि P. III. 4.78.

महिष्यादि a class of words headed by the word महिषी to which the tad. affix म (अण्) is added in the sense of 'proper for' (धर्म्यम्); e.g. माहिषम्, पौरोहितम्, हौत्रम्; cf. Kāś. on P. IV. 4.48.

महीधर a grammarian of the sixteenth century who, besides many small treatises on other subjects, wrote a commentary on the Sārasvata-Prakriyā Vyākaraṇa.

महेशानन्दिन् a Jain Grammarian who has written a work on the kāraka topic of grammar, named पट्टकारक.

माक्षव्य name of an ancient writer of Prātiśākhya works mentioned in the Ṛk Prātiśākhya; cf. R. Pr. 1.2.

माचाकीय an ancient writer of a Prātiśākhya work, who is quoted in the Taittirīya Prātiśākhya as one, holding the view that य् and व् preceded by अ and followed by उ and ओ respectively, are dropped provided they stand at the beginning of a Pada (word). माचाकीय, who belonged to the Yajurveda school, is said to have held this view which is generally held by the followers of the Rgveda; cf. उकारौकारपरौ लुप्येते माचाकीयस्य (T. Pr. X.29) on which the commentator adds बद्धचानामयं पक्षः.

माठरकौण्डिन्याय the maxim regarding Māṭhara and Kaundinya serving (and not dining). The maxim points out that when it is ordered that Brāhmins should dine but (the other Brāhmins) Māṭhara

and Kaundinya should serve, the latter do not dine. In the same way, according to the Sūtra अचो रहाभ्यां दे । P. VIII. 4.46, the यस् coming after रेफ and इकार which in their turn succeed a vowel are doubled. Here ह् and र् are not doubled. ह् not being a यस् and र् being rejected by this maxim will not be doubled cf. M. Bh. on Śi. Sū. 5, Vā. 5.

साणिक्यदेव a Jain writer who has written a gloss on the Uṇādisūtras consisting of ten chapters popularly called उणादिसूत्रदशपादी.

माण्डवीशिक्षा a शिक्षा work belonging to the White Yajurveda and attributed to Māṇḍavya who is mentioned in the Śatapatha Brāhmaṇa (X. 6.5.9)

माण्डूकिशिक्षा a Śikṣā work belonging to the Atharvaveda, treats of Vedic Accent and details of the musical notes in the Sāma chants.

माण्डूकेय name of an ancient writer of a Prātiśākhya work referred to in the Rk Prātiśākhya, cf. R. Pr. I. 2.

मातृकावर्ण letters of the alphabet. See अक्षरसमाधाय.

मात्रच् a tad. affix in the sense of measure applied optionally with द्वयस and दण to a noun ; e.g. ऊहमात्रम् प्रसमात्रम् ; cf. प्रमाणे द्वयसज्दणमात्रचः । P. V. 2.37 and Kāśikā thereon which remarks that द्वयस and दण are applied in the sense of height, while मात्र is applied in the sense of any measure ; cf. प्रथमश्च द्वितीयश्च ऊर्ध्वमाने मतौ मम Kāś. on P. V. 2.37.

मात्रा (1) measure, quantity ; cf. भवति हि तत्र या च यावती च अर्थमात्रा M. Bh. on P. I. 2.45 and II. 1.1 ; (2) mora, prosodial unit of one instant, i.e. the length of time required to pronounce a short vowel ; cf. भूयसी मात्रा

इवर्णोवर्णयोः, अल्पीयसी अवर्णस्य, M. Bh. on I. 1.48 Vārt. 4 ; cf. मात्रा ह्रस्वतावदवग्रहान्तरं, द्वे दीर्घः, तिस्रः प्लुत उच्यन्ते स्वरः R. Pr. I. 16 ; cf. also R. Pr. I. 34, T. Pr. I. 37, V. Pr. I. 59, R. T. 28 ; also cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 132. The instant is taken to be equal to the throbbing of the eye, or a flash of lightning, or a note of a wood-cock. (3) condition ; cf. Vāk. pad. II. 124 ; cp. also ताः पूर्वापरीभूताः पदार्थमात्रा उद्यम्ययोगिन्य एव आत्ममात्रा बुद्धिः । Puṇyārāja.

माधव the well-known epoch-making scholar of the 14th century who has written a number of treatises in various Śāstras. His धातुवृत्ति is a well-known work in grammar.

माधवीया धातुवृत्ति a learned gloss on the Dhātupāṭha of Pāṇini by Mādhava. This work refers to Bhīmasena, Maitreya, Haradatta, and Śīradeva and is referred to by Bhaṭṭoji and Nāgeśa.

माधुरीवृत्ति a gloss not composed by, but simply explained by an inhabitant of Mathurā or Madhurā. Such a gloss is referred to in the Mahābhāṣya on P. IV. 3. 101 Vārt. 3 ; which possibly might be referring to an existing gloss on the Sūtras of Pāṇini, which was being explained at Mathurā, at the time of Patañjali. The term मधुरा was used for मधुरा in ancient times and the word माधुरी वृत्ति is also used for माधुरी वृत्ति.

माध्यन्दिनी शिक्षा a शिक्षा work belonging to the White Yajurveda and attributed to the sage Mādhyaṇḍina. It is known for its famous rule that the cerebral ṣ was to be pronounced as kh, except before a cerebral plosive (पकारस्य खकारः स्यात् ङ्कयोगे तु नो भवेत् ।)

मान krt affix मान of the present participle with the augment म् prefixed to it by आने सुक् P. VII. 2.82 ; e.g. यजमानः, पथमानः, याचमानः etc.

मार्कण्डेय an old grammarian, who wrote a grammar of Prākṛta languages which is known by the name प्राकृत-सर्वस्व.

मार्दव softness of the voice characterizing the pronunciation of a grave vowel ; cf. मार्दवं स्वरस्य मृदुता स्निग्धता; also cf. अन्ववसर्गो मार्दवमुक्ता खस्येति नीचैः-कराणि शब्दस्य M. Bh. on P. I. 2.29, 30; cf. also T. Pr. XXII. 10.

माला a variety of the methods of Vedic recital ; it is a kind of क्रमपाठ and one of the eight artificial recitations. It is of two kinds viz. क्रममाला which is defined as ब्रूयात्क्रमविपर्योसावर्धचर्चस्यादितो-न्ततः । अन्तं चादि नयेदेवं क्रममालेति गीयते ॥ e. g. ओषधयः सं राधेति राज्ञा, सं वदन्ते, राज्ञा सह, वदन्ते सोमेन सह सोमेन, सोमेन सह सोमेन वदन्ते, सह राज्ञा वदन्ते सं, राधेति राज्ञा समोषधयः ॥ पुष्पमाला is defined as माला मालेव पुष्पाणां पदानां ग्रन्थिनी हि सा । आवर्तन्ते त्रयस्तस्यां क्रमव्युत्क्रमसंक्रमाः ॥

माहेन्द्र name of a very ancient, pre-Pāṇinian grammar ascribed to इन्द्र of which some references only are available. The grammar work is also referred to as देन्द्र ; cf. यान्युज्जहार माहेन्द्राद् व्यासो व्याकरणाणैवात् । पदरत्नानि किं तानि सन्ति पाणिनिगोषधे ॥ Devedbha's com. on the Mahābhārata. For details see p. 124-27. Vol. VII Mahābhāṣya, D. E. Society's Edition.

माहेशसूत्र the fourteen sūtras अहण, कलक् etc. which are believed to have been composed by Śiva and taught to Pāṇini, by means of the sounds of the drum beaten at the end of the dance ; cf. नृत्तावसाने नट-

राजराजो ननाद दक्षां नवपञ्चवारम् । उद्धर्तुक्रामः सनकादिसिद्धानेतद्विमर्शं शिवसूत्रजालम् ॥ Nandikeśvara-kārikā 1. For details, see Vol. VII. Vyākaraṇa Mahābhāṣya, D. E. Society's edition.

माहेश्वरसूत्र the Sūtras, the authorship of which is attributed to Śiva ; the sūtras अहण etc. giving the alphabet. See माहेशसूत्र.

मांसकण्टकन्याय the maxim regarding fish bone. When a person desires fish, he brings it along with the fish-bones or when a person desires flesh, he brings it with the bone pieces inside. Later on, he removes them. He cannot help bringing the flesh with bones inside. In the same way, in the sūtra तस्यापत्यम् । (P. IV. 1.92) the word तस्य in masculine singular could not but be used. This masculine singular should not be taken as a fact determining a rule. It is only accidental. cp. M. Bh. on IV. 1.92. Vārt. 1.

मि (मिप्) personal ending of the first person (उत्तमपुरुष) singular ; cf. लित-स्त्रि० P. III. 4.78.

मिच् (1) characterized by the mute letter म् ; augments so characterized such as नुम्, अन् and the like, are inserted after the last vowel of a word to which they are to be added ; cf. मिद्वोन्यात् परः P. I. 1.47 ; (2) a technical term applied to the fifty-five roots which are headed by the root वद् and which belong to first conjugation, to the roots ज्वल् etc., as also to the roots जन्, जु, कप्, रञ्ज् and roots ending in अन्. These roots are not really characterized by the mute letter म्, but they are given the designation मिच्. The use of the designation मिच् is (a) the shortening of the penultimate vowel which



has been lengthened by Vṛddhi before the causal sign णि, and (b) the optional lengthening of the penultimate vowel before the affix चिण् and णमुल्. For a complete list of 'mit' roots, see Dhātupāṭha.

मितवृत्त्यर्थसंग्रह name of a grammatical work on the Sūtras of Pāṇini by Udayana.

मिताक्षरा (1) name of a commentary on the Sārasvatasāra, written by Hari-deva. (2) a commentary on Aṣṭādhyāyī by the famous logician Annambhaṭṭa.

मिन् tad. affix in the sense of possession added to the word गो; e.g. गोमिन्, cf. ज्योत्स्नात्मिन्ना . . गोमिन्मलिनमलीमत्ता: P. V. 2.114.

मिप् personal ending मि of the first person (उत्तमपुरुष) sing. Parasmaipada; cf. तिप्तिस्त्रि . . महिद् P. III. 4.78.

मिश्र roots taking personal endings of both the Padas; Ubhayapadin roots; this term मिश्र is given in Bopadeva's grammar.

मिश्री a popular name given in popular use by grammarians. to the commentary written by भैरवमिश्र on the Paribhāṣenduśekhara.

मीय tad. affix मीय along with म (मण्) applied to the word मध्य in the sense of a case-affix (locative case-affix) e.g. मध्यमीय; cf. मण्मीयौ च प्रत्ययौ वक्तव्यौ Kāś. on P. IV. 3.60.

मुक् augment म् prefixed to the affix आन (i.e. शानच्, चानच्, and शानन्) of the pres. part. Ātmanepada; e.g. एधमानः, वर्धमानः, पवमानः, वजमानः, etc.; cf. आने मुक् P. VII. 2. 82. See मान.

मुख aperture of the mouth; the main place of the utterance of a letter.

मुखनासिकावचन definition of अनुनासिक, a letter which is pronounced through both—the mouth and the nose—as contrasted with नासिक्य a letter which is uttered only through the nose; e.g. ङ, ञ, ण, न्, म् and the nasalized vowels and nasalized य्, व्, and र्; cf. मुखनासिकावचनोऽनुनासिकः P. I. 1.8; cf. also अनुस्वारोत्तमा अनुनासिकाः (T. Pr. II. 30), where the fifth letters and the anusvāra are called anunāsika. According to Bhaṭṭojī, however, anusvāra cannot be anunāsika as it is pronounced through the nose alone, and not through both—the mouth and the nose. As the anusvāra is pronounced something like a nasalized ग् according to the Taittirīyas, it is called a consonant in the Taittirīya Prātisākhya; cf. अनुस्वारोऽप्युत्तमवच्चजनमेव असच्छाखायाम्। अर्धगकाररूपत्वात्। Com. on T. Pr. II. 30.

मुखसुखार्थ a mute letter added to an affix or a substitute or the like, which does not really form a part of the affix etc., but which simply facilitates the utterance of it; cf. अथ मुखसुखार्थस्तकारः दकारोपि। M. Bh. on I. 1.1, VI. 1.87; cf. also आदिनि तकारो मुखसुखार्थः, न त्वयं तपरः। Kāś. on P. III. 2.171.

मुख्य main, principal, primary substantive as contrasted with a qualifying substantive; cf. गौणमुख्ययोर्मुख्ये कार्यसंप्रत्ययः Par. Śek. Pari. 15.

मुख्यविशेष्य the principal word in a sentence which comes last in the technical expression of the import or शाब्दबोध. It is described as primary and not subordinated to any other thing (अन्याविशेषणीभूत). This मुख्यविशेष्य is, in a way, the crucial point in the various theories of import; e.g. according to the grammarians, the verbal activity is

the principal word, while, according to the Mīmāṃsakas, the bhāvanā is the principal word and according to the Naiyāyikas, it is the subject that is the principal word.

**मुग्धबोध** lit. instructions to the ignorant; a treatise on grammar similar to the Aṣṭādhyāyī of Pāṇini but much shorter, written by Bopadeva or Vopadeva, an inhabitant of the greater Mahārāṣṭra in the Vardhā district, in the thirteenth century. After the fall of the Hindu rulers in Bengal, treatises like भाषावृत्ति and others written by eastern grammarians fell into the background and their place was taken up by easier treatises written by Bopadeva and others. Many commentaries were written upon the Mugdhabodha, of which the Vidyānivāsa is much known to grammarians. Supplementary works to Mugdhabodha were written by Nandakishore Bhaṭṭa, Rāma Tarkavāgiśa and Kaśīśvara.

**मुग्धबोधटीका** a commentary work on Mugdhabodha; the name is given to commentaries written by Rāmā-tarkavāgiśa (called मुग्धबोधपरिशिष्ट), by Rādhāvallabha (called सुबोधिनी), by Gaṅgādhara (called सेतुसंग्रह), by Durgādāsa, by Dayārāma and by Rāmānanda.

**मुत्त्व** the substitution of मु for the syllable beginning with द in certain cases; cf. अदसोसेर्दादु दो मः P. VIII. 2. 80.

**मुद्** a technical term for the sibilants श्र, ण and स given in the Vājasaneyi-Prātiśākhya; cf. मुच्च V. Pr. I. 52, cf. also V. Pr. III. 9, III. 13, IV. 122.

**मुनित्रय** the popular and honorific term for the three prominent grammari-

ans of the Pāṇinian system of grammar viz. पाणिनि, कात्यायन and पतञ्जलि who were the pioneers of that system; cf. मुनित्रयं नमस्कृत्य Siddhānta-Kaumudī beginning.

**मुम्** the augment म् inserted immediately after the final vowel of the word for which it is prescribed; cf. अरुदिषदजन्तस्य मुम् P. VI. 3.67; cf. also P. III. 2.26, V. 4.7 and VI. 3.69-72.

**मूर्तिव्यापारदर्शन** the cognition of tangible things and activities in the world. cp. Vāk. pad. I. 19. cp. मूर्त्याः क्रियायाश्च दर्शनमनुभवः । (वृ.)

**मूर्धन्** the top of the orifice of the mouth; the place of utterance (स्थान) of the letters क, ऋ, ए, इ, इ and ए, र् and ए; cf. ऋदुराणां मूर्धा S. K. on P. I. 1.9; cf. also षट् मूर्धनि V. Pr. I. 67, R. T. 6, R. Pr. I. 19, and T. Pr. II. 37 where र् appears excluded.

**मूर्धन्य** letters pronounced at the place called मूर्धन्; cerebral or lingual letters, the letters क, ऋ, ए, इ, इ, ए, ण.

**मूल** (1) the root of the teeth given as the place of origin for the letter र् in the Rk Tantra; cf. रेफस्तु दन्त्यो दन्तमूले वा. R. T. 8; (2) the main instrument of the utterance of letters known as मूलकरण or अनुप्रदान.

**मूलप्रकृति** the original base of the word used in language; the root and the prātipadika; the word परमप्रकृति is also used in the same sense.

**मृत्** the crude base of a declinable word; the prātipadika; the term is found used in the Jainendra Vyākaraṇa; cf. Jain. Vyāk. I. 1.5.

**मृदु** (1) soft in utterance; the term is used in the Vājasaneyi Prātiśākhya for the क्षेप, प्रक्षिप्त, तैरोव्यजन, and पादवृत्त varieties of the circumflex accent

(स्वरित) out of which the पादवृत्त is the softest (मृदुतम) and consequently always called मृदु, while the others are called मृदु only with respect to the preceding one in the order given above; viz. अभिनिहत, क्षैप्र etc. cf. सर्वतीक्ष्णोभिनिहतः प्रलिष्टस्तदनन्तरम् । ततो मृदुतरौ स्वारौ जाल्यक्षेप्रावुभौ स्मृतौ ॥ ततो मृदुतरः स्वारस्तैरोव्यञ्जन उच्यते । पादवृत्तो मृदुतमस्त्वेतत्स्वार-बलाबलम् ॥ Uvvaṭa on V. Pr. I. 125 ; (2) soft, as opposed to hard ; the term is used in connection with the first, third and fifth consonants of the five classes.

मैकडोनेल् [MACDONELL, ARTHUR ANTHONY] a deep scholar of Vedic Gram. and Literature who has written an exhaustive Vedic Grammar; in treatment, at places he differs from Pāṇini and follows a different method, but the manner of thinking and argument is on original lines.

मेघविजय a Jain grammarian of the seventeenth century, who has written a grammar work, similar to the Siddhānta Kaumudī, on the Śabdānuśāsana of Hemacandra. The grammar work is called हैमकौमुदी, or चन्द्रप्रभा also.

मैत्रायणीय प्रातिशाख्य a Prātiśākhya or Pārśada work giving the peculiarities of Sandhi, accent and the like, in changing the Maitrāyaṇīya-Samhitāpāṭha into the Padapāṭha.

मैत्रेयरक्षित a recognised scholar of Pāṇini's grammar, who belonged to the Eastern part of India and flourished in the beginning of the twelfth century. As it appears from the name Maitreya Rakṣita, he appears to have been a Buddhist grammarian. Subsequent writers in their works refer to him by the name Rakṣita alone, as also by the

name Maitreya, but very rarely by the name Maitreya Rakṣita. He wrote many works on grammar of which the 'Tantrapradīpa', a learned commentary on Jinendrabuddhi's Nyāsa on Kāśikā, was a reputed one, which, although available in a fragmentary manuscript form today, has been profusely quoted by prominent grammarians after him.

मोक्षेश्वर a grammarian of the fourteenth century who has written a commentary on the Kātantra Vṛtti of Durgasiṃha. He has written a commentary on the Ākhyātavṛtti of the Kātantra school as also a short treatise dealing with the kṛt affixes called Kṛdvṛtti.

म्लेच्छ (1) a word although correct, yet looked upon as incorrect owing to its faulty utterance ; (2) a person like the uncultured people, who is not able to pronounce words correctly; cf. म्लेच्छा मा भूमेत्येवं व्याकरणम् M. Bh. I. 1. Āhnika 1.

य

य् (1) a consonant of the palatal class, called semivowel or अन्तःस्थ (spelt as अन्तस्थ also), possessed of the properties संवृत्त्व, नाद, घोष and अनुनासिकत्व in addition ; (2) a substitute for य् when that य् is followed by ह् which is followed by य्. e.g. किर्तुह्यः; cf. यवलपरे यवला वा P. VIII. 3.26 Vārt. 1 ; (3) य् looked upon as possessed of a very little effort in production i.e. which appears as almost dropped but not completely dropped when its elision is prescribed at the end of a word. e.g. मोय् अच्युत; cf. व्योर्लघुप्रयत्नतरः शाकटायनस्य P. VIII. 3.18.

य (1) the consonant य् with अ added to it merely for the sake of facility

affix is sometimes dropped; cf. यङोऽचि च; P. II. 4.74. The Yañluganta roots take the Parasmaipada personal endings and not the Ātmanepada ones which are applied to Yañanta roots.

यङ्लुगन्तशिरोमणि a grammar work dealing with the frequentative roots written by Paṇḍita Śeṣakṛṣṇa.

यञादि roots headed by the root यञ् which take the samprasāraṇa substitute for their semivowel before terminations marked with the mute letter क्; e.g. इच्यते, इष्टिः; cf. वचिस्वयि-जादीनां किति P. VI. 1.15. These roots are nine in number, यञ्, वञ्, बह्, वञ् and others which are of the first conjugation given by Pāṇini in his Dhātupāṭha at the end of the roots of the first conjugation.

यञ् (1) short term (प्रत्याहार) formed by the letter य of हयवरद् and the mute letter ञ् of शमञ् including semi-vowels and the third and the fourth consonants excepting घ, ढ and ध of the five consonant groups; cf. अतो दीर्घो यञिः P. VII. 3. 101; (2) tad. affix added (a) in the sense of गोत्र (grand-children and their descendants) to words of the गर्ग class and some other words under specific conditions, e.g. गार्ग्यः वात्स्यः, काप्यः etc., cf. गर्गादिभ्यो यञ् and the following P. IV. 1. 105-108; (b) in the sense of collection to केंदार, गणिका, केश and अञ्च, cf. P. IV. 2.40 and the Vārttika thereon and IV. 2.48; (c) in the Śāiṣika senses to the word द्वीप, cf. P. IV. 3.10; (d) to the word कंसीय e.g. कांस्यम् cf. P. IV. 3. 168, and (e) to the words अभिजित्, विदम्बुत् and others when they have the tad. affix अण् added to them: e.g. आभिजित्यः cf. P. V. 3. 118.

यण् a brief term for letters य, व, र and ऌ i.e. the semi-vowels; cf. इको यणचि P. VI. 1.77; cf. also I. 1.45. and VI. 4.81.

यणवद् containing a semi-vowel inside it; cf. संयोगादेरातो धातोर्धणवत् P. VIII. 2.43.

यत् see य (6).

यत्न (1) effort in the utterance of a letter; the word which is generally used for such an effort is प्रयत्न. This effort is described to be of two kinds आभ्यन्तर internal i.e. below the root of the tongue and बाह्य above the root of the tongue i.e. inside the mouth; cf. यत्नो द्विधा । आभ्यन्तरो बाह्यश्च । S. K. on P. I. 1.9; (2) specific effort, by adding a word to a rule for drawing some inference, with a view to removing some technical difficulty; cf. तेन पयो धावतीत्यादौ यत्नान्तरमास्थेयम् Kāś. on P. VIII. 2.25. The phrase कर्तव्योत्र यत्नः often occurs in the Mahābhāṣya.

यत्प्रकरण lit. the topic or the section of यत्; the section where the tad. affix यत् is prescribed. This tad. affix यत् is prescribed in the fifth adhyāya of Pāṇini in a number of rules in different senses; cf. यत्प्रकरणे रथाच्च P. V. 1.6 Vārt. 1; यत्प्रकरणे प्रज्ञवर्चसाच्च P. V. 1.39. Vārt. 1.

यथामुहीति as they are actually found in Vedic recital with some irregularities of euphonic changes, lengthening of the vowel and the like. Specimens of such phrases are given in R. Pr. II. 33 to 39.

यथान्यासे as it is actually put in the rule or a treatise by the author. The phrase is often used in the Mahābhāṣya when after a long discussion, involving further and further difficulties, the author reverts

to the original stand and defends the writing of the sūtra as it stands. सिध्यत्येवमपाणिनीयं तु भवति or स्रजं सिध्यते । तर्हि यथान्यासमेवास्तु is the usual expression found in the Mabābhāṣya ; cf., M. Bh. I. 1. Āhnika 1, I. 1. 1, 9, 20, 62, 65 etc.

**ययालक्षणं** as formed according to rules. The phrase ययालक्षणमप्रयुक्ते is very often found in the Mahābhāṣya as a general guiding remark that noun-forms or word-forms which are not found in use in the language of the people or in literature should be understood as they are derived by observing all the rules that are applicable.

**यथावत्** as it is in the original Saṁhitāpāṭha without any change of accent, etc. when cited in the Padapāṭha ; the word अव्ययवत् (not allowing any change or reduction) is given by Uvvaṭa in explanation of यथावत् ; cf. दृश्यते पदे यथावत् R. Pr. XI. 31.

**यथाश्रुतार्थाग्रहिन्** one who grasps the sense as given by the actual wording without going into details re: the use or application etc.; cf. यथाश्रुतग्राहिप्रतिपत्त्रपेक्षोऽयं यथोद्देशपक्षः इति कैयटः । Par. Śek. Pari. 2.

**यथासंख्यं** in respective order, the first for the first, the second for the second, and so on ; when the number of subjects and predicates is the same, they should be connected in the respective order ; cf. यथासंख्यमनुदेशः समानाम् P. I. 3.10.

**यथोद्देश** (परिभाषा) a short phrase or term for the Paribhāṣā or guiding statement यथोद्देशं संज्ञापरिभाषम् । ' technical terms and Paribhāṣās are to be interpreted at the place where they are stated, and not at the

place or places of their application or utility.'

**यदागम** (परिभाषा) short familiar wording for the dictum or Paribhāṣā 'यदागमास्तदगुणीभूतास्तदग्रहणेन गृह्यन्ते ।' Par. Śek. Pari. 11.

**यदृच्छाशब्द** lit. a chance-word ; Saṁ-jñā-śabda or proper noun which is given accidentally without any attention to derivation or authority ; cf. ' अयं तर्हि यदृच्छाशब्दोऽपरिहार्यः । लुकिङः लुकिङ्गः M. Bh. on Śiva Sūtra 2.

**यद्योग** a connection with the word (pronoun) यत् by its use in the same sentence and context, which prevents the anudātta (grave) accent for the verb in the sentence ; cf. निपातैर्यद्यदिहन्तकुविन्नेच्चैष्ण्विद्यत्रयुक्तम् P. VIII. 1.30 ; cf. also the usual expression यद्योगादनिवातः found in commentary works.

**यद्वृत्त** lit. a word formed from यत् ; a word which contains the pronoun यत् in it which prevents sarvānūdātta for a verb which follows ; cf. यदस्मिन्वर्तते यद्वृत्तम् M. Bh. on P. VIII. 1.66 ; cf. also यद्वृत्तोपपदाच्च V. Pr. VI. 14, where Uvvaṭa explains यद्वृत्त as यद्वो वृत्तं यद्वृत्तं सर्वविभक्तयन्तं सर्वप्रत्ययान्तं च गृह्यते । V. Pr. VI. 14. com.

**यम्** a short term (प्रत्याहार) for the consonants which begin with य् (in हयवरट्) and end (in जमडणनम्) before the mute म् i.e. all semi-vowels, and fifth consonants of the five classes ; cf. हलो यमो यमि लोपः P. VIII. 4.64.

**यम** (1) one of a pair, a twin letter available in pronunciation before a nasal letter and similar to it, when the nasal consonant is preceded by any one of the four consonants of the five classes ; a transitional

sound intervening between a non-nasal and the following nasal as a counterpart of the non-nasal; cf. वर्णेष्वानां चतुर्णां पञ्चमे परे मध्ये यमो नाम पूर्वसदृशो वर्णः प्रातिशाख्ये प्रसिद्धः। S. K. on P. VIII. 1.1; (2) name given to the seven musical notes, found in the singing of Sāman; cf. मन्द्रमध्यम-ताराख्येषु त्रिषु वाचः स्थानेषु प्रत्येकं सप्त स्वरमेवा भवन्ति। ऋष्टप्रथमद्वितीयतृतीयचतुर्थमन्द्रातिस्वार्थाः यमाः। T. Pr. XXIII. 13.14.

यमन्वा an obscure term found used in the Phit-sūtras राजविशेषस्य यमन्वा चेत् (आधुनातो भवति) Phit-sūtra II. 42, where the word यमन्वा is explained as वृद्ध by the commentator. For the meaning of वृद्ध, see वृद्धिर्यस्याचामादिस्तद् वृद्धम् P. 1.1.73.

य् short term (प्रत्याहार) for the consonants beginning with य् (in हयवरद्) and ending before the mute letter य् (in हयव्) i. e. all consonants except श्, ष्, स्, and ह्; cf. अनुस्वारस्य ययि परस्त्वर्णः P. VIII. 4. 58 by which an anusvāra is changed into a cognate letter of the following which is a letter included in य्.

यर् a short term (प्रत्याहार) for any consonant except ह्, which, (1) standing at the end of a word is optionally changed to the nasal consonant of its class if followed by a nasal letter; cf. यरोनुनासिकेनुनासिको वा P. VIII. 4.45; and (2) is doubled if preceded by र् or ह् as also if preceded by a vowel but not followed by a vowel; e. g. अर्कः, दड्यत्र; cf. अचो रहान्यां द्वे; अनचि च P. VIII. 4.46, 47.

यल् tad. affix य in the sense of possession found in Vedic Literature added optionally with the affix-ख (ईन) to the words वेशोभग and यशोभग; e. g. वेशोभग्यः; वेशोभगीनः, यशोभग्यः, यशोभगीनः; cf. P. IV. 4. 131.

यलोप dropping of the consonant य् which prevents the validity of a changed letter (स्थानिवद्भाव); cf. न पदान्तद्विवचनवरेयलोप.....विधिषु P. I. 1.58.

यवमध्या lit. having the centre bulging out like the Yava grain; (1) name given to a variety of the Gāyatrī which has 7 letters in the first and third (last) feet and 10 letters in the second i.e. the middle foot; (2) the name is also given to a Mahābṛhatī having the first and the last feet consisting of 8 letters and the middle one consisting of 12 syllables; cf. R. Pr. XVI. 18 and 48.

यवर्ग the class of the consonants headed by य् i.e. the semi-vowels य, व, र and ल.

यवादि a class of words headed by the word यव, the taddhita affix मत् after which does not get the consonant न् changed into व् although the affix मत् be added to a word ending in न् or अ, or having न् or अ as the penultimate letter; e. g. यवमान्, ऊर्मिमान्, भूमिमान् etc.; cf. Kāś. on P. VIII. 2.9. This यवादिगण is looked upon as आकृतिगण.

यशःकवि a grammarian, the author of a treatise named Bhāṣānuśāsana.

यशःसागर a Jain grammarian, the author of a work named Samāsaśobhā.

यशोवर्मदेव the same as यक्षवर्मन् the author of 'चिन्तामणि', a commentary on the Śabdānuśāsana of Śākaṭyāna.

यस् tad. affix य with mute स् to indicate the application of the term पद to the preceding base as a consequence of which the final न् of the words कन् and श्म्, after which यस् is prescribed, gets changed into anusvāra; e. g. कंयुः, शंयुः; cf. P. V. 2.138.

**यस्कादि** words headed by the word यस्क, the affixes in the sense of 'a descendant' placed after which are elided and the words are to be used in the plural number in the masculine gender; e. g. यस्काः; cf. Kāś. on P. II. 4.63.

**या** substitute for a case affix in Vedic Literature; e. g. उर्या, धृष्युया for उरणा, धृष्युना, cf. सुपां सुलुक् P. VII. 1.39.

**याच्** substitute for a case affix found in Vedic Literature; e. g. साधुया for साधु; cf. सुपां सुलुक्.....याजालः P. VII. 1.39.

**याजकादि** a class of words headed by the words याजक, पूजक, परिचारक and others with which a word in the genitive case is compounded, in spite of the prohibition of compounds with such words, laid down by the rule कर्तरि च P. II. 2.16; e. g. ब्राह्मण-याजकः ब्राह्मणपूजकः etc.; cf. Kāś. on P. II. 2.9. These words, याजक and others standing as the second members of compounds have their last vowel accented acute; cf. P. VI. 2.151.

**याज्ञवल्क्यशिक्षा** a शिक्षा work belonging to White Yajurveda, written in the tenth century A. D. It quotes Vāja-saneyi Prātiśākhya e.g. II. 20.

**याट्** augment या prefixed to the case-affixes marked with the mute letter ण् (i. e. the dat. sing. the abl. sing. the gen. sing. and the loc. sing.) after a feminine base ending in आ; e. g. रमायै, रमायाः, रमायाम्; cf. याडापः P. VII. 3.113.

**यावादि** a class of words headed by the word याव to which the taddhita affix क (क्) is added without any specific sense assigned to it; e. g. यावकः मणिकः etc.; cf. Kāś. on P. V. 4.29.

**यासुट्** augment यास् prefixed to the parasmaipada case-endings of लिङ् (the potential and the benedictive) which is accented acute; e. g. कुर्यात्, क्रियात्.

**यारक** a reputed ancient Niruktakāra or etymologist, of the 6th century B. C. or even a few centuries before that, whose work, the Nirukta, is looked upon as the oldest authoritative treatise regarding derivation of Vedic words. Yāska was preceded by a number of etymologists whom he has mentioned in his work and whose works he has utilised. Yāska's Nirukta threw into the back-ground the older treatises on etymology, all of which disappeared gradually in the course of time.

**यिद्** augment य् prefixed to the tad. affix इद्य when it is applied to the word बहु, in which case बहु is changed into भू; e.g. भूयिष्ठ; cf. बहोर्लोपो भू च बहोः; इद्यस्य यिद् च; P. VI. 4.158, 159.

**यु** general wording including the affixes युच्, युट्, ट्युत्, ट्युल् and ट्युर् of which only यु remains as the affix, which is changed into अन by the rule युवोर-नाको P. VII. 1.1.

**युक्** augment य् (1) added to a verb-base or a root ending in आ before the affix चिण् and कृत affixes marked with mute क् or ण्; e.g. अदायि, दायकः; cf. आतो युक् चिण्कोः, P. VII. 3.33; (2) added to the roots शा, (शो), छा (छो), सा (सो), ह्रा (हे), व्या (व्ये), वा (वे) and पा (पा and पै) before the causal affix णिच्; e. g. निशाययति पाययति etc. cf. शाच्छासाह्वाव्येर्पां युक् P. VII. 3.37; (3) added in Vedic Literature to the frequentative base of the root मृज् of which मृज्य is the form of perf. 1st and 3rd pers. sing. instead of ममार्ज; cf. दाधति...मृज्यागनीगन्तीति च P. VII. 4.65.

युक्त (1) proper, appropriate, justified; the word is very frequently used in the Mahābhāṣya and other grammar works; (2) the sense of the original base which is connected with the sense of the affix; cf. अथवा युक्तः प्रकृत्यर्थः प्रत्ययार्थेन संबद्धः, Kāś. on P. I. 2.51; (3) connected with; cf. उकारश्चेतिकरणेन युक्तः R. Pr. I. 29; तथायुक्तं चानीप्सितम् P. I. 4.50.

युक्तवत् the sense of the original base, the affix after which is dropped by means of the term लुप् as contrasted with the terms लोप and लुक् which are used in the same sense; cf. लुप्तवदिति निष्ठाप्रत्ययेन क्तवतुना प्रकृत्यर्थे उच्यते । स हि प्रत्ययार्थमात्मना युनक्ति Kāś. on P. I. 3.51.

युक्तवद्भाव lit. behaviour like the original base. The term is used in the sense of possession of, or getting, the same gender and number as was possessed by the base to which the tad. affix was added and subsequently dropped by a rule of Pāṇini in which the word लुप् is put in the sense of dropping; e.g. कुरयः देशः or अङ्गाः देशः in the sense of कुरुणां or अङ्गानां निवासो जनपदः cf. जनपदे लुप् P. IV. 3.81 and लुपि युक्तवद् व्यक्तिवचने P. I. 2.51; cf. also M. Bh. on P. I. 2.51 and 52.

युक्तारोह्यादि a class of compound words headed by the word युक्तारोही which have their initial vowel accented acute in spite of the general dictum that a compound word except a Bahuvrihi compound word, has its last vowel accented acute; cf. Kāś. on P. VI. 2.81; cp. Vāk. pad. III. 14.42.

युक्तार्थ the sense possessed by the original word to which the affix, subsequently dropped by means of the word लुप्, was added.

युक्ति (1) argumentation; reasoning; (2) current maxim; cf. युक्तिसिद्धमेतद्.

युगपत्प्रसङ्ग simultaneous possibility of the application of two rules or operations, when in grammar no option re: their application is admissible as it is admissible according to Mīmāṃsa rules re: two operations enjoined by Vedic behests. In Grammar, only one of such rules applies, the priority of application being based upon the criteria of परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व; cf. शब्दपरविप्रतिषेधो नाम भवति यत्रोभयोर्युगपत्प्रसङ्गः । M. Bh. on VI. 1.158 Vārt. 12.

युगपदधिकरणवचनता denotation of two or more things by one single member by virtue of their being put together in a dvandva compound of two or more words; the grammarians advocate this doctrine stating that in a dvandva compound such as घटपटौ or घटपटम्, the word घट has the capacity of expressing the sense of both घट and पट, which in a sentence घटः पटश्च, it does not possess. Similarly पट also has the capacity of conveying the sense of both पट and घट. Possibly this theory is advocated by grammarians, on the analogy of words like पितरौ or मातरौ for माता-पितरौ, चावा for चावापृथिवी and on on; cf. सिद्धे तु युगपदधिकरणवचने द्वन्द्ववचनात् P. II. 2.29 Vārt. 2. For details see Vyākaraṇamahābhāṣya on चार्थे द्वन्द्वः P. II. 2.29.

युगपदधिकरणविवक्षा desire to express two or more senses simultaneously (by one word); cf. सर्वाणि द्वन्द्वो बहुवर्णानि । युगपदधिकरणविवक्षायां द्वन्द्वो भवति M. Bh. on P. II. 4.62. See युगपदधिकरणवचनता.

युगपद्वाचिता (OR युगपद्वचनता) expression of the senses of two words together by one word as, for example,



by the word द्यावा which denotes both the heaven and the earth (द्यावापृथिवी). Simultaneous denotation of the several senses of the individual members of a dvandva compound by any single individual member; cp. Vāk. pad. III. 14.34. cp. also इयं युगपदधिकरणवचनता नाम दुःखा च दुःखपादा च । M. Bh. on II. 2.29.

**युग्म** ( १ ) lit. pair; the word is used for the second and fourth consonants ख, घ, छ, झ etc. of the five classes which, in a way, are combinations of two consonants; cf. युग्माः सोष्माणः R. T. 16; cf. also युग्मौ सोष्माणौ where the word सोष्मन् is explained as उष्मा वायुस्तेन सह वर्तन्ते इति सोष्माणः । खष छश्च ठड थष फष; cf. also युग्मयोद्वितीयचतुर्थयोः; ( 2 ) even, as opposed to odd, referring to the vowels ओ and औ which are even in the enumeration ए ओ ऐ औ. The consonants called युग्म viz. ख, घ and others which are defined as युग्म are also the even consonants in their classes.

**युच्** krt affix यु changed into अन, ( १ ) applied in the sense of ' a habituated agent ' to intransitive roots in the sense of movement or utterance, to Ātmanepadi roots beginning with a consonant, to the roots जु, चक्ष्मन्, स, युच्, कुष्, as also to roots in the sense of decoration; e.g. चलनः, शब्दनः; cf. P. III. 2.148-151; ( 2 ) applied to causal roots, as also to the roots आस, श्रन्थ and others in the sense of verbal activity when the word so formed has always the feminine gender; e.g. कारणा, हारणा, आसना, घट्टना, वेदना etc.; cf. P. III. 3.107 and the Vārttikas thereon; ( 3 ) applied to roots ending in आ and preceded by the indeclinables ईषद्, दुष् or सु in the sense of easy or difficult for obtainment and, wherever seen to any root in the Vedic language,

as also to some other roots as found in actual use in the classical literature; e.g. ईषद्दानो गौर्भवता, दुष्पानः, सुपानः, etc. सुप्तसदनः, दुर्योधनः, दुर्मर्षणः etc., cf. P. III. 3.128-130.

**युद्** augment य् prefixed to the tad. affix क्त्वि ( आयनि ) after the words दगु, कोसल, कर्मार, छाग and वृष; e.g. दागन्यायनिः, कौस्तुभायनिः, कामार्वायनिः, वाप्यायनिः; cf. P. IV. 1.55 Vārt. 1.

**युवन्** lit. young person; masculine; the word is given as a technical term in grammar in the sense of one, who is the son of the grandson or his descendant, provided his father is alive; the term is also applied to a nephew, brother, or a paternal relative of the grandson or his descendant, provided his elderly relative, if not his father, is alive; it is also applied to the grandson, in case respect is to be shown to him; cf. P. IV. 1.163-167. The affixes prescribed in the sense of युवन् are always applied to a word ending with a tad. affix applied to it in the sense of an offspring ( अपत्य ) or grandson ( गोत्र ), in spite of the ruling that in the sense of grandson or his descendant ( गोत्र ), one affix only इन् or अण् or the like is added to the base; e.g. गार्ग्यस्थापत्यं गार्ग्यायणः, दाक्षेयपत्यं दाक्षायणः; गार्ग्यं जीवति तस्य भ्राता सपिण्डो वा गार्ग्यायणः तत्रभवान् गार्ग्यः; गार्ग्यायणो वा.

**युवपाद** a conventional term used for the first pāda of the seventh adhyāya which begins with the sūtra युवोरनाकौ P. VII. 1.1.

**युवप्रत्यय** tad. affix क्त्वि ( आयनि ), क्त्वि ( आयनि ) or any other in the sense of युवन् which is to be applied to a base ending with an affix in the sense of offspring ( अपत्यप्रत्ययान्त ) or with an affix in the sense of a grandson ( गोत्र-

प्रत्ययान्त). The affix is not applied when a female offspring is meant.

युवसंज्ञा the technical term युवन् which is given to persons described or mentioned in P. IV. 1.163 to 167.

युवादि a class of words headed by the word युवन् which have the taddhita affix अ (अण्) added to them in the sense of 'duty' or 'nature'; e.g. यौवनम्, स्थाविरम्, हौत्रम् etc.; cf. Kāś. on P. V. 1.130.

युष्मत्पाद conventional name given to the third pāda of the fourth adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra युष्मद-सदोरन्यतरस्यां खल् च P. IV. 3.1.

युष्मद् designation of the second person, used in the Jainendra Vyākaraṇa.

युस् tad. affix यु in the sense of possession applied to (1) the word कर्णा; e.g. कर्णायुः; cf. P. V. 2.123; (2) to the words कं, शं, अहं and शुभं; e.g. कंयुः, शंयुः, अहंयुः, शुभयुः; cf. P. V. 2.138-140.

युननाप्राप्तन्याय a term used by grammarians and commentators very frequently for the maxim "येन नाप्राप्ते यो विधिरारभ्यते स तस्य बाधको भवति" Par. Śek. on Pari. 57. The term अपवाद-न्याय is used in the Mahābhāṣya which is the same as येननाप्राप्तन्याय of later grammarians.

योग (1) a rule of grammar; the word योग in this sense is very frequently found used in the Mahābhāṣya; cf. the frequent statements अयं योगः शक्योऽङ्गुत्तुम् M. Bh. on P. I. 1. 6, 62, etc. or कान्यस्य योगस्य प्रयोजनानि M. Bh. on P. I. 1.31. Vart. 6, I. 1. 57 etc.; (2) grammatical connection; cf. शास्त्रज्ञो योगश्च Nir. 1.2; cf. also षष्ठी स्थानेयोगा P. I. 1.49.

(3) natural relation cf. Vāk. pad. III. 2-7.

योगरूढ a word that can be derived, but is always used in a specific sense, the derivative sense which is wider being limited; e.g. पङ्कजम्.

योगवाह a technical term used for phonetic elements or letters which are mentioned in the alphabet of Pāṇini, viz., the Māheśvara sūtras in contrast with the term अयोगवाह which is used by grammarians for the phonetic elements अनुस्वार, विसर्ग and others which are not mentioned. See अयोगवाह; cf. also M. Bh. on Śiva sūtra 5.

योगविभाग division of a rule which has been traditionally given as one single rule, into two for explaining the formation of certain words, which otherwise are likely to be stamped as ungrammatical formations. The writer of the Vārttikas and the author of the Mahābhāṣya have very frequently taken recourse to this method of योगविभाग; cf. P. I. 1.3 Vārt. 8, I. 1.17 Vārt. 1, I. 1.61, Vārt. 3; I. 4.59 Vārt. 1, II. 4.2. Vārt. 2, III. 1.67 Vārt. 5, III. 4.2. Vārt. 6, VI. 1.1 Vārt. 5, VI. 1.33 Vārt. 1 etc. Although this Yogavi-  
bhāga is not a happy method of removing difficulties and has to be followed as a last recourse, the Vārttikakāra has suggested it very often, and sometimes a sūtra which is divided by the Vārttikakāra into two, has been recognised as a couple of sūtras in the Sūtrapāṭha which has come down to us at present.

योगाङ्ग a part or portion of the rule of the grammarian; cf. सति च योगाङ्गे योगविभागः करिष्यते M. Bh. on P. I. 1.30, II. 4 etc.

**योगापेक्ष** concerning only that particular rule to which it refers. The word is many times used in connection with a deduction (ज्ञापक) which is not to be applied in general, but which is restricted to the functions of that rule from which the deduction is drawn; cf. योगापेक्षं ज्ञापकम् M. Bh. on P. I. 1.23 Vārt. 10, P. III. 1.95 Vārt. 2., P. IV. 1.87 Vārt. 2, cf. also M. Bh. on P. I. 3.62 and V. 1.1.

**योगारम्भ** laying down or citing a rule as done by the writers of sūtras; cf. नैकं प्रयोजनं योगारम्भं प्रयोजयति M. Bh. on P. III. 1.67 Vārt. 5; P. VII. 1.96 Vārt. 2.

**योग्यता** (1) compatibility of sense; cf. अस्त्यपि च गोहनने तस्य योग्यतया गोम इत्यभिधीयते Kāś. on P. III. 4.73. (2) The naturally existing relation between a word and its sense which is in no way brought about by any individual person cf. Vāk. pad. III. 3.29 and Helārāja there on.

**योजक** causal instrument or causal agent; the word is used in the sense of प्रयोजक in the Jainendra grammar; cf. Jain. I. 2. 125.

**योनि** place of origin; cf. तपः श्रुतं च योनिश्च पतद् ब्राह्मणकारणम्, M. Bh. on P. V. 1. 115; cf. also M. Bh. on IV. 1. 48; Vart. 9; cf. also ओष्ठयोनिरोष्ठ्यः.

**योषा** a woman; the word is used in the sense of feminine as applicable to gender.

**योगपद्य** simultaneity of occurrence; simultaneous possibility of the application of two rules which evidently cannot apply simultaneously, but scope has to be given to one of the two, the priority being decided on the criteria of परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व; cf.

न चास्ति योगपद्येन संभवः M. Bh. on P. I. 1.57; cf. also M. Bh. on I. 4.1, I. 4.2, II. 1.3 etc.

**यौगिक** based on derivation; etymological; one of the kinds of words रुढ, यौगिक, योगरुढ and यौगिकरुढ; cf. सैन्धवशब्दो लवणे उभयलिङ्गः । यौगिकस्याभिधेय-वह्निम् । Kāś. on P. II. 4.31.

**यौधेयादि** a class of nine words headed by the word यौधेय, a taddhita affix applied to which is not to be elided even though the word be used in the plural number.

र

**र** (1) second letter of the यण class (semi-vowels) which has got the properties नादभागित्व, घोषवत्त्वं, संयुतत्वं and अल्पप्राणता i.e. it is a sonant, inaspirate consonant. Regarding its स्थान or place of production, there is a difference of opinion: generally the consonant र is looked upon as a cerebral or lingual letter (मूर्धन्य); cf. ऋटुरपाणां मूर्धा S. K. also Pāṇ. Śikṣā; but it is called by some दन्त्य or दन्तमूलीय; cf. रेफस्तु दन्त्ये दन्तमूले वा RT. 8, by others दन्तमूलीय and by still others वर्त्यं gingival. In the Vājasaneyi-Prātiśākhya, it is described as दन्तमूलीय; cf. रो दन्तमूले I. 68, while in the Taittiriya Prātiśākhya, it is said to be produced by the touch of the middle part of the tip of the tongue just above the root of the teeth; cf. रेफे जिह्वाग्रमध्येन प्रत्यग्दन्तमूलेभ्यः T. Pr. II. 41; (2) substitute र (रेफ), for the final letter of the word अहन्, as also for the final of अमन्त, अवस् and भुवस् optionally with र, which (र) is dropped before vowels, and changed to ओ before अ and soft consonants, while it is changed into visarga before hard consonants and surds. e.g. अमन्तरेव, अमन् एव; ऊपरेव, ऊप एव; cf. Kāś. on P.

VIII. 2.70; (3) the consonant र् (technically called रु in Pāṇini's grammar) which is substituted for the consonant स्र and for the consonant न् of the word अहन् when the consonant स्र or न् stands at the end of a word. This substitute रु, unlike the substitute र् is liable to be changed into visarga, or the consonant वृ, or the vowel उ by P. VIII. 3.15, 17, VI. 1. 113, 114.

र (1) the consonant र, generally cited as रेफ; the vowel अ is added to र् for facility of utterance; cf. T. Pr. I. 21; (2) short term (प्रत्याहार) for र् and रु; cf. उरण्परः, P. I. 1.51; (3) कृत् affix र applied to the roots नम्, कम् etc. in the sense of agent who is habituated to, or expert in the action expressed by the root; e.g. नम्रः कम्प्रः; cf. नमिकम्पिस्म्यजतकमहिंस-दीपो रः P. III. 2. 167; (4) tad. affix र as a Cāturarthika affix applied to the words headed by अश्मन्; e.g. अश्मरः; cf. बुञ्छण० P. IV. 2.80; (5) tad affix र in the sense of possession affixed to the words ऊष, सुषि, the second सुष्क, मधु, and तमस् with the second अ of तमस् changed to इ; e.g. ऊषरम्, सुषिरम्, मधुरः, तमिस्ता; cf. Kāś. on. P. V. 2.107 and 114; (6) tad. affix र in the sense of diminution affixed to the words कुटी, शमी, and शुण्डा; e.g. कुटीरः, शमीरः, शुण्डारः; cf. Kāś. no P. V. 3.88; (7) tad. affix रक् which see below; (9) a term for द्वियुसमास in the Jainendra Vyākaraṇa.

रक् (1) tad. affix र proposed by the Vārttikakāra instead of आरक् for being affixed to the word गोधा to form the word गोधारः; cf. आरवचन-मनर्थकं रका सिद्धत्वात् P. IV. 1.130 Vārt. 1; (2) कृत् affix रक्, applied to the root ज्या; cf. रकि ल्यः प्रसारणम् P. I. 1.4 Vārt. 6.

रक्त lit. coloured i.e. coloured by nasalization; a term used by

ancient grammarians for a nasalized letter (अनुनासिक); cf. रक्तसंज्ञो-  
ऽनुनासिकः R. Pr. I. 17 on which Uvvaṭa comments:—अनुनासिको वर्णो रक्त इत्युच्यते; also cf. अरक्तसंध्येत्यपवाद्यते पदे R. Pr. XI. 18, where unnasalized आ is stated as अरक्तसंधि and illustrated by the commentator by quoting the passage मन्द्रमावरेण्यम् as contrasted with अन्न औ अपः ।

रक्तपाद conventional name given to the second pāda of the fourth Adhyāya of Pāṇini's Aṣṭādhyāyī as the Pāda begins with the Sūtra तेन रक्तं समाह P. IV. 2.1.

रक्षित named मैत्रेयरक्षित or मैत्रेय also; a famous grammarian of the Eastern school of grammarians which flourished in Bihar and Bengal in the ninth, tenth, eleventh and twelfth centuries, claiming मैत्रेयरक्षित, पुष्टोत्तमदेव, सौरदेव and others as prominent grammar scholars among others. See the word मैत्रेयरक्षित.

रघुनाथ a grammarian of the seven-teenth century, who was a pupil of Bhaṭṭoji Dīkṣita and who wrote a small gloss (लघुभाष्य) on the topic named 'पञ्चसंधि' of the Siddhānta-kaumudī. He wrote Laghubhāṣya on the Sārasvataprakriyā also.

रघुनंदनशिरोमणि a commentator on Durgasimha's Kātantravṛtti.

रङ्ग nasalisation; colouring of a letter by its nasalisation; cf. रङ्गवर्णं प्रयुञ्जीन् नो असेत् पूर्वमङ्गारम् Pāṇ. Śikṣā. 27.

रङ्गनाथ a grammarian, son of नारायणयज्वा, who wrote a commentary named मकरन्द on Haradatta's Padamañjarī.

रजतादि a class of words headed by the word रजत to which the taddhita affix अ (अत्र) is added in the sense of 'a product' or 'a part'; e.g. रजतम्, लौहम्, औदुम्बरम्, etc.; cf. Kāś. on P. IV. 3.154.

रञ् tad. affix र causing vṛddhi, applied to the word अशीष् in the sense of Śaraṇa i.e. a room or a place; e.g. आशीष्मन् cf. अशीष्: शरणे रञ् मे च P. IV. 3.120 Vārt. 9.

रण same as रञ् being only a variant. See रञ्.

रत्नदर्पण name of a commentary by Rāmasiṃha, on the grammar-work of Bhoja, Sarasvatīkaṇṭhābharāṇa.

रत्नपाणि a grammarian of the eighteenth century who wrote a short treatise on the Kāraka relations named पदकारकविवरण.

रत्नमाला a grammar work by Puruṣot-tamadeva widely used in Eastern India, according to Colebrooke, 'Miscellaneous Essays, II. p. 47.

रत्नार्णव name of a commentary on the Siddhāntakānṁudī written by Kṛṣṇamitra, a famous grammarian and Naiyāyika who lived in the eighteenth century and wrote many commentary works on books in the Vyākaraṇa and Nyāya Śāstras.

रत्नेश a grammarian who wrote a grammar work named लक्षणसंग्रह.

रथ name of one of the eight kinds of recitals of the Veda Samhitā by dividing it into the component words (पद) and reciting the component words by repeating them, in their regular order and reverse order too.

रदानुक् kṛt affix रदानु applied to the root जीव्; e.g. जीरदानु; cf. जीवे रदानुक्। जीरदानु: M. Bh. on Śiva Sūtra 5. Vārt. 5.

रधादि a class of eight roots headed by the root रध् which allow the addition of the augment इ (रध्) optional-

ly to the ārdhbadhātuka affix beginning with any consonant except द्, placed after them; e.g. रधिता रधा, प्रभा तर्हा तर्पिता etc. cf. P. VII. 2.35 and VII. 2.45.

रन् personal ending रन् substituted for the personal ending झ of the प्रथम-पुरुष (third person) Ātmanepada of 'liṅ' (potential and benedictive); cf. झस्य रन् P. III. 4.105.

रनु [RENOU, LOUIS] a sound Sanskrit scholar of France of the present time who has written some treatises and many articles on Sanskrit grammar out of which his works on the Terminology of Sanskrit Grammar, Kāśikā and Durghaṭavṛtti require a special mention.

रपर with the letter र inserted after it; the term is used in connection with the guṇa and vṛddhi substitutes for ऋ. These substitutes are respectively अ and आ, which, by the addition of र, always become अर् and आर्; cf. उरण रपर: P. I. 1.51, cf. ऋकारस्य गुणवृद्धी रेफशिखा अरावावेति cf. also वृद्धिर्भवति गुणे भवतीति रेफशिरा गुणवृद्धि-संज्ञकोमिनिर्वर्तने; M. Bh. on P. VI. 4.121, VIII. 2.42.

रप्रत्याहारखण्डन a small article showing that the short term र for the consonants and ऌ need not be advocated as done by the learned old grammarians. The treatise was written by Vaidyanātha Pāyagunḍe, the prominent pupil of Nagesābhaṭṭa.

रप्रत्याहारखण्डन an anonymous work, comparatively modern, refuting the arguments advanced in the रप्रत्याहार-खण्डन by Vaidyanātha Pāyagunḍe.

रभसनन्दिन् a Buddhist grammarian of Bengal of the tenth century who wrote a short treatise on Syntax viz. Kārakasambandhodyota.

**रस्** augment र inserted after the vowel अ of the root अस्, when the letter र् which is already present in अस् (before अ) and the penultimate स are dropped; the result is that the word अस्, in short, becomes substituted in the place of अस्; cf. अस्जो रोपधयो रमन्यनरस्याम् P. VI. 4.47, and अस्जो रोपधयोर्लोप आगमो रस् विधीयते as Bhāradvāja's Vārttika thereon.

**रमाकान्त** a writer of a commentary on Saupadmagana-pāṭha.

**रमानाथशर्मा** a grammarian of the Kātantra school who lived in the fifteenth century and wrote a commentary named Manoramā on the Kātantradhātuvṛtti and Śabda-sādhya-prayoga.

**रल्** a short term (प्रत्याहार) used for all consonants excepting य् and व्; cf. रलो व्युपधादलादेः संश्च, P. I. 2.26.

**रस्** personal ending of the third pers. (प्रथमपुरुष) substituted for the affix झि in the first future (हुट्); cf. हुटः प्रथमस्य द्वारौरसः II. 4.85.

**रसवती** name of a commentary on his own work 'Saṅkṣiptasāra Vyākaraṇa' by Kramadīśvara, a sound scholar of grammar in the thirteenth century A.D.

**रसादि** a class of words headed by the word रस which have the tad. affix मत्तुप् added to them in the sense of possession in preference to other affixes like इन्; e.g. रसवान्, रूपवान् etc.; cf. Kāś. on P. V. 2.95.

**राघवेन्द्रायार्य** (गजेन्द्रगडकर) a famous scholar of Grammar in the nineteenth century, who taught many pupils and wrote some commentary works, the well-known being प्रभा on the Śabdakaustubha, विषमपदव्याख्या on the Laghuśabdenduśekhara and

विषयगा on the Paribhāṣenduśekhara. For details see p. 27 Vyākaraṇa Mahābhāṣya Vol. VII, D. E. Society's Edition.

**राजदन्तादि** a class of compound words headed by राजदन्त in which the order of words or the constituent members is fixed. There are about 50 words in the class; some of them are tatpuruṣa compounds such as राजदन्त or अद्येवण in which the subordinate word which ought to have been placed first is placed second. There are some karmadhāraya compounds in which one particular word is always placed first and not any one of the two; e.g. लिप्तवासितम्, सिक्तसंघटम् etc. There are some dvandva compounds such as उल्लुखलमुसलम्, चित्रास्वाती, मायापती etc. in which a definite order of words is laid down. For details see Kāśikā on राजदन्तादिषु परम् P. II. 2.31.

**राजन्यादि** a class of words headed by the word राजन्य to which the taddhita affix अक (बुच्) is added in the sense of 'the place of residence'; e.g. राजन्यकः, औदुम्बरकः etc. This class named राजन्यादि is called आकृतिगण and similar words can be included in this class such as मालव, विराट्, त्रिगर्त and others from which the words मालवकः, वैराटकः, त्रैगर्तकः etc. can be arrived at; cf. Kāś. on P. IV. 2.53.

**राजारामशास्त्री** (कालेंकर) a reputed scholar of Sanskrit grammar who resided at Vārāṇasī and established a school of Sanskrit Grammarians there in the nineteenth century. He wrote a treatise on grammar named शब्दव्युत्पत्तिकौमुदी.

**राधाकृष्ण** (गोखामी) a grammarian who wrote two elementary grammar treatises (1) अव्ययार्थ and (2) वैयाकरणसर्वस्वसूची.

राधावल्लभ titled तर्कपञ्चानन, who wrote a commentary named सुबोधिनी on the Mugdhabodha Vyākaraṇa.

राम or रामभट्ट who wrote a commentary on the Prakriyākaumudī of Rāmacandra Śeṣa.

राम inhabitant of Mithilā who wrote a commentary by name विद्वत्प्रबोधिनी on the Sārasvata Prakriyā.

रामकिंकरसरस्वती a grammarian who wrote a small grammar treatise named आशुबोधव्याकरण which is different from the well-known आशुबोध of तारानाथतर्कवाचस्पति.

रामकिशोर (चक्रवर्ती) author of (1) अष्टमङ्गल a commentary on the कान्तवृत्ति of Durgasimha, as also of (2) शाब्दबोधप्रकाशिका, a small work on the import of words.

रामकृष्ण a grammarian who wrote a treatise on Kāraka relations known by the name शाब्दबोधप्रक्रिया.

रामकृष्णभट्ट a grammarian of the 17th century who wrote वैयाकरणसिद्धान्त-रत्नाकर, a commentary on the different portions of the Siddhānta Kaumudī.

रामकृष्णानन्द writer of a commentary on the Mahābhāṣya which is available in a fragmentary form.

रामचन्द्र (1) रामचन्द्राचार्य (son of कृष्णाचार्य) the well-known author of the Prakriyākaumudī. He belonged to the Śeṣa family and the latter half of the fifteenth century is assigned as his date. He is believed to have been a resident of Āndhra. His work, the Prakriyākaumudī, was a popular grammar treatise for some time before Bhaṭṭoji's Siddhānta-Kaumudī got its hold, and it had a number of commentaries written

upon it especially by his descendants and members of his family which became well-known as the Śeṣa family of grammarians. The Prakriyākaumudī is named कृष्णकिंकर-प्रक्रिया also. (2) There was a grammarian named Rāmacandra who wrote a small treatise on grammar named विदग्धबोध (3) There was another grammarian of the same name who was a pupil of Nāgeśa-bhaṭṭa of the eighteenth century and who wrote a small commentary called वृत्तिसंग्रह on Pāṇini's Aṣṭādhyāyī. (4) There was also another Rāmacandra who was a scholar of Vedic grammar and who wrote the commentary named ज्योत्स्ना on the Vājasaneyi-Prātiśākhya. (5) Writer of a commentary on Saupadma-sūtras. (6) Writer of a commentary on Kātantra-vṛttipañjikā of Trilocanadas. (7) Writer of a commentary on Kātantra-pariśiṣṭa; however, his name is Rāmacandra Cakravartī.

रामचन्द्र दीक्षित a grammarian who wrote (1) Uṇādikōśa, (2) Maṇidīpikā, a commentary on the Uṇādisūtras, and (3) Śābdabhedanirūpaṇa.

रामचन्द्रभट्ट तारे one of the senior pupils of Nāgeśabhaṭṭa who was a teacher of Vaidyanātha Pāyagunde. He wrote a small gloss on the Aṣṭādhyāyī which is named पाणिनिपुत्रवृत्ति. He lived in the first half of the eighteenth century and taught several pupils at Vārāṇasī.

रामचन्द्रशेष See रामचन्द्र. (1).

रामचन्द्रसरस्वती pupil of वासुदेवचन्द्रसरस्वती of the sixteenth century who has written a gloss named विवरण on the Mahābhāṣyapradīpa of Kaiyaṭa.

रामचन्द्राश्रम a grammarian who wrote Siddhāntacandrikā on Sārasvata-

vyākaraṇa, who in turn is commented upon by Sadānanda in his Subodhinī and Lokeśvara in Tattva-dīpikā.

रामतर्कवागीश a learned grammarian who held the titles महामहोपाध्याय and भट्टाचार्य. He was an advocate of the Mugdhabodha School and wrote commentaries on (1) the Mugdhabodha, (2) the Kavikalpadruma, (3) the Amarakośa and (4) the Uṇādi sūtras. He also wrote a short gloss on case-relations, his treatise on the subject being named कारकटिप्पणी.

रामदास (चक्रवर्ती) a follower of the Kātantra school of grammar who wrote (1) चन्द्रिका, a commentary on Kātantrapariśiṣṭa and (2) कातन्त्रव्याख्यासार.

रामनाथ (चक्रवर्ती) who wrote short glosses on the Kātantra and the Kālāpa Vyākaraṇas.

रामनाथ (चोबे) a grammarian of the nineteenth century who wrote (1) शब्देन्दुशेखरटीका, (2) वैयाकरणभूषणटीका and (3) वैयाकरणसिद्धान्तमञ्जूषाटीका.

रामनाथ (विद्यावाचस्पति) a Sanskrit scholar of the 17th century who studied Vyākaraṇa, Dharma, Alaṅkāra and other Śāstras and wrote a grammar work कातन्त्ररहस्य besides many books on other Śāstras.

रामनारायण writer of a commentary on the Sārasvatapra-kriyā.

रामभट्ट (1) writer of a commentary on the Prakriyākaumudī and (2) a commentary Vidvanmanorañjanī or Rāmabhaṭṭī on Sārasvatapra-kriyā.

रामभट्ट दीक्षित son of यशराम दीक्षित, a grammarian of Tanjore of the seventeenth century who wrote a

commentary on the Paribhāṣāvṛtti of Śirādeva named परिभाषावृत्तिव्याख्या. He has also written the 'life of Patañjali' (पतञ्जलिचरित) and many miscellaneous works, such as उणादि-मणिदीपिका and others.

रामराम a grammarian who has written a commentary on the Kavikalpadruma of Bopadeva. He was a grammarian of the Bopadeva school. He wrote Uṇādikōṣa in verse. He also wrote a commentary on Madhyasiddhāntakaumudī.

रामशर्मा the same as रामतर्कवागीश. See रामतर्कवागीश.

रामसिंहवर्मा possibly the same king of Śṛṅgerapurā who patronised Nāgeśabhaṭṭa. He is said to have written some small comments on the Rāmāyaṇa and a small grammar work named धातुरत्नमञ्जरी.

रामानन्द a grammarian of the seventeenth century who wrote a commentary on Bopadeva's Mugdhabodha. He was possibly the same as Rāmārāma (see above) and Rāmānandatīrtha, who wrote the Kātantrasaṁgraha, although different from the well-known रामानन्दतीर्थ of the sixteenth century who was a saṁnyāsin and who wrote many philosophical and religious booklets.

रामलंकार possibly the same as रामराम (see above) who wrote Dhātudīpikā, a commentary on the Kavikalpadruma of Bopadeva.

रामाश्रम (1) a grammarian of the seventeenth century who wrote a commentary named Siddhānta-candrikā on the Sārasvata Vyākaraṇa. (2) Same as Viśveśvara or Bhānudīkṣita, son of Bhaṭṭoji Dīkṣita.



**रामेश्वर** a grammarian who wrote a gloss on grammar named शुद्धशुबोधसूत्रार्थ-व्याकरण.

**राशि** usually used in the sense of a collection or a heap or a lunar constellation; the word is often used after the word वर्ण when it means the traditional collection of letters or the alphabet. The words अक्षरराशि, मक्षराशि and अक्षरसमाम्नाय are also used in the same sense.

**रिक्** an augment added optionally with रक् and रीक् to the reduplicative syllable of the frequentative root from a primitive root which ends in ऋ or has a penultimate ऋ; e. g. चरिर्कति, नरिर्नति भरिभ्रव् etc.; cf. रुमिर्का च लुकि, P. VII. 4.9. and ऋतश्च VII. 4.92.

**रिङ्** substitute रि for a verbal base ending in ऋ before श (the sign of the 6th conj.) यङ् (sign of the pass. voice) and a लिङ् affix beginning with य which is not a Sārvadhātuka affix; e. g. आद्रियते, क्रियते, क्रियात्; cf. रिङ् शयस्त्रिङ्गु P. VII. 4.28.

**रिच्** (1) characterized by the mute consonant र् signifying the acute accent for the penultimate vowel; cf. उपोत्तमं रिति P. VI. 1. 217; (2) the same as रिक्ति or रेफि, a visarga which is changeable into र् when euphonically combined; cf. विसृजनीयो रिक्तिः V. Pr. I. 160; cf. also माव्युपयं च रिदिसर्जनीयान्तानि रेफेण; V. Pr. VII. 9. The terms रिक्ति, रेफि and रिच् are given in the Padapāṭha to a पद or word which ends in a Visarga which has originated from र् in the Saṃhitā-pāṭha; e. g. the Visarga in कः, प्रातः etc.; cf. R. Pr. I. 30 to 32.

**रिक्ति** (1) a Visarga in the Padapāṭha which has originated from र् in the Saṃhitā-pāṭha; (2) a word or

pada which has got a रिक्ति at its end; cf. कः, खः प्रातः etc. (which in the Saṃhitā-pāṭha are कर, खर, प्रातर etc.); cf. R. Pr. I. 30 to 36 V. Pr. IV. 18. 192.

**रिल्** tad. affix रि added optionally with रिष्टात् to the word ऊर्ध्व which becomes changed into उप; e. g. उपरि, उपरिष्टात्; cf. ऊर्ध्वस्य उपभावो रिद्धिरिष्टातिलौ च P. V. 3.31 Vārt. 1.

**रिष्टातिल्** tad. affix रिष्टात् added to ऊर्ध्व; see रिल्.

**रीक्** augment री added optionally with रक् and रिक् to the reduplicative syllable (अभ्यास) of the frequentative base of roots having ऋ as their penultimate vowel; e. g. वरीवृश्चये वरीवृश्चिती, नरीनति, चरीकति; cf. रीगृदुपधस्य च P. VII. 4.90.

**रीङ्** substitute री for the vowel ऋ at the end of a base (अङ्ग) before the affix च्वि as also before य which does not belong to a कृत् or Sārvadhātuka affix; e. g. मात्रीभूतः, मात्रीयने; cf. रीङ् ऋतः P. VII. 4.27.

**रु** (1) substitute र् for the consonant स्र at the end of a word as also for the श्र of सजुर्, न् of अहन् and optionally with र् for the final स्र of अहस्र, ज्यस्र and अवस्र in Veda; e. g. अश्रिरत्र, वायुरत्र, सजूर्देवेभिः cf. P. VIII. 2.66; the र् of this रु (as contrasted with the substitute र् which see above) is further changed into उ before a soft consonant and before the vowel अ provided it is preceded by the vowel अ, while र्, prescribed as substitute र् (which see above), remains unchanged; e. g. शिवोर्च्यः, शिवो वन्धः as contrasted with अहरत्र, अहर्गेणः; (2) substitute र् for the final ज् of अवयज् (e. g. अवयाः), for ह् of श्वेतवह् (e. g. श्वेतवाः), and for श्र of पुरोडाश् (e. g. पुरोडाः) before the case affix सु;

cf. P. VIII. 4.67 ; (3) substitute र् (or द्) for the final स् or द् of a verb-form ending with the personal ending सिप् of the 2nd pers. sing.; cf. P. VIII. 2.74, 75 ; (4) substitute र् for the final न् of words ending with the affix मत् or वन् in Veda ; e.g. मरुतः हरिवः ; cf. Kāś. on P. VIII. 3.1 ; (5) substitute र् for the final न् at the end of a word when it is followed by a छच् letter i. e. the first or a second consonant excepting ख् and द् ; e.g. मवांश्चिनोति ; cf. P. VIII. 3.7 ; (6) substitute र् for the final न् of नृन् before the letter प् as also for the final न् of स्वतवान् and कान् under certain conditions ; cf. P. VIII. 3. 10. 12.

रक् augment र् added optionally with रिक् to the reduplicative syllable ; (see रिक् above) ; e. g. चर्कति नर्कति ; cf. P. VII. 4. 91, 92 as also VII. 4.65.

रक्मन् the primary Yama letter ; a term used in the Śikṣā treatises.

रृक् augment र्, prefixed to the pers. ending झ of the प्रथमपुरुष (3rd pers. plural) after the root शी, विद् and in Vedic literature after a few other roots e.g. शेरते, संविदते, अदुह ; cf. शीङो रुद् ; P. VII. 1. 6-8.

रुदादि a term used for the five roots headed by the root रुद्, which have the augment इ added to a Sārva-dhātuka affix in certain cases ; e.g. रोदिति, असिति, अरोदीत्, अस्वपीत् etc. ; cf. P. VII. 2. 76, VII. 3.98.

रुद्रदेव a grammarian who has written a commentary on the Vaiyākaraṇa-Siddhānta-Bhūṣaṇa of Koṇḍabhaṭṭa

रुधादि a class of roots headed by the root रुध् which take अम् (न्) as the conjugational sign inserted after the final vowel, e. g. रुध्दि (where

रुध् becomes रुध्). These roots are popularly called roots of the 8th conjugation.

रूढ conventional ; traditional ; one of the four senses in which words are used. The senses are यौगिक (derivative), रूढ (conventional), योगरूढ and यौगिकरूढ. The term रूढ is also used in the sense of 'a conventional word' cf. प्रथमाशब्दो विभक्तिविशेषे रूढः । Kāś. on P. VI. 1. 102.

रूढा Samhitāpāṭha, as contrasted with the Padapāṭha.

रूढि convention ; usage ; custom. The word रूढि is given along with योग (derivation) as the basis of the use of words which are described to be of four kinds ; see रूढ above. cf. नैगमरूढिमव हि सुसाधु P. III. 3. 1. Vārt. 1.

रूप (1) word-form which is complete with प्रकृति (the base) and प्रत्यय, i. e. the affix which is attached to it ; cf. रूपनिर्ग्रहश्च शब्दस्य नान्तरेण लौकिकं प्रयोगम् M. Bh. on P. I. 1.22 Vārt. 3 ; cf. also the usual expression का रूपसिद्धिः in the Mahābhāṣya ; cf. M. Bh. on I. 1.51, 1.2.58 etc. ; the word is also used in the sense of a word-base (धातु or प्रातिपदिक) ; cf. स्वं रूपं शब्दस्याशब्दसंज्ञा P. I. 1.68 ; (2) the word form as characterized by its derivation and properties ; cf. तस्य रूपान्यत्वे वर्णान्यत्वम् explained as तस्य शब्दस्य अनुप्रदानादिभिः कारणै रूपमेदे जन्यमाने वर्णमेदेः संपद्यते T. Pr. XXII. 2.

रूपगोस्वामिन् a grammarian of the fifteenth century who wrote Hari-nāmāmṛta. He lived between 1484-1527.

रूपनारायण a grammarian of Bengal of the fifteenth century who wrote short comments on some sections of the Supadma Vyākaraṇa under

the names सुप्रशस्कारक and सुप्रशसमास-संज्ञ.

**रूप** tad. affix in the sense of 'praise' which is, in fact, posse sed by the word to which the affix रूप is added, without making any change in the sense of the word, the affix being called 'स्वार्थे' i. e. an affix in the sense of the base or प्रकृति cf. स्वार्थिकाः प्रत्ययाः प्रकृत्यर्थविशेषस्य योतका भवन्ति । प्रशस्तौ वैयाकरणौ वैयाकरणरूपः । याज्ञिकरूपः । प्रकृत्यर्थस्य वैशिष्ट्ये प्रशंसा भवति । वृषलरूपोयं यः पलाण्डुना सुरां पिबति । चोररूपः । Kāś. on P. V. 3.66.

**रूपमाला** (1) a recast of Aṣṭādhyāyī composed by Vimalasarasvatī, in which the Sūtras of Pāṇini are arranged in different topics many of which are called माला, such as अजन्तमाला, हलन्तमाला, छान्दसमाला, अव्ययमाला, and so on. (2) the name रूपमाला is also found given to a work giving collections of formed words written by Puṇyanandana.

**रूपसिद्धि** lit. the formation of words; the name रूपसिद्धि is given to a small literary work on the formation of words written by Dayānandasarasvatī.

**रूपातिदेश** the actual replacement of the original in the place of the substitute by virtue of the rule स्थानिवदादेशो-नल्लिख्यौ P. I. 1.55; one of the two kinds of स्थानिवद्भाव wherein the word-form of the original (स्थानी) is put in the place of the substitute (आदेश); the other kind of स्थानिवद्भाव being called कार्यतिदेश by means of which grammatical operations caused by the original (स्थानी) take place although the substitute (आदेश) has been actually put in the place of the original. About the interpretation of the rule द्विवचनेचि P. I. 1.59, the grammarians accept the view of

रूपातिदेशः; cf. रूपातिदेशश्चायं नियतकालस्तेन कृते द्विवचने पुनः आदेशरूपमेवावतिष्ठते । पपतुः पपुः । आतो लोप इति च इत्याकारलोपे कृते तस्य स्थानि-वद्भावात् एकाचो द्वे इति द्विवचनं भवति । Kāś. on P. I. 1.59; cf. also रूपातिदेशश्चायम् । द्विवचनेचि इत्यग्रास माष्ये पाठात् । Pari. Bhāskara Pari. 97. For details see Mahābhāṣya on P. VII. 1.95-96.

**रूपावतार** a well-known work on word formation written by धर्मकीर्ति a Jain grammarian of the twelfth century. Scholars believe that this work was the first work of the form of topics which was taken as a model by the authors of the Prakriyākaumudī and the Siddhāntakaumudī.

**रूप्य** (1) a tad. affix applied to a word meaning 'a cause' or expressing 'a human being' in the sense of 'proceeding therefrom' e.g. समादागतं समरूप्यम्; देवदत्तरूप्यम्; cf. हेतुमनुष्येभ्योऽन्यतरस्यां रूप्यः P. IV. 3.81; (2) a tad. affix applied to a word in the genitive case in the sense of भूतपूर्वं, 'formerly belonging to'; e.g. देवदत्तस्य भूतपूर्वो गौः देवदत्तरूप्यः; cf. Kāś. on पृथगा रूप्य च P. V.3.54.

**रू** word-form of the ajbhakti or svarabhakti (a term used in the ancient Prāṭisākhya works), where रू is looked upon as the consonant र surrounded by, or followed by, the nature of a vowel. रू as a vowel is possessed of one mātrā of which in svarabhakti, the consonant र possesses half and the svarabhakti possesses half; cf. रेकात् स्वरोपहिताद्यञनो-दयाद् ऋकारवर्णां स्वरभक्तिरुत्तरा R. Pr. VI. 13.

**रे** (रेश्) personal ending in Vedic Literature, substituted for त of the प्रथमपुरुष (3rd pers.) plural in the Perfect tense; cf. लिटस्तथ्योरेश् इरेच् P. III. 4.81.

**रेखा** one of the eight modes of Vedic recital. It is defined as क्रमाद् द्वित्रिचतुष्पञ्चदशमुदाहरेत् । पृथक् पृथग्विपर्यस्य लेखामाहुः पुनः क्रमात् ॥ e.g. ओषधयः सं, समोषधयः, ओषधयः सं । सं वदन्ते सोमेन, सोमेन वदन्ते सं, सं वदन्ते । वदन्ते सोमेन सह राज्ञा, राज्ञा सह सोमेन वदन्ते, वदन्ते सोमेन सोमेन सह सह राज्ञा राघेति राज्ञा ।

**रेचु. लुह** (1896-1966 A.D.) an eminent French Orientalist and a great scholar of Pāṇinian grammar; his major works are 'Durgḥatavṛtti' (1940-1956), 'Terminologie grammaticale du Sanskrit' (1942) and a translation in French, in collaboration with Ojihara, of parts of the first adhyāya of Kāśikā.

**रेफ** the consonant र्; generally the word रेफ is used for र and not रकार; cf. वर्णाकारः । रादिफः P. III. 3.108 Vārt. 3, 4. The consonant र् is described as one pronounced like the tearing of a piece of cloth and resembling a snarl or a growl; cf. रियते विपात्यते वस्त्रादिपाटनध्वनिवदुच्चार्यते इति रेफः ।

**रेफशिरस्** (the guṇa or the vṛddhi substitute for ऋ viz. अर् or आर्) with the letter र् represented in script by a sign on the top; e.g. अर्कः, आर्जवम्; cf. वृद्धिर्भवति गुणो भवतीति रेफशिरा गुणवृद्धि-संज्ञकोऽभिविर्वर्तते M. Bh. on P. VI. 4.121.

**रेफिन्** a term applied (1) to the Visarjaniya letter preceded by any vowel excepting अ and आ, (2) to the Visarjaniya preceded by अ in some specified words such as प्रातः, माः, अभिभः, आदः, कः etc. under certain conditions, as also, (3) to the Visarjaniya in होतः, सन्तः etc. For details see R. Pr. I. 30-36.

**रेवत्यादि** a class of words headed by the word रेवती to which the affix ठक् is

added in the sense of 'an offspring'; e.g. रेवतिकः, आश्वपालिकः, द्वारपालिकः etc. cf. Kāś. on P. IV. 1.146.

**रैवतिकादि** a class of words headed by रेवतिक to which the taddhita affix ईय (छ) is added in the sense of 'belonging to'; e.g. रैवतिकीयः, औदवाहीयः, वैजवापीयः etc. cf. Kāś. on P. IV. 3.131.

**रोमश** one of the faults in pronunciation; cf. प्रगीत उपगीतः द्विगुणो रोमश इति M. Bh. I. 1. Ah. 1.

**रौ** personal ending substituted for the प्रथमपुरुषद्विवचन (3rd pers. dual affix तस्) in the periphrastic or first future; e.g. कर्तरौ; cf. लुटः प्रथमस्य डारौरसः P. II. 4.85.

**रौढि** an ancient scholarly writer, possibly a grammarian, referred to by Kāśikā (P. 6.2-36) along with Pāṇini and Kāśakṛtsna. "पाणिनीय-रौढीयाः रौढीयकाशङ्कृत्स्नाः ।" Patañjali's reference घृतरौढीयाः । (On P. I. 1.73) proves nothing important except that he was a rich man who enjoyed giving ghee to his students (cp. Kāśikā "घृतप्रधानो रौढिः तस्य छात्राः घृतरौढीयाः ।" (Kā. on P. I. 1.73)).

**रौढीय** a term jocularly used with the word घृत preceding it, for students of a famous scholar named घृतरौढि, cf. ओदनपाणिनीयाः घृतरौढीयाः M. Bh. on P. I. 1.73.

**रौढ्यादि** another name given to the कौढ्यादि class of words which are headed by कौढि and which take the affix ष्यङ् to form their base in the feminine; e.g. कौढ्या लाढ्या; cf. सिद्धं तु रौढ्यादिषूपसंख्यानान् । के पुन रौढ्यादयः । ये कौढ्यादयः M. Bh. on P. IV. 1.79.

**रौघादिक** a root belonging to the class of roots headed by रुध् which take the conjugational sign न् (श्मृ). See रुधादि above.

हिं (1) a tad. affix termed also विभक्ति which is applied to the word इदम् in the sense of the locative case, the word इदम् being changed into एतः; e.g. एतर्हि; cf. इदमो हिं P. V. 3.16 and एतेतौ रथोः P. V. 3.4. (2) tad. affix applied in Veda to तत् and other pronouns; e.g. तर्हि, कर्हि, यर्हि, cf. P. V. 3.20, 21.

ल

ल (1) a consonant of the dental class which is a semi-vowel (यण्) with liquid contact in the mouth, and which is inaspirate (अल्पप्राण), voiced (क्षेप) and both nasalized and unnasalized; (2) name in general (लकार) given to the personal endings applied to roots in the ten tenses and moods which take different substitutes ति, तः, अन्ति etc. and have various modifications and augments in the different tenses and moods; (3) substituted as a semi-vowel (यण्) for the vowel ल followed by any other vowel in the euphonic combinations; (4) applied at the beginning of non-taddhita affixes as a mute letter indicating the acute accent for the vowel preceding the affix; cf. लिति; P. VI. 1.193; (5) substituted for ल, य, द, घ or र before ल् cf. P. VIII. 4.60; (6) substituted under certain conditions for the consonant र (a) of the root लृ, (b) of prefixes प्र and परा before the root अल्, (c) of the root लृ in frequentative forms and optionally before affixes beginning with a vowel, and (d) of the word परि before घ and अङ्गः cf. P. VIII. 2.18 to 22.

ल (1) consonant ल्; see ल above  
(2) a general term usually used by ancient grammarians to signify-  
लेप (elision or disappearance) of

a letter of a syllable or a word; cf. सर्वज्ञादेर्दिगोश्च लः 1 सवातिक, द्वित्यः M. Bh. on P. IV. 2.60; (3) tad. affix ल added to the word क्षिप् when दिह् and पिह् are substituted for the word क्षिप्; e.g. चिह्, पिह्; cf. P. V. 2.33 Vārt 2.

लकार (1) the consonant ल्; see ल (1) above; (2) the personal endings affixed to roots; see ल (2).

लक्षण (1) a rule or a sūtra composed by the ancient Sūtrakāras; the word is very frequently used in this sense by the Bhāṣyakāra and later commentators; cf. लक्ष्यलक्षणे व्याकरणम्; cf. also लक्षणं हि नाम भवति, भ्रमति सुहृदमपि नावतिष्ठते M. Bh. on P. I. 1.3 Vārt 10; (2) characteristic or sign; cf. लक्षणनामिप्रती आमिमुख्ये P. II. 1. 14; cf. also P. I. 4.90 and III. 2.12; (3) indirect way of expression; cf. लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् Par. Śek. Pari. 105.

लक्षणप्रतिपदोक्त a short term used for the well-known Paribhāṣā लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् Par. Śek. Pari. 105, laying down that when a question arises as to which of the two words लक्षणोक्त (arrived at by certain changes or modifications) and प्रतिपदोक्त, (directly expressed) be accepted, the latter should be preferred.

लक्षणसंग्रह a work on grammar written by a grammarian named रत्नेश.

लक्षणा implication; potentiality of implication; this potentiality of words viz. लक्षणा is not recognised by grammarians as a potentiality different from the अभिधाशक्ति or the power of denotation. Later grammarians, however, like the Ālankārikas, have used the word in the sense of potentiality of implication

as different from that of denotation; cf. अन्त्यशब्दे लक्षणा न च Paribhāṣenduśekhara.

लक्ष्मणसूत्रि a grammarian who has written a booklet on the six dialects, which is named परमाषाचन्द्रिका.

लक्ष्मीनृसिंह a grammarian of the eighteenth century who has written (1) Siddhāntakaumudīvilāsa, a commentary on the Siddhāntakaumudī and (2) Trīśikhā, a commentary on Nāgeśa's Paribhāṣenduśekhara.

लक्ष्य lit. target; illustration; example of a grammatical rule; cf. लक्ष्ये लक्षणं सङ्कदेव प्रवर्तते Paribhāṣā; also लक्ष्यानुसारी व्याख्यानमेव शरणम् Paribhāṣenduśekhara; cf. also शब्दो लक्ष्यः सूत्रं लक्षणम्. M. Bh. on P. I. 1.1 Vārt. 14.

लक्ष्यार्थ implied sense. See the word लक्षणा.

लघु (1) a term used in the sense of light or short as contrasted with गुरु meaning heavy or long, which is applied to vowels like अ, इ etc. cf. ह्रस्वं लघु P. I. 4. 10; (2) brevity; brief expression; cf. लघ्वर्थं हि संज्ञाकरणम् M. Bh. on P. I. 2.27 Vārt. 6 also संज्ञा हि नाम यतो न लघ्वीयः; (3) small, as qualifying an effort in writing or explaining something as also in utterance; cf. व्योर्लघुप्रयत्नतरः शाकटायनस्य P. VIII. 3.18.

लघुकौमुदी known as लघुसिद्धान्तकौमुदी also, an abridged work based upon the Siddhāntakaumudī of Bhaṭṭoji Dikṣita, written by Bhaṭṭoji's pupil Varadarāja. The work is very valuable and helpful to beginners in grammar. It has got the same topics as the Siddhāntakaumudī, but arranged differently. The work has a commentary on it by Jayakṛṣṇamanni. The work सारसिद्धान्तकौमुदी is

the same as लघुसिद्धान्तकौमुदी. Possibly सारसिद्धान्तकौमुदी, was the original name given by the author.

लघुता smallness of effort as contrasted with गुरुता; cf. तत्राप्ययं नावश्यं गुरुलघुतामेवोपलक्षयितुमर्हति, M. Bh. on P. I. 1.3 Vārt. 7.

लघुन्यास (1) short writing, brief putting in, brief expression; cf. सोयमेवं लघुना न्यासेन सिद्धे etc.; (2) the word is given as a name to a grammatical work, written by देवेन्द्रसूत्रि on the शब्दानुशासन of Hemacandra, possibly in contrast with the बृहन्न्यास written by Hemacandra himself or with Kāśikāvivaranaṇapañjikā, popularly called न्यास written by Jinendra-buddhi on the Kāśikāvṛtti of Jayāditya and Vāmana. See न्यास.

लघुपरिभाषावृत्ति an independent work on Paribhāṣās written by Puruṣottamadeva in the twelfth century A. D. called लघुपरिभाषावृत्ति in contrast with the बृहत्परिभाषावृत्ति of सीरदेव. The Vṛtti is named 'Lalitā' also, by the author.

लघुप्रक्रिया name of a grammar treatise based on the Śabdānuśāsana of Hemacandra written by Vinayavijaya where the sūtras of Hemacandra are arranged in different topics as in the Siddhāntakaumudī of Bhoṭṭoji.

लघुप्रयत्नतर requiring still less effort for utterance than that required for the usual utterance; the term is used in connection with the utterance of the consonant य् which is substituted for Visarga following upon long आ and followed by any vowel. In such cases य् is not pronounced at all according to Śākalya, while it is somewhat audibly pronounced according to Śākaṭā-

yana ; cf. व्योमेषुप्रयत्नतरः शाकटायनस्य P. VIII. 3.18.

**लघुभाष्य** ( १ ) a Bhāṣya work on Pāṇini's Sūtras imagined as referred to in Patañjali's remark ' उक्ते भावभेदे भाष्ये on P. III. 3.19 ; III.4.67 (ii) a work on Sārasvataparakriyā by Raghunātha, pupil of Bhaṭṭoji Dikṣita.

**लघुभूषणकान्ति** name of a commentary work by Harivallabha on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.

**लघुभूषणदर्पण** or **लघुदर्पण** name of a commentary by Mannudeva on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.

**लघुमञ्जूषा** name of an independent work on the meaning of words and their interpretation written by Nāgeśa of which the परमलघुमञ्जूषा is a popular short extract by the author himself.

**लघुशब्दरत्न** name of a commentary on Bhaṭṭoji's Manoramā by his grandson Hari Dikṣita, which is generally read together with the Manoramā, by students upto the end of the Kāraka Chapter after they have completely read and mastered the Siddhāntakaumudī. The commentary is called लघुशब्दरत्न which differentiates it from the बृहत्शब्दरत्न written by the same author viz. Hari Dikṣita.

**लघुशब्देन्दुशेखर** name of a commentary on Bhaṭṭoji's Siddhāntakaumudī written by Nāgeśa Bhaṭṭa, the stalwart Grammarian of the eighteenth century. The work is name लघुशब्देन्दुशेखर which differentiates it from the author's another work बृहत्शब्देन्दुशेखर of which the former is an abridgment. As the study of the Laghuśabdenduśekhara is

very common and as the Bṛhatśabdenduśekhara is seldom studied, it is always the Laghuśabdenduśekhara that is understood by the simple and popular name Śekhara.

**लघुशब्देन्दुशेखरव्याख्या** a commentary on the Laghuśabdenduśekhara. There are more than a dozen commentary works on the popular Laghuśabdenduśekhara called by the usual names टीका or व्याख्या the prominent among which are गदा, भैरवी and विजया. A few of them have special names e.g. त्रिदशिमाला, चन्द्रकला, ज्योत्स्ना, विषमयी etc.

**लघुसारस्वत** an epitome of the Sārasvata Vyākaraṇa, by बल्याणसरस्वती.

**लघुसिद्धान्तकौमुदी** see लघुकौमुदी

**लङ्** name given to the affixes of the imperfect tense ; cf. अनघत्ने लङ् P. III. 2.111, explained by Bhaṭṭoji as भूतानघत्ने लङ् स्यात् in his Siddhānta-Kaumudī.

**लच्** tad. affix ल applied optionally with the affix मनुप् to words ending in अ and meaning a detachable or undetachable part of an animal, as also to words mentioned in the group headed by the word सिध्य, as also to words वत्स and अंस showing affection and strength respectively ; e.g. चूडालः, सिध्यलः, वत्सलः, etc. ; cf. P. V. 2.96-98.

**लट्** general personal ending applied to roots ( १ ) to show the present time for which the personal endings ति तः...महि are substituted for the formation of verbs and अत् ( शत् ) and आत् or मान ( शानच् ) for the formation of the present participle ; ( २ ) to show past time when the indeclinable स्म is used in the sentence along with the verbal form or when the indeclinables ननु, न, नु, पुरा, यावत्,

कदा, कहि etc. are used along with the verbal form under specific conditions; e.g. कटं करोति देवदत्तः, यजति स्म सुषिद्धिः, गहं नु करोमि, वसन्तीह पुरा छात्राः, यावत् लुहो etc.; cf. P. III. 2.118-123, III. 3.4-9.

संवाचक-पत्रायाः lit. the maxim regarding a small fruit (or a sparrow) being brought down from the top of a tree by a very long bamboo pole. This refers to obtaining negligent results after making great efforts. This is accepted to prove that changing the sūtra गुरोरनृतस्य etc. (P. VIII. 2.86.) to गुरोरनृतो ह्रस्वस्य and then pointing out that लकार is redundant in the Śivasūtra, कलङ्क will be getting very little proved after a herculian effort at a detailed discussion. cf. M. Bh. 1.1 Āhnika 2, on कलङ्क, Vār. 5. रत्नप्रति-पेक्षा ।

लृत्व change of २ into ४ See ल above.

ललितावृत्ति name given to the Paribhāṣāvṛtti written by Puruṣottama-deva, a famous grammarian of the Eastern branch of Pāṇini's system which prevailed in Bengal from the eighth to the end of the twelfth century A. D. See पुरुषोत्तमदेव.

लसर्वधातुक a personal ending substituted for ४ which in certain cases gets the grave accent in spite of the general rule that affixes (which include personal endings) are acute; cf. तास्यनुदात्तेऽन्विदुपदेशादलसर्वधातुकमनुदात्तमन्विदोः P. VI. 1.186.

लाक्षणिक (1) secondary; taken or understood in the secondary sense; (2) stated by a rule (लक्षण); cf. एवं तर्हि न लाक्षणिकस्य स्वरस्य प्रतिषेधं शिक्षाः M. Bh. on P. I. 4.2 Vārt. 9.

लाघव brevity of expression; expressing in as few words as possible;

brevity of thought and conception. About brevity of expression, rules or sūtras of the ancient Sūtrakāras are noteworthy especially those of the grammarian Pāṇini, whose brevity of expression is aptly extolled in the familiar expression अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 122; cf. also in contrast पर्यायशब्दानां लाघवगौरवचर्चा नाद्रियते Par. Śek. Pari. 115.

लाघवन्याय law of minimisation, parsimony in the use of words or parsimony in expression, followed generally by the Sūtra writers.

लादेश substitutes लिप्, तस्, झि (अन्ति), सिप् .....महिङ् for ४, signifying the ten ४ affixes or lakāras लृट्, लिट्, लृङ् etc., applied to roots in the senses of the different tenses and moods; cf. P. III. 4.78.

लालविहारिन् a grammarian of the nineteenth century who wrote a gloss on Nāgeśa's Paribhāṣenduśekhara.

लावस्था the original condition of ४ or the personal endings before the affixes लिप्, तस् and others are substituted for them in accordance with the time or mood, as also the person and the number in view; cf. लावस्थायामेव स्यादयः, सार्वधातुके इयनादयः M. Bh. on P. III. 1.33.

लि a common term used (1) for the aorist vikaraṇa affix लिट् for which लिङ्, वत्, अङ् etc. are substituted as prescribed; (2) for लिट् and लिङ् affixes; e.g. मन्त्रे षसङ्करणशब्दहाद्वृत्तगमिजनिभ्यो ले P. II. 4.80.

लिङ् general term for the affixes called लिङ् (optative) which includes the potential (विधि-लिङ्) and the conditional (आशीर्लिङ्) affixes; cf. विधि-निमन्त्रणामन्त्रणाधीष्टप्रश्नप्रायेणेषु लिङ् and आशिषि लिङ् लोटौ P. III. 3.161 and 173.



**लिङ्ग (1)** sign or characteristic mark ; generally the mute letter prefixed or suffixed to roots, affixes, or arguments and their substitutes with a specific purpose ; cf. किञ्चिद्विहितमास्य वक्ष्यामि M. Bh. on I. 1.1 Vārt. 7, अवयवे कृतं लिङ्गं समुदायस्य विशेषकं भवति M. Bh. on P. I. 3.62 Vārt. 5 ; (2) proof, evidence (प्रमाण) ; the word is often used in the Paribhāṣendu-śekhara and other works in connection with a rule or part of a rule quoted as an evidence to deduce some general dictum or Paribhāṣā ; (3) gender ; cf. लिङ्गं स्त्रीलिङ्गपुंलिङ्गनपुंसकानि Kāś. on P. II. 3.46 ; cf. also प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम्. Par. Śek. Pari. 71. The gender of a word in Sanskrit language does not depend on any specific properties of a thing ; it simply depends on the current usage ; cf. लोकाग्रयवा-लिङ्गस्य which is often quoted in the Mahābhāṣya ; cf. M. Bh. on P. II. 1.36, II. 2.29, II. 4.12, IV. 1.3, V. 3.66, V. 4.68, VIII. 1.15. For details see Mahābhāṣya on P. IV. 1. 3 where after a long enlightening discussion, the definition संस्थानप्रसवौ लिङ्गम् is given.

**लिङ्गनिर्णयसूत्रम्** a work on genders by a southern grammarian अण्णैयाचार्य.

**लिङ्गवाचकप्रत्यय** an affix such as वा (दाप्, डाप्, चाद्) or ई (दीप्, डीद्, डीन्) which is added to a masculine base ; cf. P. IV. 1.3 to IV. 1. 77.

**लिङ्गविशिष्टग्रहण** inclusion of the feminine form of a word when a word in the masculine gender is used in a rule, for certain operations such as the application of affixes and the like ; cf. the usual dictum regarding this practice viz. the Paribhāṣā प्रातिपदिक-ग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71. as also M. Bh. on P. IV.

1.1 Vārt. 5 to Vārt. 15 for places of the application of the dictum and those of its rejection.

**लिङ्गविशिष्टपरिभाषा** the dictum to include the feminine form of a word when in a rule the word is used in the masculine gender : प्रातिपदिकग्रहणे लिङ्ग-विशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71. See लिङ्गविशिष्टग्रहण.

**लिङ्गन्यतय** transposition of genders, as noticed often in Vedic language ; e.g. मधोगृह्णाति or मधोस्तुताः for मधुनः ; cf. M. Bh. on P. I. 4.9.

**लिङ्गसमुदेश** name given to the thirteenth section of the third kānda of Vākyapadīya. It deals with gender.

**लिङ्गानुशासन** lit. science of genders ; a short comprehensive old treatise on the gender of words attributed to Pāṇini. Other works with similar designations are (1) Liṅgānuśāsana of Candragomin referred to by Vāmanācārya and Ujjvaladatta (2) Liṅgānuśāsana of Vāmanācārya, (3) of Śākaṭāyana, (4) of Hemacandra, (5) of Durgātmā, named Durgapadaprabodha in Kātantra system and so on.

**लिङ्गानुशासनटीका** name of a commentary on Pāṇini's लिङ्गानुशासन ; some commentaries of this kind are the लिङ्गायचन्द्रिका by सुजनपण्डित, लिङ्गार्थचन्द्रिका-प्रकाश by चकोर, लिङ्गानुशासनटीका by दुर्गाचम and लिङ्गानुशासनटीका by तारानाथ.

**लिङ्गार्थचन्द्रिका** see लिङ्गानुशासनटीका.

**लिङ्प्रत्ययार्थ** sense of the optative and the potential moods given or expressed by affixes under the common name लिङ् prescribed by P. III. 3.161, 164, 173.

**लिट्** an affix of the perfect tense; cf. परोक्षे लिट् P. III 2.115 for which the specific affixes णल्, अतुस्, उस् etc. are substituted after roots which take Parasmaipada affixes. Before the लिट् affixes, a mon-syllabic root is reduplicated while dissyllabic roots and denominative and other secondary roots, formed by adding an affix to an original root, take the affix आम् after which all 'लिट्' personal endings are dropped and the forms of the roots कृ, भू and अस् with the necessary personal-endings, are placed immediately after the word ending in आम्, but often with the intervention of a word or more in the Vedic language and rarely in the classical language; cf. तं पातयां प्रथममासं पपात पश्चात्; cf. कास्त्रययादाममन्त्रे लिटि P. III. 1.35 to 42.

**लिट्** an affix marked with the mute letter ल् such as ल्युट्, तातिल्, तल्, तसिल्, विधल्, मक्तल् etc. where the mute ल् signifies the acute accent for the vowel of the base which immediately precedes the affix; e.g. चिकीर्षिक्; in which the vowel ई is accute; cf. लिति VI. 1.193.

**लिट्स्वर** the acute accent for the vowel immediately preceding the affix caused by that affix being marked with the mute consonant ल्. See लिट् above; cf. अनुदात्तत्वं क्रियतां लिट्स्वर इति किमत्र कर्तव्यम् M. Bh. on P. II. 4.33.

**लिविश, ड्रुनो** (1862-1939 A.D.) a German scholar who wrote and edited important works on Sanskrit grammar. He is well-known for bringing to light for the first time Candragomin's system of Sanskrit Grammar. His principal works are चान्द्रव्याकरण (1902), चान्द्रश्रुति (1918), क्षीरतरङ्गिणी (1930) and पाणिनि (Pāṇini), the last two in German language.

**लिमये** [Limaye V. P.] a modern grammar scholar of Poona, who, along with independent studies on grammar-topics, has published Vākya-pāṇīya, Mahābhāṣyadīpikā jointly with Prof. K. V. Abhyankar.

**लु** elision of an affix or its part in the process of the formation of a word as prescribed by the specific mention of the words लुक्, लु and लुप् which have the syllable लु as common. The specific feature of the elision by the use of these letters is the prohibition of any such operation for the preceding base as is conditioned by the elided affix; cf. प्रत्ययलोपे प्रत्ययलक्षणम् ! न लुमताङ्गस्य P. I. 1.62, 63.

**लुक्** (1) disappearance (लुच्यते इति लुक्); a term used by Pāṇini for the disappearance of an affix or its part under specified conditions as prescribed by a grammar rule with the mention of the word लुक्; e.g. प्रत्ययस्य लुक्लुपः P. I. 1.61; (2) augment ल् added to the root ल् in the sense of melting (an oily thing); cf. घृतं विलायति. See Kāś. on P. VII. 3.39.

**लुग्विकरण** a term used by grammarians especially in the Mahābhāṣya; -(cf. M. Bh. on P. I. 2.4, I. 2.12, II. 4.77 etc.) for such roots as have their Vikaraṇa (conjugational sign) dropped by a rule with the mention of the word लुक्; e.g. the roots of the second conjugation as contrasted with other roots; cf. लुग्विकरणलुग्विकरणयोरलुग्विकरणस्य Par. Śek. Pari. 90.

**लुक्** an affix applied to a root, showing action of immediate past time as contrasted with affixes called लिट् or लृट्. The affix लुक् is found used, however, in the sense of the past time in general, and irrespective of time in Vedic Literature; cf. छन्दसि

लुङ्लङ्लिटः P. III. 4.6. The conjugational affixes ति, तः, etc. are substituted for लुङ् as for the lakāras of other tenses and moods and the distinguishing sign or विकरण is added to a root before the affix called लुङ्; cf. लिल लुङ् and the following P. III. 1.4 } etc.

लुङ् general name for affixes of the first future which are added to roots when the future time is not the present day, but the next and the succeeding ones; cf. अनद्यतने लुङ् P. III. 3.15. The affixes ति, तः etc. replace the affix लुङ् in accordance with the number and person in view; cf. तिस्रिद्विसिप् ..... P. III. 4.78.

लुप् disappearance (लुप्यते इति लुप्); a term used by Pāṇini with reference to the disappearance of an affix or its part under specified conditions by the express mention of the word लुप्. Although after the disappearance of an affix no operation for the base before, can take place as conditioned by the affix, i.e. although there is no प्रत्ययलक्षण, still, when the disappearance is mentioned as लुप्, the base gets the gender and number of that original form of it which existed before the affix, which has disappeared, was applied; cf. कुरवः देशः, चञ्च्रेव पुरुषः चञ्च्रा; cf. लुपि युक्तम् व्यक्ति-वचने. P. I. 2.51 and Kāśikā thereon.

लुप्त that which has been elided or dropped during the process of the formation of words. As elision or लोप is looked upon as a kind of substitute, in short a zero-substitute, the convention of the substitute being looked upon as the original one, viz. the sthānivadbhāva, applies to it.

लुप्तनिर्दिष्ट supposed to be mentioned although not seen or heard in a

particular rule, for the sake of bringing about some grammatical operation with a view to arriving at some desired forms; cf. व्रान्तस्येत्यत्र वकारोऽपि निर्दिश्यते। किं वकारो न श्रूयते। लुप्तनिर्दिष्टे वकारः। M. Bh. on P. I. 1.3, Vūrt. 10; cf. also M. Bh. on I. 3.7, III. 1.44 etc.; also cf. द्विति च P. I. 1.5 where the consonant ग् is supposed to be present in the word द्विति.

लुप्तविकरण a term applied to roots after which the conjugational sign is dropped; e.g. roots of the second and third conjugations; cf. न लुप्त-विकरणेभ्योऽनुदात्तत्वं भवति, M. Bh. on P. VI. 1.186.

लुप्तम् lit. possessed of the syllable or wording लु. The word is applied to the terms लुक्, कृ, and लुप् which contain the letter लु and which all mean the disappearance of a word-element; cf. न लुप्ताङ्गस्य। लुक् कृ लुप् एते लुप्तन्तः S. K. on P. I. 1.63.

लृ common term for the affixes लृट् (second Future) and लृङ् (conditional), the remnant being लृ after the mute consonants र् and ऌ have been dropped.

लृट् general term for the personal affixes of the conditional, which are applied to a root to show the happening of an action only if there was another preceding action, both the actions being expressed by लृङ् or conditional affixes; e.g. देवश्चन्द्र-दिप्यत् सुभिक्षमविप्यत्; cf. लिङ्निमित्तं लृट् क्रियातिपक्षौ P. III. 3.139, 140. लृट् is also used under certain other conditions when some specific particles are used; cf. III. 3.141-146, 151.

लृङ् a general term for the general affix लृङ् of the second future which is applied in the sense of future time in general, without any specific

**लिङ्** an affix of the perfect tense; cf. परोक्षे लिङ् P. III. 2.115 for which the specific affixes णत्, अतुस, उस् etc. are substituted after roots which take Parasmaipada affixes. Before the लिङ् affixes, a mon-syllabic root is reduplicated while dissyllabic roots and denominative and other secondary roots, formed by adding an affix to an original root, take the affix आन् after which all 'लिङ्' personal endings are dropped and the forms of the roots कृ, भू and अस् with the necessary personal-endings, are placed immediately after the word ending in आन्, but often with the intervention of a word or more in the Vedic language and rarely in the classical language; cf. तं पातयां प्रथममासं पपात पश्चात्; cf. कात्प्रत्ययादाममन्त्रे लिङि P. III. 1.35 to 42.

**लिङ्** an affix marked with the mute letter ळ such as ल्युङ्, तातिङ्, तङ्, ततिङ्, विषङ्, भक्तङ् etc. where the mute ळ signifies the acute accent for the vowel of the base which immediately precedes the affix; e.g. चिकीर्षङ्; in which the vowel ई is accute; cf. लिङि VI. 1.193.

**लित्स्वर** the acute accent for the vowel immediately preceding the affix caused by that affix being marked with the mute consonant ळ. See लिङ् above; cf. अनुदात्तत्वं क्रियतां लित्स्वर इति किमत्र कर्तव्यम् M. Bb. on P. II. 4.33.

**लियिश, ड्रनो** (1862-1939 A D.) a German scholar who wrote and edited important works on Sanskrit grammar. He is well-known for bringing to light for the first time Candragomin's system of Sanskrit Grammar. His principal works are चान्द्रव्याकरण (1902), चान्द्रवृत्ति (1918), क्षीरतरङ्गिणी (1930) and पाणिनि (Pāṇini), the last two in German language.

**लिमये** [Limaye V. P.] a modern grammar scholar of Poona, who, along with independent studies on grammar-topics, has published Vākya-padīya, Mahābhāṣyadīpikā jointly with Prof. K. V. Abhyankar.

**लु** elision of an affix or its part in the process of the formation of a word as prescribed by the specific mention of the words लुङ्, लुङ् and लुङ् which have the syllable लु as common. The specific feature of the elision by the use of these letters is the prohibition of any such operation for the preceding base as is conditioned by the elided affix; cf. प्रत्ययलोपे प्रत्ययलक्षणम् ! न लुमतादिस्य P. I. 1.62, 63.

**लुक्** (1) disappearance ( लुच्यते इति लुक् ); a term used by Pāṇini for the disappearance of an affix or its part under specified conditions as prescribed by a grammar rule with the mention of the word लुक्; e.g. प्रत्ययस्य लुक्लुङ्गः P. I. 1.61; (2) augment ल added to the root ल in the sense of melting (an oily thing); cf. घृतं विललयति. See Kāś. on P. VII. 3.39.

**लुग्विकरण** a term used by grammarians especially in the Mahābhāṣya;-(cf. M. Bb. on P. I. 2.4, I. 2.12, II. 4.77 etc.) for such roots as have their Vikaraṇa (conjugational sign) dropped by a rule with the mention of the word लुक्; e.g. the roots of the second conjugation as contrasted with other roots; cf. लुग्विकरणालुग्विकरणयोरलुग्विकरणस्य Par. Śek. Pari. 90.

**लुङ्** an affix applied to a root, showing action of immediate past time as contrasted with affixes called लिङ् or लङ्. The affix लुङ् is found used, however, in the sense of the past time in general, and irrespective of time in Vedic Literature; cf. छन्दसि

लुङ्लङ्लिटः P. III. 4.6. The conjugational affixes ति, तः, etc. are substituted for लुङ् as for the lakāras of other tenses and moods and the distinguishing sign or विकरण is added to a root before the affix called लुङ्; cf. च्लि लुङि and the following P. III. 1.43 etc.

लुङ् general name for affixes of the first future which are added to roots when the future time is not the present day, but the next and the succeeding ones; cf. अनघतने लुङ् P. III. 3.15. The affixes ति, तः etc. replace the affix लुङ् in accordance with the number and person in view; cf. तिप्तश्चित्तिप् ..... P. III. 4.78.

लुप् disappearance ( लुप्यते इति लुप् ); a term used by Pāṇini with reference to the disappearance of an affix or its part under specified conditions by the express mention of the word लुप्. Although after the disappearance of an affix no operation for the base before, can take place as conditioned by the affix, i.e. although there is no प्रत्ययलक्षण, still, when the disappearance is mentioned as लुप्, the base gets the gender and number of that original form of it which existed before the affix, which has disappeared, was applied; cf. कुरवः देशः, चक्षेव पुरुषः चक्षः; cf. लुपि युक्तवद् व्यक्ति-वचने. P. I. 2.51 and Kāśikā thereon.

लुप्त that which has been elided or dropped during the process of the formation of words. As elision or लोप is looked upon as a kind of substitute, in short a zero-substitute, the convention of the substitute being looked upon as the original one, viz. the sthānivadbhāva, applies to it.

लुप्तनिर्दिष्ट supposed to be mentioned although not seen or heard in a

particular rule, for the sake of bringing about some grammatical operation with a view to arriving at some desired forms; cf. द्रष्टव्येत्यत्र वकारोऽपि निर्दिश्यते । किं वकारो न श्रूयते । लुप्तनिर्दिष्टो वकारः । M. Bh. on P. I. 1.3. Vārt. 10; cf. also M. Bh. on I. 3.7. III. 1.44 etc.; also cf. क्ति च P. I. 1.5 where the consonant क् is supposed to be present in the word क्ति.

लुप्तविकरण a term applied to roots after which the conjugational sign is dropped; e.g. roots of the second and third conjugations; cf. न लुप्त-विकरणेभ्योनुदात्तत्वं भवति, M. Bh. on P. VI. 1.186.

लुप्तव् lit. possessed of the syllable or wording लु. The word is applied to the terms लुङ्, लु, and लुप् which contain the letter लु and which all mean the disappearance of a word-element; cf. न लुप्तवाङ्मस्य । लुङ् लु लुप् एते लुप्तवः S. K. on P. I. 1.63.

लृ common term for the affixes लृट् (second Future) and लृङ् (conditional), the remnant being लृ after the mute consonants ह् and ढ् have been dropped.

लृट् general term for the personal affixes of the conditional, which are applied to a root to show the happening of an action only if there was another preceding action, both the actions being expressed by लृट् or conditional affixes; e.g. देवदेव-पिप्यत् सुमिश्रमविप्यत्; cf. निर्दिष्टे लृट् क्रियातिपत्तौ P. III. 3.139, 140. लृट् is also used under certain other conditions when some specific particles are used; cf. III. 3.141-146, 151.

लृट् a general term for the general affix ह् of the second future which is applied in the sense of future time in general, without any specific

**लिट्** an affix of the perfect tense; cf. परोक्षे लिट् P. III. 2.115 for which the specific affixes णल्, अतुस्, उस् etc. are substituted after roots which take Parasmaipada affixes. Before the लिट् affixes, a mon-syllabic root is reduplicated while dissyllabic roots and denominative and other secondary roots, formed by adding an affix to an original root, take the affix आम् after which all 'लिट्' personal endings are dropped and the forms of the roots कृ, भू and अस् with the necessary personal-endings, are placed immediately after the word ending in आम्, but often with the intervention of a word or more in the Vedic language and rarely in the classical language; cf. तं पातयां प्रथममास पपात पश्चात्; cf. कास्प्रत्ययादामन्त्रे लिटि P. III. 1.35 to 42.

**लिट्** an affix marked with the mute letter ल् such as ल्युट्, तातिल्, तल्, तसिल्, विषल्, भक्तल् etc. where the mute ल् signifies the acute accent for the vowel of the base which immediately precedes the affix; e.g. विकीर्षकः; in which the vowel ई is accute; cf. लिटि VI. 1.193.

**लिट्स्वर** the acute accent for the vowel immediately preceding the affix caused by that affix being marked with the mute consonant ल्. See लिट् above; cf. अनुदात्तत्वं क्रियतां लिट्स्वर इति किमत्र कर्तव्यम् M. Bh. on P. II. 4.33.

**लिविश, ध्रुनो** (1862-1939 A D.) a German scholar who wrote and edited important works on Sanskrit grammar. He is well-known for bringing to light for the first time Candragomin's system of Sanskrit Grammar. His principal works are चान्द्रव्याकरण (1902), चान्द्रवृत्ति (1918), क्षीरतरङ्गिणी (1930) and पाणिनि (Pāṇini), the last two in German language.

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**लु** elision of an affix or its part in the process of the formation of a word as prescribed by the specific mention of the words लुक्, लुङ् and लुप् which have the syllable लु as common. The specific feature of the elision by the use of these letters is the prohibition of any such operation for the preceding base as is conditioned by the elided affix; cf. प्रत्ययलोपे प्रत्ययलक्षणम् ! न लुमताङ्गस्य P. I. 1.62, 63.

**लुक्** (1) disappearance (लुच्यते इति लुक्); a term used by Pāṇini for the disappearance of an affix or its part under specified conditions as prescribed by a grammar rule with the mention of the word लुक्; e.g. प्रत्यस्य लुक्लुङ्गः P. I. 1.61; (2) augment ल् added to the root ल् in the sense of melting (an oily thing); cf. घृतं विलालयति. See Kāś. on P. VII. 3.39.

**लुङिक्करण** a term used by grammarians especially in the Mahābhāṣya;-(cf. M. Bh. on P. I. 2.4, I. 2.12, II. 4.77 etc.) for such roots as have their Vikaraṇa (conjugational sign) dropped by a rule with the mention of the word लुङ्; e.g. the roots of the second conjugation as contrasted with other roots; cf. लुङिक्करणालुङिक्करण-योरलुङिक्करणस्य Par. Śek. Pari. 90.

**लुङ्** an affix applied to a root, showing action of immediate past time as contrasted with affixes called लिट् or लृट्. The affix लुङ् is found used, however, in the sense of the past time in general, and irrespective of time in Vedic Literature; cf. छन्दसि

लुङ्लङ्लिटः P. III. 4.6. The conjugational affixes ति, तः, etc. are substituted for लुङ् as for the lakāras of other tenses and moods and the distinguishing sign or विकरण is added to a root before the affix called लुङ्; cf. च्लि लुङि and the following P. III. 1.4 } etc.

लुङ् general name for affixes of the first future which are added to roots when the future time is not the present day, but the next and the succeeding ones; cf. अनद्यतने लुङ् P. III. 3.15. The affixes ति, तः etc. replace the affix लुङ् in accordance with the number and person in view; cf. तिस्रस्त्रिस्त्रिप् ..... P. III. 4.78.

लुप् disappearance (लुप्यते इति लुप्); a term used by Pāṇini with reference to the disappearance of an affix or its part under specified conditions by the express mention of the word लुप्. Although after the disappearance of an affix no operation for the base before, can take place as conditioned by the affix, i.e. although there is no प्रत्ययलक्षण, still, when the disappearance is mentioned as लुप्, the base gets the gender and number of that original form of it which existed before the affix, which has disappeared, was applied; cf. कुरवः देशः, चञ्चव पुरुषः चञ्चा; cf. लुपि युक्तवद् व्यक्ति-वचने. P. I. 2.51 and Kāśikā thereon.

लुप्त that which has been elided or dropped during the process of the formation of words. As elision or लोप is looked upon as a kind of substitute, in short a zero-substitute, the convention of the substitute being looked upon as the original one, viz. the sthānivadbhāva, applies to it.

लुप्तनिर्दिष्ट supposed to be mentioned although not seen or heard in a

particular rule, for the sake of bringing about some grammatical operation with a view to arriving at some desired forms; cf. लृप्तान्तस्येव्य वकारोऽपि निर्दिश्यते। किं वकारो न श्रूयते। लुप्तनिर्दिष्टो वकारः। M. Bh. on P. I. 1.3, Vārt. 10; cf. also M. Bh. on I. 3.7, III. 1.44 etc.; also cf. क्लृप्ति च P. I. 1.5 where the consonant क् is supposed to be present in the word क्लृप्ति.

लुप्तविकरण a term applied to roots after which the conjugational sign is dropped; e.g. roots of the second and third conjugations; cf. न लुप्त-विकरणेभ्योनुदात्तत्वं भवति, M. Bh. on P. VI. 1.186.

लुमत् lit. possessed of the syllable or wording लु. The word is applied to the terms लुक्, लु, and लुप् which contain the letter लु and which all mean the disappearance of a word-element; cf. न लुमताङ्गस्य । लुक् लु लुप् एते लुमन्तः S. K. on P. I. 1.63.

लृ common term for the affixes लृट् (second Future) and लृट् (conditional), the remnant being लृ after the mute consonants क् and द् have been dropped.

लृट् general term for the personal affixes of the conditional, which are applied to a root to show the happening of an action only if there was another preceding action, both the actions being expressed by लृट् or conditional affixes; e.g. देवक्षेत्र-पिप्यत् सुमिक्षममपिप्यत्; cf. लिप्तिनिमित्ते लृट् क्रियातिपत्तौ P. III. 3.139, 140. लृट् is also used under certain other conditions when some specific particles are used; cf. III. 3.141-146, 151.

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**लिट्** an affix of the perfect tense; cf. परोक्षे लिट् P. III 2.115 for which the specific affixes णल्, अतुस्, उस् etc. are substituted after roots which take Parasmaipada affixes. Before the लिट् affixes, a mon-syllabic root is reduplicated while dissyllabic roots and denominative and other secondary roots, formed by adding an affix to an original root, take the affix आम् after which all 'लिट्' personal endings are dropped and the forms of the roots कृ, भू and अस् with the necessary personal-endings, are placed immediately after the word ending in आम्, but often with the intervention of a word or more in the Vedic language and rarely in the classical language; cf. तं पातया प्रथममास पपात पश्चात्; cf. कास्प्रत्ययादामन्त्रे लिटि P. III. 1.35 to 42.

**लिट्** an affix marked with the mute letter ल् such as ल्युट्, तात्लि, तल्, तसिल्, विषल्, भक्तल् etc. where the mute ल् signifies the acute accent for the vowel of the base which immediately precedes the affix; e.g. विकीर्षकः; in which the vowel ई is accute; cf. लिटि VI. 1.193.

**लित्त्वर** the acute accent for the vowel immediately preceding the affix caused by that affix being marked with the mute consonant ल्. See लिट् above; cf. अनुदात्तत्वं क्रियतां लित्त्वर इति किमत्र कर्तव्यम् M. Bh. on P. II. 4.33.

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**लु** elision of an affix or its part in the process of the formation of a word as prescribed by the specific mention of the words लुक्, लुङ् and लृप् which have the syllable लु as common. The specific feature of the elision by the use of these letters is the prohibition of any such operation for the preceding base as is conditioned by the elided affix; cf. प्रत्ययलोपे प्रत्ययलक्षणम् ! न लुमताङ्गस्य P. I. 1.62, 63.

**लुक्** (1) disappearance (लुच्यते इति लुक्); a term used by Pāṇini for the disappearance of an affix or its part under specified conditions as prescribed by a grammar rule with the mention of the word लुक्; e.g. प्रत्ययस्य लुक्लुपः P. I. 1.61; (2) augment ल् added to the root ल् in the sense of melting (an oily thing); cf. घृतं विलालयति. See Kāś. on P. VII. 3.39.

**लुग्विकरण** a term used by grammarians especially in the Mahābhāṣya; -(cf. M. Bh. on P. I. 2.4, I. 2.12, II. 4.77 etc.) for such roots as have their Vikaraṇa (conjugational sign) dropped by a rule with the mention of the word लुक्; e.g. the roots of the second conjugation as contrasted with other roots; cf. लुग्विकरणलुग्विकरणयोरलुग्विकरणस्य Par. Śek. Pari. 90.

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लुङ्-लिटः P. III. 4.6. The conjugational affixes ति, तः, etc. are substituted for लुङ् as for the lakāras of other tenses and moods and the distinguishing sign or विकरण is added to a root before the affix called लुङ्; cf. लि लुङि and the following P. III. 1.4} etc.

लुङ् general name for affixes of the first future which are added to roots when the future time is not the present day, but the next and the succeeding ones; cf. अनघतने लुङ् P. III. 3.15. The affixes ति, तः etc. replace the affix लुङ् in accordance with the number and person in view; cf. तिस्रस्त्रिस्तिप् ..... P. III. 4.78.

लुप् disappearance (लुप्यते इति लुप्); a term used by Pāṇini with reference to the disappearance of an affix or its part under specified conditions by the express mention of the word लुप्. Although after the disappearance of an affix no operation for the base before, can take place as conditioned by the affix, i.e. although there is no प्रत्ययलक्षण, still, when the disappearance is mentioned as लुप्, the base gets the gender and number of that original form of it which existed before the affix, which has disappeared, was applied; cf. कुरवः देशः, चञ्चव पुरुषः चञ्चा; cf. लुपि युक्तवद् व्यक्तिवचने. P. I. 2.51 and Kāśikā thereon.

लुप्त that which has been elided or dropped during the process of the formation of words. As elision or लोप is looked upon as a kind of substitute, in short a zero-substitute, the convention of the substitute being looked upon as the original one, viz. the sthānivadbhāva, applies to it.

लुप्तनिर्दिष्ट supposed to be mentioned although not seen or heard in a

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लुप्तविकरण a term applied to roots after which the conjugational sign is dropped; e.g. roots of the second and third conjugations; cf. न लुप्तविकरणेभ्योनुदात्तत्वं भवति, M. Bh. on P. VI. 1.186.

लुप्तव् lit. possessed of the syllable or wording लु. The word is applied to the terms लुक्, लु, and लुप् which contain the letter लु and which all mean the disappearance of a word-element; cf. न लुप्ताङ्गस्य । लुक् लु लुप् एते लुप्तवः S. K. on P. I. 1.63.

लृ common term for the affixes लृट् (second Future) and लृङ् (conditional), the remnant being लृ after the mute consonants ण् and ढ् have been dropped.

लृट् general term for the personal affixes of the conditional, which are applied to a root to show the happening of an action only if there was another preceding action, both the actions being expressed by लृट् or conditional affixes; e.g. देवश्चेदवधिष्यत् सुभिक्षमवधिष्यत्; cf. लिङ्निमित्ते लृट् क्रियातिपत्तौ P. III. 3.139, 140. लृट् is also used under certain other conditions when some specific particles are used; cf. III. 3.141-146, 151.

लृट् a general term for the general affix लृट् of the second future which is applied in the sense of future time in general, without any specific

conditions, the affixes ति, तः, भन्ति being substituted for the ल् and the sign (vikaraṇa) स्य being added to the root; cf. P. III. 3.13 and III. 3.133. The terminations अत् and आन are substituted for the affix लट् to form future participles; e.g. भविष्यत्, पृथिव्याण, cf. लट्: सदा P. III. 3.14.

**लेखा** one of the varieties or developments of the क्रमपाठ or the artificial recitation of the separate words of the Saṃhitā.

**लेट्** a general term for the affixes of the Vedic subjunctive, the usual personal-endings ति, तस् etc. being substituted for लेट् as in the case of other tenses and moods. The augments अद् and आद् are sometimes prefixed to the लेट् affix and the sign ( विकरण ) स् ( सिप् ) is sometimes added to the roots. The forms of लेट् are to be arrived at as they are found actually used in Vedic language, even by placing personal-endings of a person or number different from what is actually required.

**लेश** such a slow or indistinct utterance or pronunciation of the letter य् or व् preceded by अ, as shows that it is almost dropped. This indistinct or slurred utterance of य् or व्, which is described as advocated by the Prātiśākhya-kāra Vātsapra, corresponds to the utterance of य् or व् with a very low tone as mentioned by Pāṇini in the rule व्योर्लघुप्रयत्नतरः शाकटायनस्य; e.g. आप उन्दन्तुः या जाता ओषधयः etc.; cf. लेशो वात्सप्रस्य एतयोः T. Pr. 10.23; cf. also लेशेन प्रयत्नशैथिल्येन व्यञ्जनानां वचनमुच्चारणं कियते Uvvaṭa on R. Pr. XIV. 5.

**लेश** a grammatical operation or a rule of grammar concerning gender; cf. यदि तर्हि वृत्तः पदार्थोभिधीयते लेशाः सार्वभौम विधयो न सिध्यन्ति M. Bh. on P. II. 2.24 Vārt. 8, 9.

**लैङ्गिकी** arising from 'liṅga' or significant assertion; the word is used in connexion with knowledge which arises indirectly by means of noticing the characteristic marks of a thing. cf. Vāk. pad. I. 137. cf. लैङ्गिकी खल्वपि व्यक्तिः । अङ्कतः शर्करा उपधाति इति सर्वाङ्गनद्रव्य प्रसङ्गे तेजो वै हृतमिति लिङ्गादिशेष-प्रतिपत्तिः । ( स्त्रो. )

**लोक** a term used in the Mahābhāṣya in contrast with the term वेद, signifying common people speaking the language correctly; the term लोक is also used in contrast with the term शास्त्र or its technique; cf. यथा लोके or लोकतः M. Bh. on P. VII. 1. 9, I. 1.44 Vārt. 3; also cf. न यथा लोके तथा व्याकरणे M. Bh. on P. I. 1.1 Vārt. 7.

**लोकविज्ञान** use or understanding of a word current among the people; cf. अन्तरेणैव वचनं लोकविज्ञानात्सिद्धमेतत् M. Bh. on P. I. 1.21 Vārt. 5.

**लोकेश्वर** son of Kṣemankara, who wrote Tattvadīpikā in 1683, on Sārasvatācandrikā.

**लोकाश्रयत्व** dependence upon the people for the use. The phrase लोकाश्रयत्वा-ल्लिङ्गस्य, referring to the fixation of gender depending entirely on the people's usage, is very common in the Mahābhāṣya; cf. M. Bh. on P. II. 1.36, II. 2.29, etc.

**लोट्** a term for the affixes of the imperative mood or आज्ञार्थ, applied to roots in the same sense in which the 'liṅ' affixes are applied; cf. विधिमिन्त्रणामन्त्रणाधीष्टसंप्रश्नार्थनेषु लिङ् । लोट् च P. III. 3.161, 162. These affixes, specifically the affixes of the second person singular and plural, are also applied in the sense of frequency or collection, to a root when that root is repeated to show that frequency; e.g. कुनीहि कुनीहि इति कुनाति; आहूयत मटमट खदूरमट इति अटति; cf. Kāś. on P. III. 4. 2, 3.

**लोप** disappearance of a word or part of a word enjoined in grammar for arriving at the required forms of a word ; cf. अदर्शनं लोपः P. I. 1.52 ; cf. अदर्शनमश्रवणमनुच्चारणमनुपलब्धिपरमावो वर्णविनाश इत्यनर्थान्तरम् । एतैः शब्दैर्यथोन्मिचीयते तस्य लोप इतीयं संज्ञा भवति Kāś. on P. I. 1.52. This disappearance in the case of an affix is tantamount to its notional presence or imaginary presence, as operations caused by it do take place although the word element has disappeared ; cf. प्रत्ययलोपे प्रत्ययलक्षणम् । प्रत्यये लुप्तेपि तद्धेतुकं कार्यं भवति Kāś. on P. I. 1.62.

**लोपबलीयस्त्व** the superior strength or superiority of elision as a grammatical operation in contrast with other operations, by virtue of which the elision, which is prescribed, takes place first and then other operations get a scope for their application ; cf. सर्वविधिभ्यो लोपविधिर्बलीयान् Par. Śek. Pari. 93.

**लोमश्च** the utterance of an aspirate letter rather harshly, with a stress on it, when that utterance is looked upon as a fault ; cf. ऊष्मणां बोधाणां लोमश्चमसौकुमार्यं क्ष्वेडनम् अधिको वर्णस्य ध्वनिः Uvvaṇa on R. Pr. XIV. 6.

**लोमादि** a class of words headed by the word लोमन् to which the tad. affix, श, in the sense ' possessed of ' is added optionally along with the usual affix मत् ( मत्पृ. ) ; e.g. लोमशः, लोमवान्, रोमशः रोमवान् चम्पुशः, हरिश्च, कपिश्च etc cf. Kāś. on P. V. 2.100.

**लोहितादि** ( १ ) a class of words headed by लोहित् to which the affix क्यप् ( य ) is added in the sense of ' becoming ' , to form a denominative root-base which gets the verb-endings of both the padas ; e. g. लोहितायति, लोहितायते ; निद्रायति, निद्रायते ; the class लोहितादि is considered as आकृतिगण so that simi-

lar denominative verb-bases could be explained ; cf. Kāś. on P. III. 1. 13 ; ( 2 ) a class of words headed by लोहित्, to which the fem. affix क्त्वा ( आयनी ) is added after they have got the taddhita affix यञ् added to them in the sense of ' a grandchild ' ; e.g. लोहित्यायनी, कात्यायनी etc. ; cf. Kāś. on P. IV. 1.18.

**लौकिक** prevalent in common utterance of the people as contrasted with वैदिक ; cf. यथा लौकिकवैदिकेषु कृतान्तेषु M.Bh. on Āhnika 1. See लोक above.

**ल्यप्** कृत् affix य substituted for the gerund termination क्त्वा when the root, to which त्वा has been applied, is preceded by a prefix with which it ( the root with the affix ) is compounded ; cf. समासेऽनञ्पूर्वे क्त्वो ल्यप् । P. VII. 1. 37.

**ल्यु** कृत् affix ल्यु changed into अन in the sense of an agent applied to the root नन्द् and others ( after which it is seen actually used in language ) ; e.g. नन्दनः, दूषणः. साधनः रोचनः cf. नन्दि-ग्रहिपचादिभ्यो ल्युणिन्यचः P. III. 1. 134.

**ल्युट्** कृत् affix अन in the sense of verbal activity as also in the sense of an ' abode ' or ' an instrument ' ; cf. P. III. 3.113, 115, 116, 117.

**त्वादि** a class of roots, headed by the root त्वा, the past. pass part. affix त placed after which becomes changed into न ; e.g. खनः, खनवान् ; जीनः, जीनवान्, etc. cf. Kāś. on P. VII. 2.44.

४

**वृ** ( १ ) fourth letter of the class of consonants headed by वृ, which are looked upon as semi-vowels ; वृ is a dental, soft, non-aspirate consonant pronounced as वृ in some provinces and written also sometimes like वृ, especially when it

conditions, the affixes ति, तः, अन्ति being substituted for the लृ and the sign (vikaraṇa) स्य being added to the root ; cf. P. III. 3.13 and III. 3.133. The terminations अत् and आन are substituted for the affix लृद् to form future participles ; e.g. सविष्यत्, पविष्यमाण, cf. लृट्: सद्वा P. III. 3.14.

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**लेश** such a slow or indistinct utterance or pronunciation of the letter य् or व् preceded by अ, as shows that it is almost dropped. This indistinct or slurred utterance of य् or व्, which is described as advocated by the Prātiśākhya-kāra Vātsapra, corresponds to the utterance of य् or व् with a very low tone as mentioned by Pāṇini in the rule व्योलेवुपयत्नतरः शाकटायनस्य ; e.g. आप उन्दन्तुः या जाता ओषधयः etc. ; cf. लेशो वात्सप्रस्य यतयोः T. Pr. 10.23 ; cf. also लेशेन प्रयत्नशैथिल्येन व्यञ्जनानां वचनमुच्चारणं क्रियते Uvvaṭa on R. Pr. XIV. 5.

**लैङ्ग** a grammatical operation or a rule of grammar concerning gender ; cf. यदि तर्हि कृत्स्नः पदार्थोभिधीयते लैङ्गाः सांख्याश्च विधयो न सिध्यन्ति M. Bh. on P. II. 2.24 Vārt. 8, 9.

**लैङ्गिकी** arising from 'liṅga' or significant assertion ; the word is used in connexion with knowledge which arises indirectly by means of noticing the characteristic marks of a thing. cf. Vāk. pad. I. 137. cf. लैङ्गिकी खल्वपि व्यक्तिः । अङ्गुतः शर्करा उपदधाति इति सर्वाश्चिन्तय प्रसङ्गे तेजो वै घृतमिति लिङ्गादिशेष-प्रतिपत्तिः । ( स्त्रो. )

**लोक** a term used in the Mahābhāṣya in contrast with the term वेद, signifying common people speaking the language correctly ; the term लोक is also used in contrast with the term शास्त्र or its technique ; cf. यथा लोके or लोकतः M. Bh. on P. VII. 1. 9, I. 1.44 Vārt. 3 ; also cf. न यथा लोके तथा व्याकरणे M. Bh. on P. I. 1.1 Vārt. 7.

**लोकविज्ञान** use or understanding of a word current among the people ; cf. अन्तरेणैव वचनं लोकविज्ञानात्सिद्धमेतत् M. Bh. on P. I. 1.21 Vārt. 5.

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लोप disappearance of a word or part of a word enjoined in grammar for arriving at the required forms of a word; cf. अदर्शनं लोपः P. I. 1.52; cf. अदर्शनमश्रवणमनुच्चारणमनुपलब्धिपरभावो वर्णविनाश इत्यनर्थान्तरम् । एतैः शब्दैर्योर्थोन्मिषीयते तस्य लोप इतीयं संज्ञा भवति Kāś. on P. I. 1.52. This disappearance in the case of an affix is tantamount to its notional presence or imaginary presence, as operations caused by it do take place although the word element has disappeared; cf. प्रत्ययलोपे प्रत्ययलक्षणम् । प्रत्यये लुप्तेपि तद्धेतुकं कार्यं भवति Kāś. on P. I. 1.62.

लोपबलीयस्त्व the superior strength or superiority of elision as a grammatical operation in contrast with other operations, by virtue of which the elision, which is prescribed, takes place first and then other operations get a scope for their application; cf. सर्वदिशिभ्यो लोपविधिर्बलीयान् Par. Śek. Pari. 93.

लोमश्च the utterance of an aspirate letter rather harshly, with a stress on it, when that utterance is looked upon as a fault; cf. कृष्णं घोषाणां लोमश्चमसौकुमार्यं ह्वेहनम् अधिको वर्णस्य ध्वनिः Uvvaṣa on R. Pr. XIV. 6.

लोमादि a class of words headed by the word लोमन् to which the tad. affix, श, in the sense 'pos. essed of' is added optionally along with the usual affix मत् (मतुप्); e.g. लोमशः, लोमवान्, रोमशः रोमवान् बभ्रुशः, हरिशः, कपिशः etc cf. Kāś. on P. V. 2.100.

लोहितादि ( १ ) a class of words headed by लोहित to which the affix क्यप् ( य ) is added in the sense of ' becoming ', to form a denominative root-base which gets the verb-endings of both the padas; e. g. लोहितायति, लोहितायते; निद्रायति, निद्रायते; the class लोहितादि is considered as आकृतिगण so that simi-

lar denominative verb-bases could be explained; cf. Kāś. on P. III. 1. 13; ( 2 ) a class of words headed by लोहित, to which the fem. affix ण्क ( आयनी ) is added after they have got the taddhita affix यन् added to them in the sense of ' a grandchild '; e.g. लौहित्यायनी, कात्यायनी etc.; cf. Kāś. on P. IV. 1.18.

लौकिक prevalent in common utterance of the people as contrasted with वैदिक; cf. यथा लौकिकवैदिकेषु कृतान्तेषु M.Bh. on Āhnika 1. See लोक above.

ल्यप् कृत affix य substituted for the gerund termination क्त्वा when the root, to which त्वा has been applied, is preceded by a prefix with which it ( the root with the affix ) is compounded; cf. समासेऽनञ्पूर्वे क्त्वो ल्यप् । P. VII. 1. 37.

ल्यु कृत affix ल्यु changed into अन in the sense of an agent applied to the root नन्द् and others ( after which it is seen actually used in language ); e.g. तन्दनः, दूषणः, साधनः रोचनः cf. नन्दि-ग्रहिषच्चादिभ्यो ल्युणिन्यचः P. III. 1. 134.

ल्युट् कृत affix अन in the sense of verbal activity as also in the sense of an ' abode ' or ' an instrument ' ; cf. P. III. 3.113, 115, 116, 117.

त्वादि a class of roots, headed by the root त्व, the past. pass part. affix त placed after which becomes changed into न; e.g. लुनः, लुनवान्; जीनः, जीनवान्, etc. cf. Kāś. on P. VII. 2.44.

द्व

द्व ( १ ) fourth letter of the class of consonants headed by व्, which are looked upon as semi-vowels; द्व is a dental, soft, non-aspirate consonant pronounced as द्व in some provinces and written also sometimes like व्, especially when it

stands at the beginning of a word ; (2) substitute for उ which is followed by a vowel excepting उ ; e. g. मधु + अरिः = मध्वरिः ; cf. इको यणचि P. VI. 1.77 ; (3) the consonant व्, which is sometimes uttered with very little effort when it is at the end of a word and followed by a vowel or a semivowel, or a fifth, fourth or third consonant or the consonant ह्. In such cases it is called लघुच्चारण ; cf. यस्मिन् चारणे जिह्वाग्रोपाग्रमध्यमूलानां शैथिल्यं जायते स लघुच्चारणः S. K. on P. VIII. 3. 18 ; (4) solitary remnant of the affixes क्स्, क्स्, क्स्, क्स् and the like, when the other letters which are mute are dropped and the affix क्स् or the like becomes a zero affix. This व् also is finally dropped ; cf. वेरपृक्तस्य P. VI. 1.67.

व (1) the semivowel व् ; see व् ; (2) personal-ending substituted for वस् in the perfect (लिट्) first person (उत्तमपुरुष), and in the present tense in the case of the root विद् ; cf. परस्मैपदानां णलुप्तसं and विदो लटो वा. P. III. 4.82, 83 ; (3) कृत affix क्स्, क्स् or वि of which only व् remains ; cf. अनिगन्तोश्चतौ वप्रत्यये P. VI. 2.52 ; cf. also विष्णवेदेवयोश्च देव्यश्चतौ वप्रत्यये VI. 3.92 ; the affix is mentioned as वप्रत्यय by Pāṇini, but, in fact, it is व्, अ being added for ease in pronunciation ; (4) tad. affix in the sense of possession added along with the other affixes इन्, इक्, and वत् to the word केश and to some other words such as मणि, हिरण्य, राजी, अर्णव etc. as also to गाण्डी and अजग ; cf. P. V. 2.109, 110.

वंशादि a class of words headed by the word वंश, the word भार placed after which gets the taddhita affixes added to it, as prescribed in the senses 'takes it', 'carries it' or 'produces it' ; e.g. वंशमारिकः ; cf. Kāś. on P. V. 1.50. The tad. affixes as prescribed

in the senses mentioned above are added to the words वंश etc. and not to भार according to some commentators ; e.g. वंशिकः, कौटजिकः etc. ; cf. Kāś on P. V. 1.50.

वकार the consonant व् with the vowel अ and कार being added for facility of utterance ; cf. T. Pr. I. 17, 21, also वर्णात्कारः P. III. 3.108, Vārt. 3.

वस्तव्य that which ought to be stated or prescribed ; the word is frequently found used by the Vārttikakāra when he suggests any addition to, or modification in Pāṇini's rules. Sometimes, the word is added by the author of the Mahābhāṣya in the explanation of a Vārttika after stating what is lacking in the Vārttika.

वक्त्र mouth, or orifice of the mouth, which, in general, is the place of utterance for all letters, but especially for the vowel अ ; cf. सर्वमुखस्थानमवर्णस्य केचिदिच्छन्ति ।

वह्मसेन a grammarian who wrote a grammatical work on verbs named आख्यातप्रकरण.

वचन (1) lit. statement ; an authoritative statement made by the authors of the Sūtras and the Vārttikas as also of the Mahābhāṣya ; cf. अस्ति सान्यदेतस्य वचने प्रयोजनम् M. Bh. on Śiva Sūtra 1 Vārt. 1. The word is also used predicatively in the sense of वस्तव्यम् by the Vārttikakāra ; cf. लृति ल वावचनम्, ऋति ऋ वावचनम् ; (2) number, such as एकवचन, द्विवचन, बहुवचन, etc ; cf. वचनमेकत्वद्विवचनबहुत्वानि Kāś. on P. I. 2.51 ; cf. लुपि युक्तिवद् व्यक्तिवचने । लुकि अभिधेयवह्मिवचनानि भवन्ति । लवणः सप्तः । लवणा यवागूः । M. Bh. on P. I. 2.57 ; (3) expressive word ; cf. गुणवचन-ब्राह्मणादिभ्यः कर्मणि च P. V. 1.14 where the Kāśikā explains the word गुण-

वचन as गुणमुक्तवन्तो गुणवचनाः; cf. also the terms गुणवचन, जातिवचन, क्रियावचन etc. as classes of words; cf. also अभिज्ञावचने लट् P. III. 2.112; (4) that which is uttered; cf. मुखनासिकावचनोनुनासिकः । मुखसहिता नासिका मुखनासिका । तथा य उच्चार्यते असौ वर्णः Kāś. on P. I. 1.8.

वज्राकृति the form of वज्र or thunderbolt, in which (form) the Jihvāmūliya (letter) is shown in writing; cf. वज्राकृतिजिह्वामूलीयः Kāt. I. 1.17. See जिह्वामूलीय.

वत् substitute for मत् of मनुष्य. See मनुष्य.

वति (1) tad. affix वत् in the sense of similar activity or thing; e.g. राज-वदन्ते, मथुरावत् सुप्ते प्राकारः; cf. तेन तुल्यं क्रिया चेदतिः । तत्र तस्येव P. V. 1.115, 116; (2) tad. affix वत् in the sense of deserving; e.g. राजवत् पालनम्; cf. तदहम् P. V. 1.117; (3) tad. affix वत् applied to prefixes in Vedic Literature without any sense of its own; e.g. यदुद्धतो निवतो याति वप्सत्; cf. उपसर्गाच्छन्दसि धात्वर्थे P. V. 1.118.

वतिनिर्देश specific statement by putting the word वत् for the sake of extended application (अतिदेश); e.g. ब्राह्मण-वदधीते; cf. स तर्हि वतिनिर्देशः कर्तव्यः । न ह्यन्तरेण वतिमतिदेशो गम्यते । M.Bh. on P. I. 1.23 Vārt. 4.

वती the possessive affix वत् (मनुष्य) with fcm. ई added; cf. विश्वदेव्यसोमी वत्याम् (दीर्घमापद्येते) V. Pr. III. 117.

वतु or वतुप् tad. affix वत् applied to the pronouns यत्, तद्, एतद्, किम् and इदम् in the sense of measurement; e.g. यावान्, तावान्, एतावान्, क्रियान्, श्यान्, कीवान्; cf. यत्तदेतेभ्यः परिमाणे वतुप्, किमिदंभ्यां वो वः P. V. 2.39, 40. Words ending with this affix वतु are designated संख्या; cf. बहुगणवतुडति संख्या P. I. 1.23.

वनमालिन् a grammarian of the seven-teenth century who wrote a com-

mentary named मतोन्मज्जा on Kōṇḍa-bhaṭṭa's Vaiyākaraṇabhūṣaṇa and grammar works named सिद्धान्ततत्त्व-विवेक and Kālāpavyākaraṇotpatti-prastāva.

वनस्पत्यादि a class of compound words headed by वनस्पति which retain the original accent of the members of the compound, as for example, in the compound word वनस्पति both the words वन and पति have got their initial vowel अ accented accute; cf. Kāś. on P. VI. 2.140.

वसिप् kṛt affix वन् applied in the sense of agent in Vedic literature to a root ending in मा and in spoken language to any root where forms are seen; e.g. भूरिदावा, विजावा; cf. आतो मन्त्रिकनिव्व-निपश्च । अन्येभ्योऽपि दृश्यन्ते P. III. 2.71, 75.

वय tad. affix वय applied to the word वृ in the sense of मान (a peculiar product); e.g. दुवयम्; cf. माने वयः P. IV. 3.162.

वर or वरच् kṛt affix वर applied to the roots स्वा, ईश्, मास, पिच and कस as also to the intensive base of या in the sense of a habituated agent; e.g. स्वावर, ईश्वर, यायावर etc. cf. स्वेशमास-पिसकसो वरच् । यश्च यदः P. III. 2.175, 176.

वरणादि a class of words headed by वरण which have the taddhita affix elided, if it is added to them in the four senses mentioned in P. IV. 2.67-70; cf. वरणानामदूरभवं नगर वरणाः । कटुकवदयो अदूरभवो ग्रामः कटुकवदरीः । cf. Kāś. on P. IV. 2.82.

वरद्वाराज a scholar of grammar and a pupil of Bhaṭṭoji Dīkṣita, who flourished in the end of the seven-teenth century and wrote abridgements of the Siddhānta-kaumudī for beginners in grammar named लघुसिद्धान्तकौमुदी and मध्यसिद्धान्तकौमुदी as

also धातुकारिकावली and गीर्वाणपदमञ्जरी. The work under the name सारसिद्धान्त-कौमुदी, which is the shortest abridgment, is, in fact, the लघुसिद्धान्तकौमुदी itself. It is possible that the author first prepared the सारसिद्धान्तकौमुदी and then, he himself or a pupil of his, put additional necessary matter and prepared the Laghusiddhānta-kaumudī.

वररुचि (१) a reputed ancient grammarian who is identified with Kātyāyana, the prominent author of the Vārttikas on the Sūtras of Pāṇini. Both the names वररुचि and कात्यायन are mentioned in commentary works in connection with the Vārttikas on the Sūtras of Pāṇini, and it is very likely that Vararuci was the individual name of the scholar, and Kātyāyana his family name. The words कात्य and कात्यायन are found used in Śloka-vārttikas in the Mahābhāṣya on P. III. 2.3 and III. 2.118 where references made are actually found in the prose Vārttikas (see कविधौ सर्वत्र प्रसारणिभ्यो ङः P. III. 2.3 Vārt. 1 and स्मपुरा मूतमात्रे न सपुराद्यत्ने P. III. 2.118 Vārt. 1) indicating that the Śloka-vārttika-kāra believed that the Vārttikas were composed by Kātyāyana. There is no reference at all in the Mahābhāṣya to Vararuci as a writer of the Vārttikas; there is only one reference which shows that there was a scholar by name Vararuci known to Patañjali, but he was a poet; cf. वाररुचं काव्यं in the sense of 'composed' (कृत and not प्रोक्त) by वररुचि M. Bh. on P. IV. 2.4. (2) वररुचि is also mentioned as the author of the Prākṛta Grammar known by the name प्राकृतप्रकाश or प्राकृतमञ्जरी. This वररुचि, who also was कात्यायन by Gotra name, was a grammarian later than Patañjali, who

has been associated with Śarvavarman, (the author of the first three Adhyāyas of the Kātantra Sūtras), as the author of the fourth Adhyāya. Patañjali does not associate वररुचि with Kātyāyana at all. His mention of वररुचि as a writer of a Kāvya is a sufficient testimony for that. Hence, it appears probable that Kātyāyana, to whom the authorship of the Vājasaneyi Prātiśākhya and many other works allied with Veda has been attributed, was not associated with Vararuci by Patañjali, and it is only the later writers who identified the grammarian Vararuci, who composed the fourth Adhyāya of the Kātantra Grammar and wrote a Prākṛta Grammar and some other grammar works, with the ancient revered Kātyāyana, the author of Vārttikas, the Vājasaneyi Prātiśākhya and the Puṣpasūtra; (3) There was a comparatively modern grammarian named वररुचि who wrote a small treatise on genders of words consisting of about 125 stanzas with a commentary named Liṅga-vṛtti, possibly written by the author himself. (4) There was also another modern grammarian by name वररुचि who wrote a work on syntax named प्रयोगमुखमण्डन, discussing the four topics कारक, समास, तद्धित and कृदन्त. Some catalogues of manuscripts mention a gloss on the Mahābhāṣya by Vararuci.

वरवर्णिनी name of a commentary on the Paribhāṣenduśekhara written by Guruprasāda Sāstri, a reputed grammarian of the present century.

घराहादि a class of words headed by वराह which have the taddhita affix क (क्ङ्) added to them in the four senses mentioned in P. IV. 2.67-70



e.g. वाराहकम्, पालाशकम् etc.; cf. Kāś. on P. IV. 2.80.

**वरी** feminine form of the affix वनिष्; e.g. ऋतावरी, शर्वरी; etc.; cf. वनो र च P. IV. 1.7.

**वर्ग** name given to the different classes of consonants which are headed by an unaspirate surd; e.g. कवर्ग, चवर्ग, टवर्ग, तवर्ग, and पवर्ग. The several consonants in each group or class, are, in their serial order, named वर्ग-प्रथम, वर्गद्वितीय etc. On the analogy of these five classes, the semivowels are called by the name यवर्ग and sibilants are called by the name शवर्ग.

**वर्ग्यादि** a class of words headed by the word वर्ग्य which have their initial vowel accented acute when they stand as second members of a tat-puruṣa compound other than the karmadhāraya type of it; e.g. वासु-देववर्ग्यः, अर्जुनवर्ग्यः; cf. Kāś. on P. VI. 2.131.

**वर्ण** phonemic unit; a letter. The term was in use in ancient times and found used generally in the masculine gender, but occasionally in the neuter gender too; e.g. उपदिष्टा इमे वर्णाः M. Bh. Āhnika 1. also मा कदा-चिद्वर्णं भूत् M. Bh. on Śiva Sūtras 3, 4.

**वर्णग्रहण** mention of a grammatical operation concerning a single letter or caused by a single letter; cf. न वर्ण-ग्रहणेषु (एषा अर्थवत्परिभाषा प्रवर्तते). Śiva-  
deva Pari 10.

**वर्णदोषाः** faults in pronunciation. On account of wrong emphasis, etc. a reciter commits these mistakes. They refer to faults regarding places of pronunciation and effort in pronunciation. A number of these faults are enumerated by Prātiśākhya works, Patañjali and Pāṇinīya

Śikṣā. Rkprātiśākhya lists them a निरस्त, व्यास, पीडन, अम्बूकृत, नढ, दुष्ट, शून संदष्ट, विद्धिष्ट, ग्रस्त, अनुनासिक, अयथामात्र etc cp. Rk Prāt. XIV. 1-3.

**वर्णपाठ** serial mention or enumeration of letters in the fourteen Śiva Sūtras. The word is also used in the sense of the alphabet given in the Prātiśākhya and grammar works; cf. एवं ताँहि वर्णपाठ एव उपदेशः कुरिष्यते M.Bh. on P. I. 1.69.

**वर्णप्रकाश** a minor work upon letters and their nature by a grammarian named Ghanaśyāma.

**वर्णरत्नप्रदीपिका शिक्षा** a comparatively modern Śikṣā-work belonging to the White Yajurveda. It follows the Vājasaneyi Prātiśākhya. It was composed by Amareśa belonging to the Bhāradvāja family.

**वर्णराशि** the collection of letters as mentioned in works on grammar and Prātiśākhya; cf. इति वर्णराशिः क्रमश्च R. Pr. I. 10.

**वर्णविकार** change of one letter into another (in the formation of a word) the discussion of which is looked upon as one of the features of grammar; cf. लोपागमवर्णविकारज्ञो हि सम्यग्वेदान्तविदालिष्यति. M. Bh. Āhnika 1.

**वर्णविचाल** disappearance of a letter; cf. वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम् । दाक्षिः । M. Bh. on. P. I. 1.39 Vārt. 10.

**वर्णविधि** an injunction or operation conditioned by a single letter; cf. लोदेशो वर्णविधेर्भवत्यन्तरङ्गतः M. Bh. on P. I.4.2.

**वर्णविपर्यय** changing the place of letters; cf. सिंहो वर्णविपर्ययात् Vārt. 20.

**वर्णविवेकचन्द्रिका** a minor grammar work on the nature of letters by a grammarian named काशीनाथ,

**वर्णव्यत्यय** transposition of letters; cf. वर्णव्यत्यये चाद्यन्तरगमनात् (अर्थवन्तो वर्णाः); M. Bh. on Śiva Sūtra 5; cf. कृतेस्तर्कुः क्रसेः सिक्ताः । हिंसेः सिद्धः । वर्णव्यत्ययो नार्थव्यत्ययः । M. Bh. on Śiva Sūtra 5.

**वर्णसमाश्रय** a collection of letters or alphabet given traditionally. Although the Sanskrit alphabet has got everywhere the same cardinal letters i.e. vowels अ, इ etc., consonants क्, ख् etc., semivowels व्, र्, ल्, ए, sibilants श् एस् ह् and a few additional phonetic units such as अनुस्वार, विसर्ग and others, still their number and order differ in the different traditional enumerations. Pāṇini has not mentioned them actually but the fourteen Śiva Sūtras, on which he has based his work, mention only 9 vowels and 34 consonants, the long vowels being looked upon as varieties of the short ones. The Śikṣā of Pāṇini mentions 63 or 64 letters, adding the letter ऌ (दुःस्वप्न); cf. विषष्टिः चतुःषष्टिर्वा वर्णाः शम्भुमते मताः Pāṇini Śikṣā. St. 3. The Rk Prātiśākhya adds four { Visarga, Jihvāmūliya, Upadhmāniya and Anusvāra } to the forty three given in the Śiva Sūtras and mentions 47. The Taittirīya Prātiśākhya mentions 52 letters viz. 16 vowels, 25 class consonants, 4 semivowels, six sibilants ( श्, ए, स, ह्, ऌ, ए ) and anusvāra. The Vājasaneyi Prātiśākhya mentions 65 letters 3 varieties of अ, इ, उ, ऋ and ॠ, two varieties of ए, ऐ, ओ, औ, 25 class-consonants, four semivowels, four sibilants, and जिह्वामूलीय, उपध्मानीय, अनुस्वार, विसर्जनीय, नास्तिक्, and four यम letters; cf. एते पञ्चषष्टिवर्णा ब्रह्मराशिरात्मवाचः V. Pr. VIII. 25. The Rk Tantra gives 57 letters viz. 14 vowels, 25 class consonants, 4 semivowels, 4 sibilants, Visarga, Jihvāmūliya, Upadhmāniya, Anunāsika, 4 yamas

and two Anusvāras. The Rk Tantra gives two different serial orders, the Uddeśa (common) and the Upadeśa (traditional). The common order or Uddeśa gives the 14 vowels beginning with अ, then the 25 class consonants, then the four semivowels, the four sibilants and lastly the eight ayogavāhas, viz. the visarjaniya and others. The traditional order gives the diphthongs first, then long vowels ( अ, ऋ, ॠ, ई and ऊ ) then short vowels ( क्, ख्, इ, उ and lastly अ ), then semivowels, then the five fifth consonants, the five fourths, the five thirds, the five seconds, the five firsts, then the four sibilants and then the eight ayogavāha letters and two Anusvāras instead of one anusvāra. Pāṇini appears to have followed the traditional order with a few changes that are necessary for the technique of his work.

**वर्णसूत्र** by Candragomin, is a Śikṣā work of Cāndra system of grammar. In about twenty-three sūtras, it describes topics like Sthāna, Karaṇa, Prayatna and so on.

**वर्णार्थवत्त्व** the view that letters do not possess the sense, as individually in every letter no separate sense is seen; cf. अनर्थकारु etc. M. Bh. on Śiva Sūtra 5, Vārt. 14 and 15.

**वर्णार्थवत्त्व** the theory or view that individual letters are severally possessed of different senses. For instance, the difference in the meanings of the words कूप, यूप, and सूप, is due to the difference in their initial letter. The theory is not acceptable to the Vaiyākaraṇas nor the theory वर्णार्थवत्त्व given above. They follow the theory of संवातार्थवत्त्व i.e. sense given by a group of words together. See M. Bh. on Śiva Sūtra 5, Vārttikas 9 to 15.

वर्णाश्रय a grammatical operation depending upon a single letter i.e. an operation caused by a letter singly ; cf. वर्णाश्रये नास्ति प्रत्ययलक्षणम् । Par. Śek. Pari. 21 ; cf. also वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तन् । दाक्षिः । M. Bh. on P. I. 1.39 Vārt. 10.

वर्णिकुवेरनाथ or वर्णिकुवेरानन्द an old writer on grammar who has written a work named शब्दविवरण on the meanings of words. The work forms a part of his bigger work दानभागवत. Both the works are incomplete. The शब्दविवरण is based mostly upon ancient grammar works of Patañjali, Vararuci, Vārttikakāra, Śarvavarman, Bhartṛhari and others.

वर्णकदेश a part or a portion of a combined letter i.e. संयुक्तस्वर or संयुक्तव्यञ्जन. The diphthongs or संयुक्तस्वराः are divisible into two Svaras, for instance, ऐ into आ and ए, औ into आ and ओ. Similarly double consonants like क्क्, च्च्, व्व, क्त् etc. are also divisible. Regarding the point raised whether the individual parts can be looked upon as separate letters for undergoing or causing a grammatical operation, the decision of the grammarians is that they cannot be looked upon as separate, when they are completely mixed as the diphthongs ; cf. नाव्यपवृत्तस्यावयवस्य तद्विधिव्या द्रव्येषु M. Bh. on Śiva Sūtra 3. 4 Vārt. 6.

वर्त a term used by ancient grammarians and later on by commentators for compound words ; cf. वर्तनं वर्तः समासः Nyāsa on Kāś. II. 4.15.

वर्तमान the present tense ; cf. वर्तमाने लृट् P. III. 2.123 ; cf. also क्तस्य च वर्तमाने P. II. 3.67 ; also वर्तमानसामीप्ये वर्तमानवदा P. III. 3.131.

वर्तमाना a term used by ancient grammarians for the present tense, along

with the term वर्तमान also ; cf. यदा हि बुद्धिकर्म तदा वर्तमाना भविष्यति, M. Bh. on P. III. 3.133 Vārt. 8. See also Vāk. pad. III. 9.

वर्तिन् from वर्त which means a compound ; see वर्त. (1) The term वर्तिन् or वर्तिपद is used in the sense of a member of a compound ; cf. वर्तोऽस्यास्तीति वर्ति समासावयवभूतम् Nyāsa on P. II. 4. 15. (2) the term वर्तिन् is also used for a syllable (अक्षरम्) ; cf. वर्ति R. T. 47, explained by the commentator as अकारादिषु वर्तते व्यञ्जनं वर्ति चाप्यक्षरं भवति । cf. also गुर्वक्षराणां गुरुवृत्ति सर्वं R. Pr. XVIII. 32.

वर्त्य lit. gingival, or produced at the gums ; the letter र according to some scholars who believe that र is produced at the root of the teeth i.e. at the gums ; cf. एके आचार्या रेफं वर्त्यमिच्छन्ति । वर्त्यं भवो वर्त्यः । वर्त्यशब्देन दन्तमूलादुपरिष्ठादुच्छ्रूतः प्रदेशः (gums) उच्यते Uvvaṭa on R. Pr. I. 20.

वर्त्यत् future, belonging to future ; cf. वर्त्यत्पवृत्त्या इह कार्याणि क्रियन्ते Paribhāṣā 87 given by Śiradeva.

वर्धमान (1) a long vowel ; (2) name of a famous Jain grammarian, disciple of Govindasūri, who lived in the beginning of the twelfth century A.D. and wrote a metrical work on gaṇas or groups of words in grammar, named गणरत्नमहोदधि, and also a commentary on it. The work consists of 8 chapters and has got some commentaries besides the well-known one by the author himself. He also wrote two other works on grammar कातन्त्रविस्तार and क्रियायुक्त as also a few religious books.

वर्ष name of an ancient scholar of grammar and Mīmāṃsā, cited by some as the preceptor of कात्यायन and Pāṇini. If not of Pāṇini, he may have been a preceptor of Kātyāyana.

वर्त्य or वर्त्य gingival, produced at the gums; the word वर्त्य is probably the correct word meaning the root of the teeth or gums; the word वर्स was also used in the same sense as वर्त्य from which the word वर्त्य could be derived. वर्त्य and वर्त्य are only the variant pronunciations of वर्त्य and वर्त्य. The word वर्त्य, with त् inserted between र् and य, is given above as explained by Uvvaṭa from वर्त्य. It is very likely that वर्त्य is wrongly written for वर्त्य or वर्त्य.

वल् short term (प्रत्याहार) for consonants excepting य्; cf. लोपो व्योर्वलि P. VI. 1. 66; आर्धधातुकस्येड् वलादेः P. VII. 2.35.

वल (1) tad. cāturarthika affix वलच् applied to the word शिखा in the four senses country and others; e.g. शिखावलं नगरं देशो वा Kāś. on P. IV. 2.89; (2) tad. affix वल in the sense of possession applied to words रजस्, कृषि and others as also to दन्त and शिखा when the word is used as proper noun (संज्ञा) and to the word कर्जम्; e.g. रजस्वला, कृषीवला, कर्जस्वला etc.; cf. रजःकृष्यावृत्तिपरिषदो वलच्, दन्तशिखारसंज्ञायाम् and व्योत्सना...कर्जस्वला...मलीमताः P. V. 2.112, 113, 114.

वल्लभ named हरिवल्लभ also, who wrote a commentary on Nāgeśa's Śabdendu-śekhara.

वश् short term (प्रत्याहार) for consonants from व in हयवरट् to the mute य् in जवगड्ढश्च i.e. all semi-vowels excepting य्, and the fifth, the fourth and the third class consonants; cf. नेह वशि कृत्ति cf. P. VII. 2.8.

वशंगम name given in the Prātiśākhya works to letter-combinations where a consonant gets a change suitable to the neighbouring consonants as given in the Rk. Prātiśākhya in IV. 1 to IV. 5 including जश्च, अनुनासिकादेश, छस्व, परस्वर्ण, अनुस्वार and others, as

given in P. VIII. 2.39, VIII. 3.7, VIII. 3.23, VIII. 4.40, 46, 58, 59, 62, 63; cf. न ह्यत्र अवशंगमसंभाविव अपरिणतानि व्यञ्जनानि संयोगं गच्छन्ति Uvvaṭa on R. Pr. IV. 5.

वस् (1) pres. participle affix वसु substituted for शच् applied to the root विद्; e.g. विद्वस्, cf. विदेः शतुर्वसुः P. VII. 1.36; (2) perf. part. affix क्स्व substituted for the general affix लिट् mostly in Vedic Literature, but in specific cases in spoken language; e.g. see सेदिवस्, शुश्रुवस्, उपेयिवस् cf. P. III. 2. 107-9. See क्स्व.

वसन्तादि a class of words headed by the word वसन्त, which are mostly names of seasons, to which the affix इक् (ठक्) is added in the sense of 'that which one studies or knows'; cf. वसन्तसहचरितोयं ग्रन्थो वसन्त-स्त्वधीते वासन्तिकः। वार्षिकः Kāś. on P. IV. 2.63.

वसु the कृत्. affix क्स्व which see above. The word वसु is used for क्स्व by the Vārttikakāśa; cf. वसुसंप्रसारणमज्जिषौ सिद्धं वक्तव्यम् P. VI. 4.22 Vārt. 9.

वहि ātmanepada personal-ending of the first person (उत्तमपुरुष) dual, substituted for the general ल् affix; cf. तिस्रसृजि . महि P. III. 4.78.

वा a term often used in the Sūtras of Pāṇini and others, to show the optional application of a rule; cf. न वेति विभाषा P. I. 2.44; cf. also वा गमः I. 2.13 etc. See विभाषा.

वाक् a technical term of Jainendra grammar, corresponding to उपपद of Pāṇini cp. ईपाड् वाक्। Jain. Sū. 2. 1.79.

वाकरनागल् [WACKERNAGELL], a German Professor and scholar of Sanskrit Grammar who collaborated in the work of editing 'Altindisch Grammatik.'

**वाकिनादि** a class of words headed by the word वाकिन to which the taddhita affix आयनि (फिक्) is added in the sense of an 'offspring' when along with the tad. affix आयनि, the augment क् (कुक्) is added to the base (वाकिन or the like); e.g. वाकिनकायनि: cf. Kās. on P. IV. 1.158.

**वाक्य** a sentence giving an idea in a single unit of expression consisting of the verb with its kārakas or instruments and adverbs; cf. आख्यातं सान्वयं सकारकं सकारकविशेषणं वाक्यसंज्ञं भवतीति वचनव्यम् । सान्वयम् । उच्यैः पठति । सकारकम् । ओदनं पचति । M. Bh. on P. II. 1.1. Vārt. 10. Regarding the different theoretical ways of the interpretation of a sentence, see the word शाब्दबोध. For details, see वाक्यपदीय II. 2 where the different definitions of वाक्य are given and the अलङ्कारवाक्यस्फोटः is established as the sense of a sentence.

**वाक्यकाण्ड** name given to the second chapter of Bhartṛhari's Vākyapadīya in which problems regarding the interpretation of a sentence are fully discussed.

**वाक्यकार** a term used for a writer who composes a work in pithy, brief assertions in the manner of Sūtras, such as the Vārttikas. The term is found used in Bhartṛhari's Mahābhāṣyadīpikā where by contrast with the term Bhāṣyakāra it possibly refers to the Vārttikakāra Kātyāyana; cf. एषा भाष्यकारस्य कल्पना न वाक्यकारस्य Bhartṛhari Mahābhāṣyadīpikā. cf. also Nāgeśa's statement वाक्यकारो वार्तिकमारभते; cf. also तुलुम्पादयो वाक्यकारीयाः Mādhavīyā Dhātuvṛtti.

**वाक्यपदी** name of a work on the denotation of words in verse-form with a commentary of his own written by a grammarian named गङ्गादास. The

name वाक्यपदी is confounded with वाक्यपदीय of Bhartṛhari through mistake.

**वाक्यपदीय** a celebrated work on meanings of words and sentences written by the famous grammarian Bhartṛhari (called also Hari) of the fifth century. The work is looked upon as a final authority regarding the grammatical treatment of words and sentences for their interpretation and often quoted by later grammarians. It consists of three Chapters, Brahmakāṇḍa. Vākyakāṇḍa & Prakīrṇakāṇḍa and has got excellent commentaries written by Bhartṛhari himself on the Brahma & Vākyakāṇḍas, by Puṇyarāja on the Vākyakāṇḍa and by Helārāja on the Prakīrṇakāṇḍa.

**वाक्यपदीयटीका** name of a commentary on Bhartṛhari's Vākyapadīya written by Puṇyarāja on the first and the second Kāṇḍa. Some scholars hold the view that the commentary on the first Kāṇḍa was written by Bhartṛhari himself.

**वाक्यपदीयप्रकीर्णप्रकाश** name given to the commentary on the third Kāṇḍa or book of Bhartṛhari's Vākyapadīya by Helārāja.

**वाक्यपरिसमाप्ति** completion of the idea to be expressed in a sentence or in a group of sentences by the wording actually given, leaving nothing to be understood as contrasted with वाक्यपरिसमाप्ति used in the Mahābhāṣya; cf. वाक्यपरिसमाप्ति P. I. 1.10 Vārt. 4 and the Mahābhāṣya thereon. There are two ways in which such a completion takes place, singly and collectively; cf. प्रत्येक वाक्यपरिसमाप्ति illustrated by the usual example देवदत्तश्च दत्तविष्णुमित्रा मोक्ष्यन्तान् where Patañjali remarks प्रत्येकं (प्रत्येकं) गुणिः परिसमाप्यते; cf. also समुदाये वाक्यपरिसमाप्ति where Patañjali remarks गणाः शतं दण्डयन्तान् ।

अथिनश्च राजानो हिरण्येन भवन्ति न च प्रत्येकं दण्डयन्ति । M. Bh. on P. I. 1.1 Vārt. 12; cf. also M. Bh. on P. I. 1.7, I. 2.39, II. 2.1 etc.

**वाक्यप्रकाश** a work on the interpretation of sentences written with a commentary upon it by उदयधर्ममुनि of North Gujarat who lived in the seventeenth century A.D.

**वाक्यप्रदीप** a term sometimes seen (wrongly) applied to the Vākya-padiya of Bhartṛhari. It may have been the name of the commentary on the Vākya-prakāśa.

**वाक्यपाठ** the same as Vārtikapāṭha for which see below. The word is used by Haradatta in his Padamañjarī, cp. खिलपाठो धातुपाठः प्रातिपदिकपाठो वाक्यपाठश्च । on Kāśikā on P. I. 3.2.

**वाक्यभेद** a serious fault of expression when a sentence is required to be divided into two sentences for the sake of its proper interpretation; cf. केचिद्वा मुष्यापिशलेरित्यनुवर्तयन्ति तद्वाक्यभेदेन सुव्याप्तौ विकल्पं करोति Kāś on P. VI. 1.94; cf. also तद्धि (स्नानेग्रहणं) तृतीयया विपरिणम्य वाक्यभेदेन स्थानिनः प्रसङ्गे जायमानः etc. Par. Śek. on Pari. 13.

**वाक्यवादिन्** (pl.) advocates of वाक्य or statement as an indivisible unit presenting the sense as a unit, which, for convenience, is further divided into separate senses of individual words which have a phenomenal existence, cp. Vāk. pad. II. 57. cp. तस्माद्वाक्यवादिभिः स्फोटवादिभिरभेदकल्पनमाश्रितम् । काल्पनिकः पदवादोऽभ्युपगतः । (पुण्य.)

**वाक्यशेष** complement of a sentence; something required to be understood to complete the sense of a sentence generally according to the context; cf. कल्प्यो हि वाक्यशेषो वाक्यं

वक्तव्यधीनं हि । M. Bh. on P. I. 1.57 Vārt. 6; cf. कामचारश्च वृत्तिनिर्देशे वाक्यशेषं समर्थयितुम् । तपथा ! उशीनरवन्मद्रेषु गावः ! सन्ति न सन्तीति ! मातृवदस्याः कलाः ! सन्ति न सन्तीति ! M. Bh. on P. I. 3.62.

**वाक्यसंस्कारपक्ष** the grammarian's theory that as the individual words have practically no existence as far as the interpretation or the expression of sense is concerned, the sentence alone being capable of conveying the sense, the formation of individual words in a sentence is explained by putting them in a sentence and knowing their mutual relationship. The word गान् cannot be explained singly by showing the base गो and the case ending अम् unless it is seen in the sentence गान् आनय; cf. यथा वाक्यसंस्कारपक्षे कृष्णादिसंयुज्यन्त उपपदे ऋचेः क्तिनि कृते कृष्ण ऋच् ति इति स्थिते असिद्धत्वात्पूर्वमादगुणे कृते अत्रो रहान्यामिति द्विवं...Pari. Bhāskara Pari. 99. The view is put in alternation with the other view, viz. the पदसंस्कारपक्ष which has to be accepted in connection with the गौणमुख्यन्याय; cf. पदस्यैव गौणार्थकत्वस्य ग्रहेण अस्य (गौणमुख्यन्यायस्य) पदकार्यविषयत्वमेवोचितम् । अन्यथा वाक्यसंस्कारपक्षे तेषु तदनापत्तिः Par. Śek. on Pari. 15. The grammarians usually follow the वाक्यसंस्कारपक्ष.

**वाक्यार्थ** the meaning of a sentence, which comes as a whole composite idea when all the constituent words of it are heard; cf. पदानां सामान्ये वर्तमानानां यद्विशेषस्वस्थानं स वाक्यार्थः, M. Bh. on P. I. 2.45 Vārt. 4. According to later grammarians the import or meaning of a sentence (वाक्यार्थ) flashes out suddenly in the mind of the hearer immediately after the sentence is completely uttered. The import is named प्रतिभा by Bhartṛhari, cf. Vākya-padiya II.45; cf. also वाक्यार्थश्च प्रतिभामात्रविषयः Laghu-

mañjūśā. For details and the six kinds of vākyārtha, see Vākya-pāṭīya II.154.

**वाक्यार्थचन्द्रिका** name of a commentary on the Paribhāṣenduśekhara by Hari Śāstrī Bhāgawata.

**वाक्यैकदेश** part of a sentence which sometimes, on the strength of the context, conveys the whole meaning; cf. दृश्यन्ते हि वाक्येषु वाक्यैकदेशान् प्रयुजानाः पदेषु च पदैकदेशान् । प्रविश पिण्डीम् । प्रविश तर्पणम् । पदेषु पदैकदेशान् देवदत्तो दत्तः । सत्यमामा भामेति M. Bh. on P. I. 1.45 Vārt. 3.

**वाच्** (1) expression from the mouth; speech; series of sounds caused by expelling the air from the lungs through differently shaped positions of the mouth and the throat; cf. स संपातादीन् प्राप्य वाग्भवति Vaj. Pr. 1.9; see the word वाणी; (2) the sacred or divine utterance referring to the Veda; cf. ऋच्या वाचः परं पदम्; (3) term used for उपपद in the Jainendra Vyākaraṇa; cf. वाग्विमक्तेः कारकविभक्तिर्बलीयसी Jain. Pari 104.

**वाचक** expressive, as contrasted with श्रोतक, व्यञ्जक, सूचक and मेदक which mean suggestive; the term is used in connection with words which directly convey their sense by denotation, as opposed to words which convey indirectly the sense or suggest it as the prefixes or Nipātas do.

**वाचनिक** expressly cited by a वचन or a statement of the authors of the Sūtra, the Vārttika and the Mahābhāṣya, as contrasted with what naturally occurs or is inferred from their statements; cf. नेदं वाचनिकमलिङ्गता असंख्यता च (अव्ययानाम्) । स्वाभाविकमेतत् M. Bh. on P. I. 1.38 Vārt. 5 and P. II. 2.6; cf. also M. Bh. on P. I. 2.64 Vārt. 53.

**वाचनिकी** See वाचनिक above; cf. किं स्वाभाविकी निवृत्तिराहोस्विद्वाचनिकी M. Bh. on P. II. 2.6; cf. also the usual expression वाचनिकी एषा with respect to some Paribhāṣās or maxims.

**वाचिका** expressing directly, denoting; (fem. of वाचक); cf. तयोरभिसंन्यस्य वक्षी वाचिका भवति M. Bh. on P. II. 1.1 Vārt. 4.

**वाच्य** (1) directly expressed (sense) as contrasted with व्यङ्ग्य or ध्वनित; cf. शब्देनार्थान् वाच्यान् दृष्ट्वा बुद्धौ कुर्यात्पूर्वापर्यम् । M. Bh. on P. I.4.109 Vārt. 10; (2) which should be stated or which deserves to be stated. The word वाच्य is generally put in connection with the additions or corrections to the sūtras by the Vārttikakāra and the Mahābhāṣyakāra in their explanations; cf. तत्रैतावद्वाच्यम्, M. Bh. on P. I. 4.1; cf. also वाच्य कर्णोर्गुवद्भावः M. Bh. on P. III. 1.22 Vārt. 3; III. 1.36 Vārt. 6.

**वाजप्यायन** an ancient grammarian who holds the view that words denote always the jāti i.e. they always convey the generic sense and that the individual object or the case is understood in connection with the statement or the word, as a natural course, when the purpose is not served by taking the generic sense; cf. आहृत्यमिधानाद्वा एकं शब्दं विभक्तौ वाजप्यायन आचार्यो न्याय्यं मन्यते M. Bh. on P. I. 2.64 Vārt. 35.

**वाजसनेयिप्रातिशाख्य** the Prātiśākhya work belonging to the Vājasaneyi branch of the White Yajurveda, which is the only Prātiśākhya existing to-day representing all the branches of the Śukla Yajurveda. Its authorship is attributed to Kātyāyana, and on account of its striking resemblance with Pāṇini's sūtras at various places, its author Kātyā-

yana is likely to be the same as the Vārttikakāra Kātyāyana. It is quite reasonable to expect that the subject matter in this Prātiśākhya is based on that in the ancient Prātiśākhya works of the same White school of the Yajurveda. The work has a lucid commentary called Bhāṣya written by Uvvaṭa.

वाङ्मय possibly the same as Kuṇara-vāḍava; an ancient grammarian quoted in the Mahābhāṣya; cf. तत्र सौयैरगवतोक्तमनिष्टिज्ञो वाङ्मयः पठति, M. Bh. on P. VIII. 2.106 Vārt 3.

वाणी speech; utterance; the same as वाच् which is believed to be of four kinds as cited by the grammarians and explained by Bhartṛhari; the four kinds are based upon the four places of origin, the three first places belonging to the inarticulate speech and the fourth belonging to the articulate one; cf. चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः । गुहा श्रीणि निहिता नेक्ष्यन्ति तुरीयं वाचो मनुष्या वदन्ति॥ M. Bh. I Āhnika 1 and the Pradīpa and Uddyota thereon.

वात्सप्र an ancient writer of Prātiśākhya works who believed in the very feeble utterance (लघुप्रत्यक्षतर) of the consonants व् and वृ, when preceded by अ and standing at the end of a word. See लघुप्रत्यक्ष.

वाङ्मयक्षत्रमाला a work on grammatical debates etc. by Appaya Dikṣita, a well-known scholar and a senior contemporary of Jagannātha in the seventeenth century.

वादि roots headed by वा and similar to वा. Really there is no class of roots headed by वा given anywhere but in the interpretation of the rule मूलादयो धातवः it is suggested that 'the roots which are similar to वा are termed roots (वात्तु)' could also

be the interpretation of the rule; cf. भ्वादय इति च वादय इति M. Bh. on P. I. 3. 1. Vārt. 11.

वादिषट्सुद्धर name of a commentary on the Sārasvata Vyākaraṇa by a grammarian named Jayanta.

वान् the suffix वन् mentioned as वान in the Atharvaprātiśākhya and illustrated in the word कृतावान्; cf. A. Pr. III. 24.

वामन name of one of the joint authors of the well-known gloss or इति upon the Sūtras of Pāṇini, who lived in the seventh century A. D. It cannot be ascertained which portion of the Kāśikā was written by Vāmana and which by his colleague जयादित्य. There was another famous scholar of Kashmīr by name Vāmana who flourished in the tenth century and who wrote an independent grammar treatise विश्रान्तविद्याधर, together with उणादिसूत्रश्रुति and लिङ्गानुशासन.

वायु air or प्राण, which is believed to spring up from the root of the navel and become a cause (even a material cause according to some scholars) of sound of four kinds produced at four different places, the last kind being audible to us; cf. प्राणो वर्णानभिच्यज्य वर्णेष्वेवोपलीयते Vāk-yapadīya I. 116; cf. also R. Pr. XIII. 13, V. Pr. I. 7-9; T. Pr. II. 2; Śikṣā of Pāṇini st. 6. According to Taitt. Saṁ. VI. 4.7 Vāyu helped Indra in producing words.

वारणावतेश a grammarian of the seventeenth century who wrote a gloss named अमृतसूति on the Prakriyā-kaumudī. He is also known as Vāraṇāvanēśa.

वाररुच a work attributed to वाररुचि; cf. वाररुचि काव्यम् M. Bh. on P. IV. 3.101; cf. also वाररुचो ग्रन्थः S. K. on P. IV. 3.



101. This work possibly was not a grammar work and its author also was not the same as the Vārttikakāra Kātyāyana. See वररुचि above. The name वाररुच्यकारण was given possibly to Kātyāyana's Prākṛt Grammar, the author of which was वररुचि surnamed Kātyāyana. For details see p. 395 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's Edition.

वाररुचकारिका an ancient grammar-work in verse believed to have been written by an ancient scholar of grammar, who, if not the same as Kātyāyana who wrote the Vārttikas, was his contemporary and to whom the authorship of the Uṇādi Sūtras is ascribed by some scholars. See वररुचि.

वाररुचसंग्रह a grammar work of twenty-five verses on case-construction, compounds, verbs and nominal formation fathered on Vararuci Kātyāyana.

वार्त of no use; serving no purpose; the word is possibly derived from वार्ता (लोकवार्ता) meaning people's gossip; cf. एतच्च वार्तम् M. Bh. on P. I. 2.64 Vārt. 25; also on P. II. 2.24, II. 4.13 etc.

वार्ताक्ष an ancient grammarian who held the view that the intended sense in the case of a sentence, has a stable and real existence and the division of a sentence into several words, put into four categories, is all imaginary; he is referred to by मर्हहरि with औदुम्बरायण who is mentioned by यास्क (निरुक्त I.1-2.)

वार्त्तिक a statement which is as much authoritative as the original statement to which it is given as an addition for purposes of correction,

completion or explanation. The word is defined by old writers in an often-quoted verse उक्तानुक्तदुष्कृतानां चिन्ता यत्र प्रवर्तते । तं ग्रन्थं वार्त्तिकं प्राहुर्वार्त्तिकज्ञा मनीषिणः॥ This definition fully applies to the Vārttikas on the Sūtras of Pāṇini. The word is explained by Kaiyaṭa as वृत्तौ साधु वार्त्तिकम् which gives strength to the supposition that there were glosses on the Sūtras of Pāṇini of which the Vārttikas formed a faithful pithy summary of the topics discussed. The word Vārttika is used in the Mahābhāṣya at two places only इन्तेः पूर्वविप्रतिषेधो वार्त्तिकेनैव ज्ञापितः M. Bh. on P. III. 4.37 Vārt. 3. and अपर आह यद्वात्तिक इति M. Bh. on P. II. 2.24 Vārt. 18. In अपर आह यद्वात्तिक इति the word is contrasted with the word वृत्तिश्च which means the original Sūtra (of Pāṇini) which has been actually quoted, viz. संख्ययान्ययासना० II. 2.25. Nāgeśa gives 'सूत्रे अनुक्तदुष्कृतचिन्ताकरत्वं वार्त्तिकत्वम्' as the definition of a Vārttika which refers only to two out of the three features of the Vārttikas stated above. If the word उक्त has been omitted with a purpose by Nāgeśa, the definition may well-nigh lead to support the view that the genuine Vārttikapāṭha of Kātyāyana consisted of a smaller number of Vārttikas which along with a large number of Vārttikas of other writers are quoted in the Mahābhāṣya, without specific names of writers. For details see pages 193-223 Vol. VII Pāṭañjala Mahābhāṣya, D. E. Society's Edition.

वार्त्तिककार believed to be Kātyāyana to whom the whole bulk of the Vārttikas quoted in the Mahābhāṣya is attributed by later grammarians. Patañjali gives the word वार्त्तिककार in four places only (in the Mahābhāṣya on P. I. 1.34, III. 1.44, III. 2.118 and VII. 1.1) out of which his statement

स्यादिविधिः पुरान्तः यद्यविशेषेण भवति किं वार्तिककारः प्रतिषेधेन करोति in explanation of the Śloka-vārttika स्यादिविधिः... इति व्रजता कात्यायनेनेह, shows that Patañjali gives कात्यायन as the Vārttikakāra (of Vārttikas in small prose statements) and the Śloka-vārttika is not composed by Kātyāyana. As assertions similar to those made by other writers are quoted with the names of their authors (भारद्वाजीयाः, सौनागाः, क्रोष्टीयाः etc.) in the Mahābhāṣya, it is evident that the Vārttikas quoted in the Mahābhāṣya— (even excluding the Śloka-vārttikas) did not all belong to Kātyāyana. For details see pp. 193-200, Vol. VII, Vyākaraṇa Mahābhāṣya, D. E. Society's Edition.

वार्तिकपाठ the text of the Vārttikas as traditionally handed over in the oral recital or in manuscripts. As observed above (see वार्तिक), although a large number of Vārttikas quoted in the Mahābhāṣya are ascribed to Kātyāyana, the genuine Vārttikapāṭha giving such Vārttikas only, as were definitely composed by him, has not been preserved and Nāgeśa has actually gone to the length of making a statement like “वार्तिकपाठः ऋष्टः”; cf. Uddyota on P. I. 1.12 Vārttika 6.

वार्तिकवचन a small pithy statement or assertion in the manner of the original sūtras which is held as much authoritative as the Sūtra; cf. न वृत्तो वृत्तिवचनप्रामाण्यादिति । किं तर्हि । वार्तिकवचनप्रामाण्यादिति । M. Bh. on P. II. 1.1 Vārttika 23.

वार्तिकसिद्धान्त categorical conclusive statements made by the Vārttikakāra many of which were cited later on as Paribhāṣās by later writers. For details see pp. 212-220

Vol. VII, Vyākaraṇa Mahābhāṣya, D. E. Society's Edition.

वार्तिकसूत्र the same as वार्तिकवचन which see above. The Vārttikas are termed Vārttika sūtras on account of their close similarity with the original Sūtras, which in contrast are termed Vṛttisūtras.

वाप्यायणि an ancient grammarian quoted in the Mahābhāṣya and the Nirukta in connection with the six-fold division of bhāva or verbal activity; cf. पङ्क भावविकारा भवन्तीति वाप्यायणिः । जायते अस्ति विपरिणमते वर्धते अपक्षीयते विनश्यतीति Nir. 1.3.

वाचचन citing an option not specifically by the particle वा, but by the terms विभाषा, अन्यतरस्याम् and the like; cf. ह्रस्वोवाचचने अभिवादिदृशोरात्मनेपद उपसंख्यानम् P. I. 4.53 Vart. 1; cf. also M. Bh. on P. I. 3.79, II. 1.18 etc.

वाविधि वाविधान also, laying down an option regarding a grammatical operation; cf. स्वस्तियोगे चतुर्थी कुशलायै-राक्षिणि वाविधानात् P. II. 3.16 Vart. 1; cf. also अविशेषेण अयादीनां वाविधियुक्त्वा सार्वधातुके नित्यमिति वक्ष्यामि M. Bh. on P. III. 1.31 Vart. 2; cf. also M. Bh. on P. III. 1.94.

वासरूपन्याय the dictum of applying optionally any two or more kṛt affixes to a root if they become applicable at one and the same time, only provided that those affixes are not in the topic of स्त्रियाम् (P. III. 3.94 etc.) and are not the same in appearance such as ञ, अ, क etc., which are the same viz. अ; cf. वासरूपो-ऽस्त्रियाम् P. III. 1.94; cf. also वासरूप-न्यायेन ण्वलपि भविष्यति M. Bh. on P. III. 2.146 Vart. 1; cf. also M. Bh. on P. III. 2.150 Vart. 1. The words वासरूप and वासरूपविधि are also used in the same sense; cf. ताच्छीलिका वासरूपेण न

स्यादिविधिः पुरान्तः यद्यविशेषेण भवति किं वार्तिककारः प्रतिषेधेन करोति in explanation of the Śloka-vārttika स्यादिविधिः...इति व्रवता कात्यायनेनेह, shows that Patañjali gives कात्यायन as the Vārttikakāra (of Vārttikas in small prose statements) and the Śloka-vārttika is not composed by Kātyāyana. As assertions similar to those made by other writers are quoted with the names of their authors (भरद्वाजीयाः, सौनागाः, क्रोष्टीयाः etc.) in the Mahābhāṣya, it is evident that the Vārttikas quoted in the Mahābhāṣya— (even excluding the Śloka-vārttikas) did not all belong to Kātyāyana. For details see pp. 193-200, Vol. VII, Vyākaraṇa Mahābhāṣya, D. E. Society's Edition.

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**वाचन** citing an option not specifically by the particle वा, but by the terms विभाषा, अन्यतरस्याम् and the like; cf. ह्रस्वोवाचने अभिवादिदृशोरात्मनेपद उपसंख्यानम् P. I. 4.53 Vart. 1; cf. also M. Bh. on P. I. 3.79, II. 1.18 etc.

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भवन्तीति M. Bh. on P. III. 2.150 Vārt. 2, as also नाच्छीलिकेपु वासरूपविधिनास्ति Par. Śek. Par. 67.

**वासिष्ठीशिक्षा** a शिक्षा work belonging to the White Yajurveda. It is a selection from the Sarvānukramaṇī and is therefore a late work. Another work of the same name belongs to the Taittirīya school of the Black Yajurveda. It seems to be older than Vaidikābharṇa.

**वासुदेव दीक्षित** son of महादेव दीक्षित, the author of the Bāḷamanoramā, a commentary on the Siddhāntakaumudī. Vāsudevadikṣita was a resident of Tanjore who lived in the beginning of the eighteenth century A.D. and wrote a few works on Pūrvamīmāṃsā.

**वासुदेव (शास्त्री)** surnamed Abhyankar, who lived from 1863 to 1942 and did vigorous and active work of teaching pupils and writing essays, articles, commentary works and original works on various Śāstras with the same scholarship, zeal and acumen for fifty years in Poona. He wrote गूढार्थप्रकाश, a commentary on the Laghuśabdenduśekhara and तत्त्वादर्श, a commentary on the Paribhāṣenduśekhara in 1889. His works total more than twenty-five. His edition of the Pātañjala Mahābhāṣya with full translation and notes in Marāṭhī can be called his magnum opus. See अभ्यंकर.

वि (1) Unādi affix वि quoted by Pāṇini in the rule जाग्रोऽविचिण्णलडित्सु VII. 1.85; e.g. जागृविः; cf. जृष्टत्वागृभ्यः विवन् Unādi IV. 54; also वृदुभ्यां विन् IV. 53; (2) common term for the affixes क्तिप्, क्तिन्, च्वि, ण्वि, ण्विन्, विच् and विद्. See व्.

विक् augment वि as seen in the word दविष्टत्त्वं given as a nipātana in the

sūtra दाधतिर्दधति...P. VII. 4.65; cf. दविष्टत्तिदिनि युतेर्यङ्गुगन्तस्य शतरि अभ्यासस्य संप्रसारणाभावः अत्वं विक् आगमश्च निपात्यते Kāś. on P. VII. 4.65.

**विकम्पित** a fault in the pronunciation of vowels, the utterance being attended with a kind of tremor; cf. व्रत्तं निरस्त .विकम्पितम्। M. Bh. at the end of Āhnika 1.

**विकरण** an affix placed between a root and the personal ending, for showing the specific tense or mood or voice to convey which, the personal ending is applied; e.g. the conjugational signs शप्, श्यन्, यु, श, शम्, उ, आ and यक्, आन्, as also स्य, तास्, सिप्, आम् and च्लि with its substitutes. Although the term विकरण is used by ancient grammarians and freely used by the Mahābhāṣyakāra in connection with the affixes, mentioned in the sūtras of Pāṇini, such as शप्, श्यन् and others, the term is not found in the Sūtras of Pāṇini. The vikaraṇas are different from the major kinds of the regular affixes तिङ्, कृत्य and other similar ones. The vikaraṇas can be called कृत्; so also, as they are mentioned in the topic (अधिकार) of affixes or Pratyayas, they hold the designation 'pratyaya'. For the use of the word विकरण see M.Bh. on P. I. 3. 12, III. 1.31 and VI. 1.5. The term विकरण is found in the Yājñavalkya Śikṣā in the sense of change, (cf. उपधारणं कुयन्मनोर्विकरणे सति) and possibly the ancient grammarians used it in that very sense as they found the root कृ modified as कर् or कुरु, or चि as चिनु, or य् as भव before the regular personal endings तिप्, तस् etc.

**विकर्ष** (1) a fault in the utterance of a vowel with its proper accent (acute, grave or circumflex) which results from the proper accent being mixed

with another in the utterance; cf. विकर्षो नामाश्लिष्टता Uvvaṭa on R. Pr. III. 18; (2) protraction of the accent especially of the circumflex accent.

विकल्प choice or option re: the application of a rule as stated by the word वा, विभाषा, अन्यतरस्याम् or the like; cf. नेति प्रतिषेधो वेति विकल्पः तयोः प्रतिषेधविकल्पयोः 'विभाषा' इति संज्ञा भवति, विभाषाप्रकरणे प्रतिषेधविकल्पौ उपतिष्ठेते ! तत्र प्रतिषेधेन समीकृते विषये पश्चाद्विकल्पः प्रवर्तते Kāś. on P. I. 1.44.

विकल्पित made applicable optionally.

विकार lit. change; modification; modification of a word-base or an affix, caused generally by the addition of suffixes; cf. प्रकृतैरवस्थान्तरं विकारः Kāś. on P. IV. 3.134; cf. also लोपागमवर्ण-विकारज्ञो हि सम्यग्वेदान् परिपालयिष्यति Mahābhāṣya Āhnika 1.

विकार्य lit. changeable; that which gets changed in its nature; a variety or subdivision of कर्म or the object; cf. त्रिविधं कर्म । निर्वर्त्य विकार्यं प्राप्य चेति । Kāś. on P. III. 2.1. The विकार्यकर्म is explained as यस्य प्रकृत्युच्छेदो गुणान्तरं वा उत्पद्यते तद्विकार्यम् । यथा भुक्त ओदनः । लूयमानः केदारः । Śrīngārāprakāśa II; cf. also, Vākyapadiya III. 7.78.

विकीर्ण a fault in the utterance of a vowel when one vowel appears, or is heard as another; cf. विकीर्णो वर्णान्तेरे प्रसृतः । एकोप्यनेकनिर्मासीत्यपरे Pradīpa on the Mahābhāṣya Āhn. 1 end.

विकृत mutilated, changed in nature; e.g. the word राम into रान् in रामौ which is equivalent to रान् + औ. For technical purposes in grammar a word, although mutilated a little by lopa, āgama or varnavikāra, is looked upon as the original one for undergoing operations; cf. एकदेशविकृतमनन्यवत् Par. Śek. Pari. 37.

विकृतनिर्देश utterance of a word in its mutilated form with some object in view; e.g. दीव्यत् for दीव्यति in प्राग्दीव्यतोऽण् P. IV. 1.83; cf. किं पुनः कारणं विकृतनिर्देशः कियते । M. Bh. on P. IV. 1.83; cf. also कर्ष इति विकृतनिर्देशः कृषतेर्निश्चयार्थः Kāś. on P. VI. 1.159; cf. also गोह इति विकृतिकरणं विषयार्थम् Kāś. on P. VI. 4.89.

विकृति change, modification as different from the original which is called प्रकृति; cf. प्रकृतिरूपादानकारणं तस्यैव उत्तरमवस्थान्तरं विकृतिः Kāś. on P. V. 1.12.

विकृतिवल्ली a work on the modified recital of the Veda words, or पदपाठ-विकृति, ascribed to Vyāḍi, who is believed to have been a pupil of वर्ष.

विकृतिवल्लीटीका name of a commentary on विकृतिवल्ली (which see above) written by a Vedic scholar गङ्गाधर.

विक्रम (1) name given to a grave vowel placed between two circumflex vowels, or between a circumflex and an acute, or between an acute and a circumflex; cf. स्वरितयोर्मध्ये यत्र नीचं स्यात्, उदात्तयोर्वा अन्यतरतो वा उदात्त-स्वरितयोः स विक्रमः T. Pr. XIX. 1; (2) name given to a grave vowel between a pracaya vowel and an acute or a circumflex vowel; cf. प्रचयपूर्वश्च कौण्डिन्यस्य T. Pr. XIX. 2; (3) repetition of a word or पद as in the Krama recital of the Veda words; (4) name given to a visarjaniya which has remained intact, as for instance in यः प्राणतो निमिषतः; cf. R. Pr. I. 5; VI. 1; the word विक्रम is sometimes used in the sense of visarjaniya in general; cf. also अनिङ्गयन् विक्रमेषु कुर्यात् R. Pr. XIII. 11.

विकान्त name given to a saṁdhi where the visarga remains intact although it can optionally be changed into a sibilant consonant; e.g. यः ककुभः, यः

पञ्च, यो वः शिवतमो रसः । cf. विक्रान्तसंधिस्तु प्राकृतोपथो वेदितव्यो यत्र विसर्गः श्रूयेत R. Pr. IV. 11.

**विक्रिष्ट** a fault in the utterance of a letter when there does not take place the necessary contact with the proper place of the utterance of a word; cf. हन्वोः प्रकर्षणे सर्वतश्चन्ने विक्रिष्टं नाम दोषो भवति । विक्रिष्टं नाम असंयुक्तम् R.Pr. XIV.3.

**विगृहीत** shown by separating the combined elements, for instance, the two or more words in a compound or, the base or affix from a word which is a combination of the base (प्रकृति) and the affix (प्रत्ययः); cf. तदेव सूत्रं विगृहीतं व्याख्यानं भवति M. Bh. on I. 1. Ahnika 1, Vārt. 11, 14; also cf. अवारपासाद् विगृहीतादपि P. IV. 2.93 Vārt. 1.

**विग्रह** lit. separation of the two parts of a thing; the term is generally applied to the separation of the constituent words of a compound word; it is described to be of two kinds: (a) शास्त्रीयविग्रह or technical separation; e.g. राजपुरुषः into राजन् इस् पुरुष सु and (2) लौकिकविग्रह or common or popular separation; e.g. राजपुरुषः into राज्ञः पुरुषः. It is also divided into two kinds according to the nature of the constituent words (a) स्वपदविग्रह separation by means of the constituent words, e.g. राजहितम् into राजे हितम्; (b) अस्वपदविग्रह, e.g. राजार्थम् into राजे इदम्; or e.g. सुमुखी into शोभनं मुखं अस्याः cf. M. Bh. on P. V. 4.7. The compounds whose separation into constituent words cannot be shown by those words (viz. the constituent words) are popularly termed nityasamāsa. The term नित्यसमास is explained as नित्यः समासो नित्यसमासः । यस्य विग्रहो नास्ति । M. Bh. on P. II. 2.19 Vārt. 4. The upapada-

samāsa is described as नित्यसमास. Sometimes especially in some Dvandva compounds each of the two separated words is capable of giving individually the senses of both the words e.g. the words छावा and क्षामा of the compound छावाक्षामा The word विग्रह is found used in the Prātiśākhya works in the sense of the separate use of a word as contrasted with the use in a compound; cf. अच्छेति विग्रहे प्लुतं भवति R. Pr. VII. 1. विग्रह is defined as वृत्त्यर्थावबोधकं वाक्यं विग्रहः in the Siddhāntakaumudī.

**विग्रहण** enclosure or closure (वेष्टन) by the use of the word इति as done in the Krama and other Veda-recitals.

**विघात** immolation; sacrifice; destruction, as applicable to a word or part of a word or a relation of words; cf. अनेकालवस्य तदाश्रयत्वाद् वणदिशस्य विघातो न भविष्यति M. Bh. on P. I. 1.50 Vārt. 15; cf. also the famous Paribhāṣā संनिपातलक्षणो विधिरनिमित्तं तद्विघातस्य Par. Śek. Pari. 85; M. Bh. on P. I. 1.24 etc.

**विघ्नकृत्** impediment to an operation caused by something preceding on account of its coming in the way; a vyavāya or vyavadhāna or intervention which is not admissible just as the interruption of palatals, linguals, dentals and sibilants excepting ह् for the change of च् into ञ्; cf. अव्यवेतं विग्रहे विघ्नकृद्भिः R. Pr. V. 25.

**विच्** kṛt affix वि (which also becomes nil or zero) applied to a root in the sense of an agent, as observed in Vedic and classical use, as also to the root यच् with उप and roots ending in आ generally in Vedic Literature but sometimes in popular language; cf. विजुपे छन्दसि । आतो मनिन्वनिद्वन्तिपश्च । अन्येभ्योऽपि दृश्यन्ते । कीलालपाः, शुभंयाः etc. Kāś. on P. III. 2.73, 74, 75.

**विचार** विचारणा, examination, question or topic or subject for examination ; cf. कुतः पुनरियं विचारणा । M. Bh. on P. I. 1.50 Vārt. 1.

**विचाल** immolation, destruction ; cf. वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम् । दक्षिः M. Bh. on P. I. 1.39 Vārt. 10 ; cf. also Par. Śek. on Pari. 85.

**विचिकित्सार्थीय** the indeclinable नूनम् called विचिकित्सार्थीय in the Nirukta ; the word विचिकित्सा is explained as confirmation after deliberation by Durgācārya. cf. भाषायाम् । उभयमन्व-ध्यायम् । विचिकित्सार्थीयश्च पदपूर्णश्च । नूनमिति विचिकित्सार्थीयः Nir. I. 5.

**विचित्र** of various or wonderful kinds beyond our ken or comprehension cf. विचित्रास्तद्विशेषतः M. Bh. on P. II. 4.32 Vārt. 7 ; VI. 1.99 Vārt. 2.

**विच्छेद** (1) breach or break (in the Saṃhitāpāṭha) ; utterance of words separately by breaking their coalescence ; cf. पदविच्छेदः असंहितः V. Pr. I. 156 ; (2) doubling of a consonant technically called यमः ; cf. अन्तःपदे अपञ्चमः पञ्चमेऽपि विच्छेदम् V. Pr. IV. 163.

**विजयगणिन्** a Jain grammarian of the seventeenth century who wrote a commentary on the Haimalaghu-prakriyā.

**विजया** name of a commentary on the Laghuśabdenduśekhara by Śiva-nārāyaṇa.

**विजयानन्द** called also विद्यानन्द, a gram-mar scholar of the Kātantra school who wrote (1) Kātantradhātuvṛtti (2) Kātantrōttara and (3) Kriyākālāpa.

**विज्ञान** specific knowledge or under-standing ; cf. सिद्धं तु धर्मोपदेशने अनवयव-विज्ञानाद्यथा लौकिकवैदिकेषु ; M. Bh. on P. VI. 1.84 Vārt. 5.

**विशेष** a matter of special understand-ing ; the phrase अवश्यं चैतद्विशेषम् very frequently occurs in the Mahābhā-ṣya ; cf. M. Bh. on P. I. 1.1, 3, 5, 22, I. 2.47, 48, 64, I. 4.23 etc.

**विट्** kṛt affix (वि, व् or nil) applied to the roots जन्, सन्, खन्, कृन् and गन् and to the root अर् in special cases as seen in Vedic Literature ; e.g. अञ्जाः, गोषाः, कूपखाः, दधिकाः, etc.

**विट्ठल** or विट्ठलेश grandson of रामचन्द्रशेख, the author of the प्रक्रियाकौमुदी. He was a Telugu Brāhmaṇa of Āndhra who lived in the beginning of the sixteenth century and wrote a com-mentary named प्रसाद on the Pra-kriyā-Kaumudī and two small works अन्ययार्थनिरूपण and पाणिनिस्मृति.

**विडच्** or विडच् tad. affix विड applied to the word नि in the sense of depres-sion of the nose. See under विडच् ; cf. P. V. 2.32.

**विद्यानन्द** See विजयानन्द.

**विद्यानिवास** name of a commentary on Bopadeva's Mugdhabodha.

**विद्याविनोद** grandson of Rāmeśvara-bhaṭṭa of Pratiṣṭhāna who wrote a grammar of the Prākṛta dialects.

**विद्वत्प्रबोधिनी** or रामभट्टी name of a com-mentary on the Sārasvata-prakriyā by a grammarian named Rāma-bhaṭṭa.

**विधर्मक** possessed of different phonetic properties.

**विधल्** tad. affix विध applied to the words भौरिकि and others in the sense of 'inhabited country' ; e.g. भौरिकि-विधः, वैपेयविधः ; cf. Kāś. on P. IV. 2.54.

**विधा** characteristic feature of an acti-vity ; cf. संख्याया विधार्थं धा । विधा प्रकारः सर्वक्रियाविषय एव गृह्यते Kāś. on P. V. 3.42.

**विधान (1)** prescription, statement ; cf. लोपे हि (प्रत्ययलक्षण-) विधानम् P. I. 1.62 Vārt. 3; cf. also तत्र इद्विधानम् P. VI. 1.85 Vārt. 16; (2) instrument or cause of an activity; cf. विधिविधानविधिभाजां त्रयाणां संनिधाने तदन्तविधिर्भवति । Śiradeva Pari. 13.

**विधारण** mention of a consonant as intact i.e. without any phonetic coalescence or संधि; the same as अभिनिधान. The term is used in this sense in the Prātiśākhya works.

**विधि (1)** a prescriptive rule; cf. तत्र अपूर्वो विधिरस्तु नियमस्तु इत्यपूर्वं एव विधिर्भविष्यति न नियमः M. Bh. on P. I. 4.3; cf. also समर्थः पदविधिः । विपूर्वाद्याजः कर्मसाधन इकारः । विधीयते विधिरिति M. Bh. on P. II. 1.1; (2) prescription, statement; injunction; cf. अस्ति भावसाधनः । विधानं विधिः । M. Bh. on P. I. 1.57.

**विधिबलीयस्त्व** the superior strength of an injunctive rule; the term is very frequently used by grammarians in speaking about the relative strength of rules; cf. the term लोपविधिबलीयस्त्व. M. Bh. on P. VII. 2.3.

**विधिवाक्य** an injunctive statement or sentence.

**विधिशेष** subordinate proposition to a statement of injunction. cf. Vāk. pad. II. 350. cp. इको गुणवृद्धी इत्यादिको नियम सार्वधातुकार्धधातुकयो रित्यस्य गुणविधेः शेषः । (पुण्य.)

**विधेय (1)** predicate as contrasted with उद्देश्य; cf. समर्थाधिकारस्य विधेयसामानाधिकरण्यान्नियमोन्वयः M. Bh. on P. II. 1.1 Vārt. 17; (2) that which should be prescribed as contrasted with प्रतिषेध्य; cf. तिद् च कश्चिद्विधेयः कश्चित् प्रतिषेध्यः M. Bh. on P. I. 2.64 Vārt. 9.

**विध्यादि** the senses headed by विधि as given in the rule विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नार्थनेषु लिङ् P. III. 3.161; cf.

विध्यादिषु सप्तमी च Kāt. III. 1.20; cf. also विध्यादिषु क्रियायां हिन् मवति Cāndra Vyāk. I. 3.121.

**विध्यैकवाक्यता** forming one single statement or idea with the prescriptive statement; union with the prescriptive rule so as to form one rule with it. The term is used in connection with प्रतिषेध or prohibitive assertions which have to be explained in combination with the prescriptive sentences or vidhivākya; cf. निषेधवाक्यानामपि निषेध्यविशेषाकारस्त्वद्ध्यैकवाक्यतयेवान्वयः Par. Śek. on Pari. 2, 3.

**विन्** tad. affix (विनी) in the sense of possession applied to the words तपस्, सहस्र, ऊर्जस्, माया, मेधा, स्रक् and words ending in अस्, as also wherever it is seen (बहुलं) in Vedic literature; e.g. तपस्विन्, ऊर्जस्विन्, मायाविन्, स्रक्विन्, पयस्विन् etc.; cf. P. V. 2.102, 114, 121, 122.

**विनत** cerebralized, turned into a cerebral letter ण् or ण्; see the word नति meaning cerebralization or Mūrdhanyabhāva.

**विनयविजय** a Jain grammarian who has written a gloss on हैमल्लवृत्तक्रिया.

**विनयादि** a class of words headed by विनय to which the taddhita affix इक् (टक्) is applied without any change of sense; cf. विनय एव वैतयिकः । सामयिकः । औपयिकः । Kāś. on P. V. 4.34.

**विनाम** cerebralization; cf. the word नति; the word was used in ancient grammar works in the sense of णत्वं (change of न् into ण्); cf. अग्रहणं चेन्नृद्विधिलिदेशविनामेषु ऋकारग्रहणम्; M. Bh. on P. VIII. 4.1 Vārt. 2.

**विनाश** disappearance, elision; the word is frequently used in the sense of lopa; cf. एतच्च नित्येषु शब्देषु नोपपद्यते यत्सतो नाम विनाशः स्यादसतो वा प्रादुर्भावः M. Bh. on P. I. 1.56 Vārt. 12.



Pr. I. 159. The dictum of the application of the subsequent rule is adopted only if the conflicting rules are of equal strength; hence, rules which are either nitya, anta-  
raṅga or apavāda, among which each subsequent one is more powerful than the preceding one and which are all more powerful than the ५१ or the subsequent rule, set aside the ५१ rule. There is another dictum that when by the dictum about the subsequent rule being more powerful, an earlier rule is set aside by a later rule, the earlier rule does not apply again in that instance, barring a few exceptional cases; cf. *संज्ञातं विनिर्दिष्टं यद् वाच्यं तद् वाच्यवत्*। *युक्तसंज्ञाविना विज्ञा Par. Sek. Parī. 40, 39.*

[illegible]

V. 3.1.

applied to pronouns, क्त्वा and क्तुं, ending in the ablative or in the locative case or in other cases on rare occasions. Such affixes are त्व (तस्मिन्), म् (स्य), इ, श्च, दा, फलित्, दातीम्, या (यावत्) and यद् given in P. V. 3.1 to V. 3.26. The case affixes are further divided into उपपदानि affixes and अङ्गानि affixes. For details see P. II. 3.1 to 73.

विनि tad. affix विन्. See the word विन्.

विनिग्रहार्थीय meant to cause prohibition or opposition; cf. अह इति च ह इति च विनिग्रहार्थीयो इदं ह करिष्यति । इदं न करिष्यतीति Nir. I. 5.

विनिमित्त caused by different conditions; due to different causes; cf. बह्वनश्वादि ब्राह्मणकुलानि । विनिमित्तावेतौ । M. Bh. on P. VII. 1.72 Vārt. 3.

विनियोग employment separately of different persons or things for different purposes; cf. अहेति विनियोगे च P. VIII. 1.61; cf. also अह विनियोगे । विनियोगो नाम द्वयोः पुरुषयोरेकस्मिन्कर्मणि एकस्य पुरुषस्य संबन्धः अन्यस्मिन्कर्मणि अपरस्य V. Pr. VI. 21.

विनिवर्तक lit. sending away; causing prohibition; cf. विशेषेण निवर्तयतीति विनिवर्तकः । त्वथैवेति विनिवर्तकाधिकारकावधारकाः T. Pr. XXII. 6.

विन्यय the same as विन्यास; placing or employment of the instrument of sound to touch the various places or sthānas where sound is produced; cf. अनुप्रदानात्संसर्गात् स्थानात् करणविन्ययात् । जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात् ॥ T. Pr. XXIII. 2.

विपरिणाम charge; cf. कार्यविपरिणामाद्वा सिद्धम् । कार्यस्य संप्रत्ययरस्य विपरिणामः कार्यविपरिणामः । M. Bh. on I. 1.56 Vārt. 14. The word is very frequently used in connection with a change of the case of a word in a grammar rule which becomes necessary for interpretation; cf. विभक्तिविपरिणामाद्वा सिद्धम् as also अर्थाद्विभक्तिविपरिणामो भवति । M. Bh. on P. I. 3.9, 12; V. 3.60, VI. 1.4, VII. 3.50.

विपरीत (1) in the opposite or reverse way; cf. विपरीताच्चैति वक्तव्यम् । पारावारीणः M. Bh. on P. IV. 2.93 Vārt. 2; (2) change of ऋ into इ, seen sometimes in Vedic Literature when that ऋ is

preceded or followed by a palatal letter; e.g. शृङ्गे into शिङ्गे (Rk. Samh. V. 2.9) विभृयात् into विभियात् (Rk. Samh. X.X.9) विचृत् into विचित् Rg. Veda II. 27. 6; cf. अनन्तरे तद्विपरीतमाहुस्तालव्ये शृङ्गे विभृयाद्विचृत्ताः R. Pr. XIV. 17.

विपर्यय change in the reverse order; reverse transposition; interversion; cf. the usual expression वर्णविपर्यय. cf. वर्णागमाद् भवेदंसः सिंहो वर्णविपर्ययात् । S. K. on P. VI. 3.109. The word व्यत्यय is used in this sense in the Mahābhāṣya; cf. वर्णव्यत्यये कृतेस्तर्कः । हिंसेः सिंहः । M. Bh. on Śiva Sūtra 5 Vārt. 15; cf. also Kāś. on P. VI. 3.109 and Cāndra Vyākaraṇa II. 2.48.

विप्रकर्ष distance; standing at a distance; cf. न च कालनक्षत्रयोः संनिकर्षविप्रकर्षौ स्तः M. Bh. on P. IV. 2.3.

विप्रकृष्ट remote; at a distance, with a word or two intervening; cf. संनिकृष्ट-विप्रकृष्टयोः संनिकृष्टस्य । given like a Paribhāṣā-Sūtra V. Pr. I. 144.

विप्रतिपन्न (1) doubtful; a matter of doubt; cf. विद्याद् विप्रतिपन्नानां पादवृत्ताक्षरैर्ऋचाम् R. Pr. XVII. 13; (2) perverted; cf. तेभ्य एवं विप्रतिपन्नबुद्धिभ्यः अव्येतुभ्यः इदं शास्त्रमन्वाचष्टे M. Bh. on I. 1. Āhnika 1.

विप्रतिषिद्ध standing in conflict; conflicting; contradictory; cf. परस्परविरुद्धं विप्रतिषिद्धम् Kāś. on P. II. 4.13.

विप्रतिषेध conflict, opposition; opposition or conflict between two rules of equal strength, which become applicable simultaneously when Pāṇini's dictum विप्रतिषेधे परं कार्यम् applies and the rule mentioned later on, or subsequently, in the Aṣṭādhyāyī is allowed to apply; cf. विप्रतिषेधे परं कार्यम् P. I. 4.2; cf. also यत्र द्वौ प्रसङ्गौ अन्याथो एकस्मिन् युगपत् प्राप्नुतः स

विनि tad. affix विन्. See the word विन्.

विनिग्रहार्थीय meant to cause prohibition or opposition; cf. अह इति च ह इति च विनिग्रहार्थीयो इदं ह करिष्यति। इदं न करिष्यतीति Nir. I. 5.

विनिमित्त caused by different conditions; due to different causes; cf. बह्वनर्वाहि ब्राह्मणकुलानि। विनिमित्तावेतौ। M. Bh. on. P. VII. 1.72 Vārt. 3.

विनियोग employment separately of different persons or things for different purposes; cf. अहेति विनियोगे च P. VIII. 1.61; cf. also अह विनियोगे। विनियोगो नाम द्वयोः पुरुषयोरेकस्मिन्कर्मणि एकस्य पुरुषस्य संबन्धः अन्यस्मिन्कर्मणि अपरस्य V. Pr. VI. 21.

विनिवर्तक lit. sending away; causing prohibition; cf. विशेषेण निवर्तयतीति विनिवर्तकः। त्वथैवेति विनिवर्तकाधिकारकावधारकाः T. Pr. XXII. 6.

विन्यय the same as विन्यास; placing or employment of the instrument of sound to touch the various places or sthānas where sound is produced; cf. अनुप्रदानात्संसर्गात् स्थानात् करणविन्ययात्। जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात्॥ T. Pr. XXIII. 2.

विपरिणाम charge; cf. कार्यविपरिणामाद्वा सिद्धम्। कार्यस्य संप्रत्ययरय विपरिणामः कार्यविपरिणामः। M. Bh. on I. 1.56 Vārt. 14. The word is very frequently used in connection with a change of the case of a word in a grammar rule which becomes necessary for interpretation; cf. विभक्तिविपरिणामाद्वा सिद्धम् as also अर्थाद्विभक्तिविपरिणामो भवति। M. Bh. on P. I. 3.9, 12; V. 3.60, VI. 1.4, VII. 3.50.

विपरीत (1) in the opposite or reverse way; cf. विपरीताच्चिति वक्तव्यम्। पारावारीणः M. Bh. on P. IV. 2.93 Vārt. 2; (2) change of ऋ into इ, seen sometimes in Vedic Literature when that ऋ is

preceded or followed by a palatal letter; e.g. शृङ्गे into शिङ्गे (Rk. Samh. V. 2.9) विभ्रयात् into विमियात् (Rk. Samh. X.X.9) विचृत् into विचित् Rg. Veda II. 27. 6; cf. अनन्तरे तद्विपरीतमाहुस्तालव्ये शृङ्गे विभ्रयाद्विचृत्ताः R. Pr. XIV. 17.

विपर्यय change in the reverse order; reverse transposition; interversion; cf. the usual expression वर्णविपर्यय. cf. वर्णागमाद् भवेदंसः सिंहो वर्णविपर्ययात्। S. K. on P. VI. 3.109. The word व्यत्यय is used in this sense in the Mahābhāṣya; cf. वर्णव्यत्यये कृतेस्तर्कः। हिंसेः सिंहः। M. Bh. on Śiva Sūtra 5 Vārt. 15; cf. also Kāś. on P. VI. 3.109 and Cāndra Vyākaraṇa II. 2.48.

विप्रकर्ष distance; standing at a distance; cf. न च कालनक्षत्रयोः संनिकर्षविप्रकर्षौ स्तः M. Bh. on P. IV. 2.3.

विप्रकृष्ट remote; at a distance, with a word or two intervening; cf. संनिकृष्ट-विप्रकृष्टयोः संनिकृष्टस्य। given like a Paribhāṣā-Sūtra V. Pr. I. 144.

विप्रतिपन्न (1) doubtful; a matter of doubt; cf. विद्याद् विप्रतिपन्नानां पादवृत्ताक्षरैर्-ऋञ्चाम् R. Fr. XVII. 13; (2) perverted; cf. तेभ्य एवं विप्रतिपन्नमुद्दिभ्यः अध्येतुभ्यः इदं शास्त्रमन्वाचष्टे M. Bh. on I. 1. Āhnika 1.

विप्रतिषिद्ध standing in conflict; conflicting; contradictory; cf. परस्परविरुद्धं विप्रतिषिद्धम् Kāś. on P. II. 4.13.

विप्रतिषेध conflict, opposition; opposition or conflict between two rules of equal strength, which become applicable simultaneously when Pāṇini's dictum विप्रतिषेधे परं कार्यम् applies and the rule mentioned later on, or subsequently, in the Aṣṭādhyaī is allowed to apply; cf. विप्रतिषेधे परं कार्यम् P. I. 4.2; cf. also यत्र द्वौ प्रसङ्गौ अन्यार्थौ एकस्मिन् युगपत् प्राप्नुतः स

तुल्यबलविरोधो विप्रतिषेधः । Kāś. on. P. I. 4.2 ; cf. also विप्रतिषेध उत्तरं बलवदलोपे V. Pr. I. 159. The dictum of the application of the subsequent rule is adopted only if the conflicting rules are of equal strength ; hence, rules which are either nitya, antaraṅga or apavāda, among which each subsequent one is more powerful than the preceding one and which are all more powerful than the पर or the subsequent rule, set aside the पर rule. There is another dictum that when by the dictum about the subsequent rule being more powerful, an earlier rule is set aside by a later rule, the earlier rule does not apply again in that instance, barring a few exceptional cases ; cf. सकृन्नौ विप्रतिषेधे यद् बाधितं तद् बाधितमेव । पुनःप्रसङ्गविज्ञानात् सिद्धम् Par. Śek. Pari. 40, 39.

विप्रयोगः ( 1 ) separation as contrasted with संसर्ग mentioned as one of the several criteria for deciding the sense of a word in cases of doubt cp. शास्त्रेण भुजोऽनवने इति यस्य भुजेरवनमनवने चार्थः तस्य प्रहणं विज्ञायते न तु कौटिल्यार्थस्य निभुजति पाणिमिति । ( पुण्य. on Vāk. pad. II. 315 ) ( 2 ) use of a word against the warrant of experience cf. M. Bh. on P. 1.4.21 Vārt. 1.

विप्रराजेन्द्र a grammarian who has written पाणिनिष्वविवरण, a gloss on the Sūtras of Pāṇini.

विभक्ति lit. division, separation ; separation of the base i.e. that factor which shows the base separately. The word विभक्ति is generally used in the sense of case affixes ; but in Pāṇini's grammar the term विभक्ति is applied also to personal endings applied to roots to form verbs ; cf. विभक्तिश्च । सुसिद्धौ विभक्तिसंज्ञौ स्तः S. K. on P. 1.4. 104. The term is also applied to tad. affixes which are

applied to pronouns, किम् and बहु, ending in the ablative or in the locative case or in other cases on rare occasions. Such affixes are तस् ( तसि ), व ( वल् ), इ, अत्, दा, ऋहि, दानीम्, था ( थाल् ) and थम् given in P. V. 3.1 to V. 3.26. The case affixes are further divided into उपपदविभक्ति affixes and कारकविभक्ति affixes. For details see P. II. 3.1 to 73.

विभक्तिपाद conventional name given to the third pāda of the fifth Adhyāya of Pāṇini's Aṣṭādhyāyī, as it begins with the Sūtra प्राप्तिदशो विभक्तिः P. V. 3.1.

विभक्तिप्रतिरूपक a term applied to such words ending with कृत affixes as appear similar to words ending with case-affixes ; such words have no further case affixes put after them, and hence, they are called by the term 'avyaya' ; e.g. कर्तुम् ; cf. विभक्तिप्रतिरूपकमव्ययम् similar to उपसर्ग-विभक्तिस्वरप्रतिरूपकाश्च निपाताः Gaṇasūtra inside the Cādigāṇa P. I. 4.57.

विभक्तिवलीयस्त्व the relative superior strength possessed by the कारकविभक्ति which takes place in supersession of the उपपदविभक्ति when both become applicable at one and the same time ; e.g. मुनित्रयं नमस्कृत्य and not मुनित्रयाय नमस्कृत्य ; cf. उपपदविभक्तेः कारक-विभक्तिवलीयसी Par. Śek. Pari. 94.

विभक्तिविपरिणाम supposition of a different case affix in the place of that which is actually stated, for purposes of construing and interpreting. cf. Vāk. pad. III. 14.468.

विभक्तिस्वरप्रतिरूपक similar in form to a word ending in a case-affix or to a vowel. Such words are looked upon and are treated as indeclinables ; e.g. शमेः, विरेण, अस्ति, उ, ए etc. ; cf. the usual expressions तिङन्तप्रतिरूपक-

पदविवृत्तिविरामस्त्रिमात्रो द्विमात्र एकमात्रोर्ध्वमात्र इत्यानुपूर्व्येण T. Pr. XXII. 13. The word विवृत्ति is explained as स्वरयोरसंधिः. The vivṛtti-virāma is further divided into वस्तानुसृति which has the preceding vowel short and the succeeding long, वस्तानुसारिणी which has the preceding vowel a long one and the succeeding vowel a short one, पाकवती which has both the vowels short, and विपीलिका which has got both the vowels long. This four-fold division is given in the Śikṣā where their duration is given as one mātrā, one mātrā, three-fourths of a mātrā and one-fourth of a mātrā respectively. The duration between the two words of a compound word when split up in the पदपाठ is also equal to one mātrā; cf. R. Pr. I. 16. The word विराम occurs in Pāṇini's rule विरामोऽवसानम् P. I. 4.110 where commentators have explained it as absence; cf. वर्णानामभावोऽवसानसंज्ञः स्यात् S. K. on P. I. 4.110; cf. also विरतिविरामः। विरम्यते अनेन इति वा विरामः Kāś. on P. I. 4.110. According to Kāśikā even in the Saṃhitā text, there is a duration of half a mātrā between the various phonetic elements, even between two consonants or between a vowel and a consonant, which, however, is quite imperceptible; cf. परो यः संनिकर्षो वर्णानां अर्धमात्राकालव्यवधानं स संहितासंज्ञो भवति Kāś. on P. I. 4.109, cf. also विरामे मात्रा R. T. 35; cf. also R. Pr. I. 16 and 17. For details see Mahābhāṣya on P. I. 4.109 and I. 4.110.

**विरीसच्** tad. affix विरीस or विरीस applied to the word नि in the sense of flatness of nose. See विरीस above; cf. P. V. 2.32.

**विरोध** opposition or conflict between two rules where, the rule which is subsequently mentioned is regarded

as stronger and given preference to, as far as its application is concerned; cf. तुल्यवर्णयोर्विरोधो विप्रतिषेधः। विप्रतिषेधे परं कार्यम् P. I. 4.2; (2) contradiction where one thing prevents another; cf. सर्वनामस्थाने इति अनुवर्तमानमपि विरोधादिह न संबध्यते Kāś. on P. VII. 1.86.

**विरोधिता** contrary nature; dissimilarity; enmity as one of the criteria for deciding the sense of a word in cases of doubt. cf. Vāk. pad. II. 315. cf. विरोधादप्यर्थोऽवधार्यते। यथा रामार्जुनावित्यत्रार्जुनसन्निधाने निसर्गवैरिणो जामदग्नस्यैव प्रतीतिः। (पुण्य.)

**विलम्बित** a kind of tone where the interval between the utterance of two letters as also the time required for the utterance of a letter is comparatively longer than in the other two kinds, viz. दृढ and मध्य; cf. ये हि द्रुतायां दृष्टौ वर्णाः त्रिभागाधिकास्ते मध्यमायाम्, ये मध्यमायां वर्णास्त्रिभागाधिकास्ते विलम्बितायाम् M. Bh. on P. I. 1.70; cf. also द्रुतविलम्बितयोश्चानुपदेशात् P. I. 1.69 Vārt. 11.

**विलम्बिता वृत्ति** retarding or slow manner of speech in which the letters are uttered quite distinctly; this kind of speech is followed by the preceptor while teaching 'eda to his pupils; cf. अभ्यासाद्य द्रुतां वृत्तिं प्रयोगार्थं तु मध्यमाम्। शिष्याणामुपदेशार्थं कुर्याद् वृत्तिं विलम्बिताम्॥ R. Pr. XIII. 19. cf. also T. Pr. XXIII. 24. See विलम्बित above.

**विक्रान्त** name of a commentary by Jayakṛṣṇa Maunī on the Madhyasiddhānta Kaumudī of Varadarāja.

**विलिङ्ग** (1) a substantive which is declined in all the three genders cf. Hemacandra III. 1.142; (2) of a different gender (although in the same case); cf. विलिङ्गं हि भवान् लोके निर्देशं करोति M. Bh. on P. I. 1.44 Vārt. 5.

**विलोप** the same as लोप which see above.

The term विलोप was possibly in use before Pāṇini's time; cf. उदात्तपूर्वे नियतस्वरोदये परो विलोपोऽनियतो यदावरः R. Pr. XI. 26; cf. also विलोपो विनाशः Uvvaṭa on R. Pr. XI. 28.

**विलोम** reverse, in the opposite way; the same as प्रतिलोम which see above.

**विवक्षा** intention or desire, generally of the speaker with regard to the sense to be conveyed by his words; the words वक्तुर्विवक्षा are often used by grammarians in this sense; cf. विवक्षातः कारकाणि (Paribhāṣā) cf. also कथम् । विवक्षातः । M. Bh. on P. I. 1-66-67, I. 2.64 Vārt. 53, IV. 1.3; cf. also विवक्षाधीना शब्दश्च्युत्तः Durgh. V. II. 2.8; cf. also इतकरणो विवक्षार्थः Kāś. on P. II. 2.27, IV. 2.21, IV. 2.55, 57, etc.

**विवरण** critical comment; a name given by a writer of commentary works to a critical commentary work written by him; e.g. काशिकाविवरणपञ्जिका (न्यास) by Jinendrabuddhi, भाष्यप्रदीप-विवरण (उदयोत) by Nāgeśa, as also लघुशब्देन्दुशेखरविवरण by Bhāskaraśāstri Abhyankar. There are a number Vivaraṇas on Bhāṣyapradīpa of Kaiyaṭa, by Īśvarānanda, Nārāyaṇa, Rāmacandra Sarasvatī and others.

**विवर्तन** transformation; the word is generally used in the sense of transformation of the Padapāṭha into the Saṁhitāpāṭha.

**विवार** name given to an external effort in the production of a sound when the vocal chords of the glottis or larynx are extended; cf. कण्ठविलस्य विकासः विवारः Uddyota on M. Bh. I. 1.9. cf. also विवरणं कण्ठस्य विस्तरणम् । स एव विवाराख्यं वाक् प्रयतनः । तस्मिन्सति स्वाप्नो नाम वाक् प्रयतनः क्रियते । तद्वन्निस्तनः द्रव्यो

नाम वाक् प्रयतनो जायते इति शिक्षायां स्मर्यते Bhāṣya on T. Pr. II. 5.

**विविभक्ति** possessed of a different case-affix; cf. एवमपि विविभक्तीनां न प्राप्नोति । समर्थात् समर्थे पदात् पदे इति M. Bh. on P. II. 1.1. Vārt 19; cf. also M. Bh. on P. I. 1.27, VI. 4.1; VII. 2.82.

**विवृत्त** name given to an internal effort (as contrasted with the external effort named विवार) when the tip, middle, or root of the tongue which is instrumental in producing a sound, is kept apart from the place or sthāna of the production of the sound; cf. तत्रोत्पत्तेः प्राग्यदा जिह्वाग्रोपाग्रमध्यमूलानि तत्तद्वर्णोत्पत्तिस्थानानां तात्वादीनां दूरतः दूरीकृत्य तदा विवृत्तता. Tattvabodhini on S. K. on P. I. 1.9.

**विवृतकण्ठ** produced by fully extending the chords of the throat. The first and the second class-consonants are described as विवृतकण्ठ; cf. तत्र वर्गानां प्रथमद्वितीया विवृतकण्ठाः स्वात्मानुप्रदाना अघोषाः; M. Bh. on P. I. 1.9. Vārt. 2.

**विवृततर** possessed of the internal effort viz. विवृत which is specially strengthened. The diphthongs have got at the time of their production the internal effort विवृत specially strengthened; cf. यदत्रावर्णं, विवृततरं तदन्त्यसादवर्णात् M. Bh. on Śiva Sūtra 3, 4 Vārt. 10.

**विवृत्त** separated, disjoined; the word is used in connection with the separated elements of a euphonic combination; the words विट्टि, अनेकीभूत and एषभूत are used in the same sense.

**विट्टि** (1) separation of the two vowels which were euphonicly combined into one; the hiatus or position of two vowels near each other; cf. विट्टिः स्वरयोरसंधिः; (2) the interval between two vowels placed

near each other ; cf. स्वरयोरनन्तरयोरनन्तरं विवृत्तिः V. Pr. I. 119; cf. also संहितायां यस्त्वरयोरनन्तरं तद्विवृत्तिसंज्ञं स्वात् Uvvaṭa on R. Pr. II. 1. This interval is one mātrā according to the Taittiriya Prātiśākhya, while it is only half-a-mātrā according to the Rktaṇtra and the Rk-Prātiśākhya; cf. T. Pr. XXII. 13; R. T. 35. See विराम.

विशयवत् doubtful; possessed of a doubt about itself; cf. विशयवत्यो हि वृत्तयो भवन्ति । यथार्थं विमत्तीः संनमयेत् । प्रत्तम् । अवत्तम् । Nir. II. 1.

विशिष्ट (1) lit. specific; qualified by, characterized by; cf. केन नञ्विशिष्ट-नानञ्; P. II. 1.60; cf. also प्रातिपदि-कग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71; (2) different; cf. विशिष्ट-लिङ्गानां भिन्नलिङ्गानां शब्दानां Kāś. on P. II. 4.7.

विशेष specific nature causing difference; difference; specific feature; cf. सामान्यग्रहणे विशेषानतिदेशः (Pari-bhāṣā) cf. also यस्तु प्रयुज्यते कुशलं विशेषे etc. M. Bh. in Āhnika 1; cf. also क्रियावाचकमाख्यातमुपसर्गो विशेषकत्वं Uvvaṭa on V. Pr. VIII. 50.

विशेषक determining; determinant; cf. अस्त्यत्र विशेषः । राजा विशेषकः प्रयुज्यते तेन विशिष्टस्यानयनं भवति; M. Bh. on P. II. 2.6; cf. अवयवे कृतं लिङ्गं समुदायस्य विशेषकं भवति; M. Bh. on P. I. 3.62 Vārt. 5.

विशेषण attribute; adjective; any word which qualifies another; hence, subordinate; cf. विशेषणानां चाजातेः । जानिर्द्विविशेषणम्, आहोस्वित् जातेयानि विशेषणानि । M. Bh. on P. I. 2.52. cf. also Vāk. pad. III. 14.7

विशेषणसमास (1) a tatpuruṣa compound of the type of Mayūravayam-sakādi where both the words which are compounded together are adjectival; (2) a karmadhāraya compound where the second member is

an adjective; a determinative compound; cf. गमनं च यच्चिरं च गमनचिरमिति विशेषणसमासोयम् Kāś. on P. VI. 2.6.

विशेषप्रतिपत्ति a clear understanding, or a determined sense in a place of doubt; cf. व्याख्यानतो विशेषप्रतिपत्तिर्न हि संदेहादलक्षणम् Par. Śek. Pari. 1; also M. Bh. in Āhnika 1.

विशेषविहित specifically prescribed, as contrasted with prescribed in general which is set aside; cf. सामान्य-विहितस्य विशेषविहितेन नाथः; M. Bh. on P. II. 1.24; cf. also M. Bh. on P. III. 1.94 Vārt. 10, III. 2.77 etc.

विशेषातिदेश attribution of special properties of that thing or object with which another object is stated to be looked upon as similar or identical. cf. Vāk. pad. II. 77.

विशेष्य substantive, as opposed to विशेषण adjective or qualifying; cf. भेदकं विशेषणम्, भेदं विशेष्यम् Kāś. on P. II. 1.57; cf. also विशेषणविशेष्यभावो विवक्षा-निबन्धनः Kāś. on P. II. 1.36. cf. also Vāk. pad. II. 14.7.

विश्रम्भ relaxation, a characteristic of the grave accent, as contrasted with आयाम which characterizes the acute accent; cf. उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः । आयामविश्रम्भाद्वैपरीत्यं उच्यन्तेऽक्षराभ्याः । विश्रम्भः अपभोगमनं गात्राणाम् Uvvaṭa on R. Pr. III. 1. विश्रम्भ is the same as अन्ववर्त्तनं which is explained in the Mahābhāṣya as अन्ववर्त्तनं गात्राणां शिथिलता. M. Bh. on P. I. 2.29, 30.

विश्रान्तविद्याधर name of a grammar work of a general type which once occupied a prominent position and was studied as a text book of grammar, representing an independent system. The work is referred to by Hemacandra and Haribhadra. It is

attributed to Vāmana who may be the same as one of the joint writers of the Kāśikāvṛtti. In that case the date of the work is the 7th century A. D.; cf. the popular verse परे पाणिनीयज्ञाः केचित्कालापकोविदाः । एके विमान्त-विद्याः स्युरन्ये संक्षिप्तस्तारकाः ॥ quoted in Vol. VII. p. 388 Vyākaraṇa Mahābhāṣya D. E. Society's edition.

**विशेष** separation of vowels that are in coalescence; showing separately the two vowels that are combined together in the Saṁhitā Text. The term is contrasted with प्रेरुप which is the same as एकादेश in the terminology of Pāṇini.

**विश्वकर्मेनाखी** name of a grammarian who wrote a commentary सत्यक्रिया-व्याकृति on the Prakriyā-kaumudī.

**विश्वनायदण्डिमह** a well-known grammarian of the nineteenth century who wrote several commentary works of which the commentaries on the two Śekharas of Nāgeśa are well-known to scholars.

**विश्वरूप** a grammarian of the sixteenth century who has written a small grammar treatise called विश्वरूपनिबन्ध.

**विश्वेश्वरतीर्थ** a grammarian who has written a gloss on the Siddhānta-kaumudī.

**विषयपदव्याख्या** or **विषयी** (1) a critical commentary on Nāgeśa's Laghu-śabdenduśekhara written by Rāghavendrācārya Gajendragadkar of Satara, who lived in the first half of the nineteenth century and who has also written a gloss named विषयग on the Paribhāṣenduśekhara; (2) name of a commentary on Nāgeśa's Paribhāṣenduśekhara by Cidrūpāśraya; (3) name of a commentary on Siradeva's Paribhāṣāvṛtti. (4) name of a mocm-

entary on Śābdakaustubha by Nāgeśa.

**विषमरसता** incorrect nasalization, mentioned as a fault of pronunciation; cf. संदष्टा विषमरसता च । R. Pr. XIV. 4.

**विषय** domain; province; cf. प्रकृत्य चापवादविषयं तत् उत्सर्गोऽभिनिविशते । Par. Śek. Pari. 63.

**विषयता** being a subject of discussion of; coming under the domain of, applicability; the meaning of विषय-सप्तमी which is similar to विवक्षा.

**विषयविषयिभाव** relation between the object and the subject; cf. प्रतिलक्ष्यं लक्षणभेदादस्ति विषयविषयिभावः Kaiyaṭa on P. VI. 4.104. Vārt. 2.

**विषयसप्तमी** locative case denoting the domain or province of a particular suffix or a substitute or the like, which could be actually applied later on; this विषयसप्तमी is contrasted with परसप्तमी when the thing mentioned in the locative case is required to be present in front; cf. अस्ति पौर्वापर्ये विषयसप्तमी विज्ञास्यते M.Bh. on P. II. 4.35; cf. also आर्ध-धातुके इति विषयसप्तमी Kāś. on P. II. 4.35; cf. also M.Bh. on P. III. 1.26 and IV. 1.90.

**विषयार्थ** meant for showing the province or domain of the application of a particular rule; cf. तत्रग्रहणं (in तत्रोपपदं सप्तमीस्थम्) विषयार्थम् M.Bh. on P. III. 1.92 Vārt. 6.

**विष्णुपण्डित** or more properly **विष्णुशेष** a grammarian belonging to the famous Śeṣa family of grammarians, who has written a small treatise on Paribhāṣās or maxims of interpretation which he has named परिभाषाप्रकाश.

**विष्णुभट्ट** (विष्णुशास्त्री भट्ट) a scholar of grammar of the latter half of the nineteenth century, who has written



learned commentaries on the works of Nāgeśa Bhaṭṭa, two of which viz. चिन्मित्रिका and विष्णुमट्टी are well-known to scholars.

**विष्णुमट्टी** name given to the commentary on the Paribhāṣenduśekhara written by Viṣṇubhaṭṭa. See विष्णुमट्ट above.

**विष्णुमित्र** a Vedic scholar who wrote a gloss on the Rk-Prātiśākhya which is known as पार्थद्व्याख्या.

**विष्णुमिश्र** a scholar of the Supadma system of grammar who has written a commentary named मकरन्द or Supadmamakaraṇḍa on the सुपस्यव्याकरण and also a commentary on the सुपस्यसंगतिसंग्रह.

**विसर्ग** aspiration, leaving off the breath generally at the completion of the utterance of a word when there is a pause; the term विसर्जनीय was in use in ancient times. Although not mentioned in his alphabet by Pāṇini, this phonetic element, visarga, is looked upon as a letter; it is mentioned as one of the letters in the Śikṣā and the Prātiśākhya works and Patañjali has advised its inclusion in the alphabet. As visarga cannot be found in use independently of another letter (which is any vowel after which it occurs) it is called अयोगवाह.

**विसर्जनीय** same as विसर्ग which see above cf. विसृज्यते पुनर्वर्णनं संवध्यते इति विसर्गः; Durgasiṃha on Kāt. I. 1.16. The term विसृष्ट is also used in the same sense. The visarjaniya has the same position (स्थान) in the mouth as the vowel after which it occurs. It is a glottal sound; the Rk-Prātiśākhya says that some scholars describe visarjaniya as a chest sound; cf. कण्ठयोकारः प्रथमपञ्चमौ च दावू-

ष्माणौ केचिदेतादुरस्यौ। R. Pr. I 18; cf. also उरसि विसर्जनीयो वा R. T. 3.

**विसृष्ट** the same as Visarjaniya or Visarga, which see above.

**विस्थान** belonging to a position of utterance (स्थान) other than the one assigned, or referred to; cf. विस्थाने रपरी उदये मकारः; R. Pr. IV. 3.

**विस्पष्ट** clear and correct; the term is used in connection with the pronunciation of Vedic words; cf. यथो एतत्। अविस्पष्टार्था भवन्तीति Nir. I. 16.

**विस्पष्टादि** a class of words headed by the word विस्पष्ट which retain their own accents in a compound when they are the first members of a compound, provided that any word of quality is the second member; e.g. विस्पष्टकटुकम्। व्यक्तलक्षणम् where the words विस्पष्ट and व्यक्त are used in the sense of clear, referring to the different tastes; cf. Kāś. on P. VI. 2.24.

**विस्वर** characterized by a faulty or incorrect accent, which is looked upon as a fault of pronunciation.

**विहार** expansion of the position (स्थान) and the means of utterance (करण) of a sound beyond the necessary extent, which produces a fault of pronunciation, called व्यास; cf. विहार-सहारयोर्व्यासपीडने। स्थानकरणयोर्विहारे विस्तारे व्यासे नामा दोषो जायते. Uvvaṭa on R. Pr. XIV. 2.

**विहित** prescribed by a rule; that for which a vidhi or injunction has been laid down. The word is very frequently used by grammarians with respect to an affix prescribed after a base.

**विहितविशेषण** an adjectival word generally in a different case from that of the word to which it is applied

as an adjective, and hence, translated as 'prescribed after' and not as 'belonging to' cf. विहितविशेषणं धातुग्रहणम् । धातोर्यो विहित इति । M. Bh. on P. I. 1.5 Vārt 3 ; cf. also M. Bh. on II. 4.74. Vārt 1.

वीप्सा complete application to all the different parts ; comprehensive inclusion of every part or unit ; desire to occupy completely ; cf. व्याप्तिविशेष-विषया प्रयोक्तुरिच्छा वीप्सा । नानावाचिनामधिकरणानां क्रियागुणाभ्यां युगपत्प्रयोक्तव्याप्तुर्व्याप्तुमिच्छा नानाभूतार्थवाचिनां शब्दानां यान्यधिकरणानि वाच्यानि तेषां क्रियागुणाभ्यां युगपत्प्रयोक्तुमिच्छा वीप्सा ; e.g. ग्रामो ग्रामो रमणीयः । Kās. on P. VIII. 1.4. For details see Mahābhāṣya on P. VIII. 1.1 and 4.

वु general term for the augment वुक् and the affixes वुक्, वुच्, वुञ्, and वुन्. After the indicatory letter has disappeared the remnant वु of the affixes and not of the augment, is always changed into अक् ; cf. सुवोरनाका । P. VII. 1.1.

वुक् ( 1 ) augment वु added ( a ) to the word भू after it, when the tad. affix दृक् ( प्रत्यय ) in the sense of अपत्य is affixed to it ; cf. भुवो वुक् च P. IV. 1.125 ; ( b ) to the root भू before an affix beginning with a vowel in the perfect and the aorist tenses ; e.g. बभूव्, अभूवन् etc. ; cf. P. VI. 4.88 ; ( c ) to the root सू in the Perfect third pers. sing. ; e.g. स्सूव, P. VII. 4.74 ; ( 2 ) tad. affix अक् applied to the word कन्या as seen in use in the Bannu ( वणु ) district ; e.g. कान्यकम्, cf. P. IV. 2.103.

वुच् tad. affix अक् applied optionally with the affixes घ and इल to the preposition उप when the whole word is used as the name of a man e.g. उपकः ; cf. Kās. on P. V. 3.80.

वुन् ( 1 ) tad. affix अक् causing vrddhi to the vowel of the first syllable of

that word to which it is added, as prescribed, ( a ) to the words denoting an offspring as also to the words उक्ष, उष्टृ etc. in the sense of ' a group ' ; e.g. औपगवकम्, औष्ट्रकम् कैदारकम् etc. ; cf. P. IV. 2.39, 40 ; ( b ) to the words राजन्य and others in the sense of ' inhabited country ' ; e.g. राजन्यकः देवनायकः etc., cf. P. IV. 2.53, ( c ) to the words headed by अरीहण such as दृषण, खदिर, मैत्रायण, काशकृत्स्न etc. in the quadruple senses ; e.g. अरीहणकम्, द्रौघणकम्, cf. P. IV. 2.80, ( d ) to the word घन्त्व meaning a desert, to words with य् or र् for their penultimate, to words ending in प्रस्थ, पुर and वह as also to words headed by घूम, नगर, अरण्य, कुरु, युगन्धर etc., under certain conditions in the miscellaneous senses ; e.g. सांकाश्यकः, पाटलिपुत्रकः, माकन्दकः, आङ्गकः, वाङ्गकः, धोमकः, नागरकः, आरण्यकः etc. ; cf. P. IV. 2.121-130, 134, 135, 136 ; ( e ) to the words शरद, आश्वयुजी, ग्रीष्म, वसन्त, सवत्सर, आग्रहायणी and others in the specific senses given ; cf. P. IV. 3.27, 45, 46, 49, 50 ; ( f ) to words denoting descent or spiritual relation, words meaning families and warrior clans, words कुल and others, words meaning clans, and students learning a specific Vedic branch in specific senses prescribed ; e.g. आचार्यक, मातामहक, श्लोचुकायनक, कालालक, काठक, कालापक etc. ; cf. P. IV. 3.77, 99, 118, 126 ; ( g ) to the words शाकल, उष्ट्र, उमा and ऊर्णा in the specially given senses ; e.g. शाकलः, संघः, औष्ट्रकः, औमम्, और्णम्, cf. P. IV. 3.188, 157, 158 ; ( h ) to words with penultimate य्, and a long vowel preceding the last one, to words in the dvandva compound, and to the words मनोज्ञ, कल्याण and others in the sense of ' nature ' or ' profession ' ; e.g. रामणीयकम्, गौपालपशुपालिका, गार्गिका, काटिका etc. ; cf. P. V. 1.132, 133, 134 ; ( 2 ) कृत् affix अक् added to the roots निन्द्

हिस् and others, and to the roots देव् and कृत् with a prefix in the sense of a habituated, professional or skilled agent; e.g. निन्दकः, परिशेषकः, अयकः, परिदेवकः, माकेशकः; etc. cf. P. III. 2.146, 147.

कृत् (१) कृत्. affix कृ added to the roots प्र, सु, and दृ, in the sense of 'a skilled agent' and to any root in the sense of 'an agent who is blessed'; e.g. प्रवकः, सरकः, लवकः, जीवकः (meaning जीवताव) नन्दकः (meaning नन्दताव); cf. P. III. 1.149, 150; (2) तद्. affix कृ added to (a) the words कृ and others in the sense of 'a student of'; e.g. क्रमकः, पदकः शिक्षकः सीमांककः; cf. P. IV. 2.61; (b) the words पूर्वाह्, अपराह् etc. as also the words पयिन् and अमावास्या in the sense of 'produced in'; e.g. पूर्वाह्नकः, पय्यकः, अमावास्याकः; cf. P. IV. 3.28, 29, 30; (c) the words कलापि, अक्षय, यव and वृत्त in the sense of 'debt paid at the time of', the words वासुदेव and अर्जुन in the sense of 'devoted to', and the dvandva compounds when the words so formed mean either 'enmity' or 'nuptial ties'; e.g. कलापकम् (कणम्), यवकम् (कणम्), वासुदेवकः, अर्जुनकः, काकोलकिका, कुत्तकुशिकिका; cf. P. IV. 3.48, 98, 125; (d) the words गोषद, श्वेत्य, etc. in the sense of 'containing' or 'possessing', and the word पयिन् in the sense of 'expert' e.g. श्वेत्यकः, पय्यकः; cf. P. V. 2.62, 63; and (e) the words पाद and शत preceded by a numeral, in the sense of चीप्ता, as also in the senses of दण्ड (fine) and व्यवहर्ता when those words are preceded by a numeral; e.g. द्विपदिका (ददाति), द्विशतिका (ददाति), द्विपदिका दण्डितः; cf. Kāś. on P. V. 4.1 and 2.

वृत् a word signifying the end of a particular group of words; the word frequently occurs in the Dhātupāṭha of Pāṇini but not necessarily

at the end of each class or group therein; e.g. दुग्धोऽपि गतिरुद्गोः। कृत्। अव वदतिश्च उदात्तो परस्मैमाषौ। Dhātupāṭha at the end of the First Conjugation. Similarly वृत् is used at the end of the fourth, fifth, and sixth conjugations.

वृत्तादि a class of roots headed by the root वृत् which take optionally the Parasmaipada affixes when the vikaraṇa स्व of the future tense and the conditional mood, or the desiderative vikaraṇa सृ is added to them; e.g. वृत्स्येति, वृत्स्यते; अवृत्स्येत्, अवृत्स्यते, विवृत्स्यति, विवृत्स्यते cf. Kāś. on P. I. 3.92; cf. also P. VII. 2.59.

वृत्त (१) arrived at or accomplished, as a result of वृत्ति which means a further grammatical formation from a noun or a verb; resultant from a वृत्ति; cf. यावता कामचारो वृत्तस्य ये लिङ्गसंख्ये ते अति-देह्येते न पुनः प्राप्नुतेत्ये M. Bh. on P. I. 2.51; cf. also युक्तं पुनर्यद् वृत्तिनिमित्तको नाम अनुबन्धः स्यात्; (2) employment, the same as प्रयोग, cf. वृत्ताद्। वृत्तं प्रयोगः। Pradīpa on P. I. 3.9; (3) behaviour, treatment; cf. नकारस्थोऽयमवद वृत्तं R. Pr. X. 13; (4) manner of Veda writing, metrical form, metre; cf. तद् वृत्तं प्राहुः छन्दसान् R. Pr. XVII. 22.

वृत्ति (१) treatment, practice of pronunciation; (2) conversion of one phonetic element into another; cf. R. Pr. I. 95; (3) position of the padas or words as they stand in the Sāmhitā text, the word is often seen used in this way in the compound word पदवृत्ति; आन्यदाः पदवृत्तयः R. Pr. IV. 17; (4) modes of recital of the Vedic text which are described to be three द्रुत, मध्य and विरुम्भित based upon the time of the interval and the pronunciation which differs in each one; cf. M. Bh. on P. I. 4.109, Vārt. 4; also I. 69 Vārt. 11; (5) nature; cf. गुर्वक्षराणां गुरुवृत्तिं सर्वम् R,

Pr. XVIII. 33; (6) interpretation of a word; (7) verbal or nominal form of a root; cf. अर्थलिखः परीक्षेत केनचिद् वृत्तिसामान्येन Nir. II. 1; (8) mode or treatment followed by a scientific treatise; cf. का पुनर्वृत्तिः । वृत्तिः शास्त्रप्रवृत्तिः । M. Bh. in Āhnikā 1 on वृत्तिसमवायाधे उपदेशः Vārttika 10; (9) manner of interpretation with the literal sense of the constituents present or absent, described usually as two-fold जहस्त्वार्था and अजहस्त्वार्था, but with a third kind added by some grammarians viz. the जहदजहस्त्वार्था; (10) a compound word giving an aggregate sense different from the exact literal sense of the constituent words; there are mentioned five vṛttis of this kind; cf. परार्थमिधानं वृत्तिः । कृत्तद्धितसमासैकदेशघातुरूपाः पञ्च वृत्तयः । वृत्त्यर्थाविबोधकं वाक्यं विग्रहः S. K. at the end of the Ekaśeṣaprakaraṇa; (11) interpretation of a collection of statements; the word was originally applied to glosses or comments on the ancient works like the Sūtra works, in which the interpretation of the text was given with examples and counter-examples where necessary; cf. वृत्ते माष्ये तथा नामधातुपारावणानिबु । introductory stanza in the Kāśikā. Later on, when many commentary works were written, the word वृत्ति was differentiated from माष्य, वार्तिक, टीका, चूर्ण, निर्युक्ति, टिप्पणी, पञ्जिका and others, and made applicable to commentary works concerned with the explanation of the rules with examples and counter-examples and such statements or arguments as were necessary for the explanation of the rules or the examples and counter-examples. In the Vyākaraṇa-Śāstra the word occurs almost exclusively used for the learned Vṛtti on Pāṇini-sūtras by Vāmana and Jayāditya which was given the name Kāśikā Vṛtti; cf. तथा च वृत्तिश्च

often occurring in works on Pāṇini's grammar.

**वृत्तिकार** an important grammarian referred to by Bhartṛhari often in his Mahābhāṣyadīpikā. He is not the author of Kāśikā. Bhartṛhari extensively quotes from him e.g. in his Dīpikā, P. 112, line 14, 15, 18 etc.

**वृत्तिग्रन्थ** commentary works of the type of Vṛtti, which see above; cf. तथा च वृत्तिग्रन्थेषूपलभ्यते.

**वृत्तिचन्द्रिका** name of a grammar work written by a grammarian Kāśinātha who also is believed to have written वर्णविवेकचन्द्रिका and वैवाक्यणसर्वस्व.

**वृत्तिग्रन्थवार्तिक** a very short work in verse-form explaining in a very general manner the nature of Sūtras and Vārttikas; the work is anonymous.

**वृत्तिदीपिका** a treatise on the different ways in which the meaning is conveyed by words according to the conventions of grammarians, written by a grammarian Kṛṣṇa-bhaṭṭa surnamed Maunī.

**वृत्तिपक्ष** the alternative method of speaking by the use of compound words as contrasted with simple words; both the methods are observed in use among the people; cf. इह द्वौ पक्षौ वृत्तिपक्षश्चावृत्तिपक्षश्च । स्वभावतश्चेतद् भवति वाक्यं च समासश्च । M. Bh. on P. II. 1.1, II. 1.51, III. 1.7, IV. 1.82.

**वृत्तिपरिगणन** a definite enumeration of words used in a specific sense (as contrasted with वर्तिपरिगणन) which means a definite enumeration of the senses in which an operation, such as a compound-formation or so, takes place; cf. अथैतस्मिन्सति अनभिधाने यदि वृत्तिपरिगणनं क्रियते, वर्तिपरिगणनमपि कर्त-

व्यसः; cf. M. Bh. on P. II. 2.24. Vārt. 16.

वृत्तिसंग्रह name of a gloss on Pāṇini's Aṣṭādhyāyī written by Rāmacandra.

वृत्तिसमवाय serial arrangement of letters in a specific way (as for instance in the Māheśvara Sūtras) for the sake of grammatical functions; cf. वृत्तिसमवायार्थ उपदेशः । वृत्तिः शास्त्रप्रवृत्तिः । समवायो वर्णानामनुपूर्व्येण संनिवेशः M. Bh. on Āhnika 1.

वृत्तिसमुदेश name given to the fourteenth section of the third Kāṇḍa of Vākyapadiya. It discusses the denotation of compact expressions (वृत्ति) such as compounds, taddhita formation and others.

वृत्तिसूत्र a rule forming the basis of a vṛtti, i.e. a rule on which glosses are written, as contrasted with वार्तिकसूत्र or वार्तिक, a pithy Sūtra-like statement composed as an addition or a modification of the original Sūtra; cf. केचित्तावदाहुर्वद् वृत्तिसूत्रे इति । संख्ययाव्ययासन्नाद्वार्तिकसंख्याः संख्येये (P. II. 2.25) इति । M. Bh. on P. II. 2.24. It is mentioned by Itsing.

वृद्ध (1) a term used in Pāṇini's grammar for such words or nouns (शक्तिपदिक) which have for their first vowel a vṛddhi vowel, i.e. either आ or ऐ or औ; e.g. शाल, माल, etc.; cf. वृद्धिर्यस्य अचामादिस्तद् वृद्धम्; I.1.73 (2) a term applied to the eight pronouns headed by त्वत् for purposes of the addition of tad. affixes prescribed for the Vṛddha words, such as छ by वृद्धाच्छः P. IV. 2.114; (3) a term applied to words having ए or ओ as the first vowel in them, provided such words denote districts of Eastern India, e.g. गोनर्द, भोजकट, etc. cf. एव प्राचां देशे, P. I. 1.73, 74 and 75;

(4) a term used in the Prātiśākhya works for a protracted vowel (प्लुत) which has three mātrās; cf. तिस्रो वृद्धम् R. T. 44.

वृद्धि (1) a technical term used by Pāṇini to denote the vowels आ, ऐ and औ; a vowel belonging to the third grade out of the three grades of vowels which are known as zero, normal and long grades; cf. वृद्धिरादैच् । P. I. 1.1; (2) lengthening completely of a vowel which is called प्लुति in grammar; the term is used in the Rk Tantra Prātiśākhya in this sense.

वृद्धिनिमित्त lit. cause of Vṛddhi (वृद्धेति-मित्तम्) such as the employment of the indicatory letter ख or ण in an affix or the letter क् in tad. affixes; the term is, however, found used in the sense of having in it a cause of Vṛddhi, i.e. an indicatory letter ख, ण or क्; cf. वृद्धिनिमित्तस्य च तद्विस्तारकविकारे P. VI. 3.39. cf. वृद्धेतिमित्तं यस्मिन्स वृद्धिनिमित्तः M. Bh. on P. I. 1.1

वृद्धिपाद name given to the first pāda of Pāṇini's Aṣṭādhyāyī by grammarians, as the beginning of the pāda is made by the Sūtra वृद्धिरादैच्.

वृषत् (वृष), a term used in ancient grammar works for a word of the masculine gender as contrasted with योषा.

वृषादि a class of words headed by the word वृष which have their initial vowel accented acute; cf. Kāś. on P. VI. 1.203.

वृष्ण्यण् tad. affix अण् prescribed by the sūtra ऋष्यन्धकवृष्णिङ्गुरुभ्यश्च after words denoting members of the Vṛṣṇi race; cf. वृष्ण्यणोऽवकाशः वासुदेवः । चण्डदेवः ।

वेद् a term applied to roots which optionally admit the application of

the augment इ (इद्) to the Ārdha-dhātuka affixes placed after them, e.g. roots having the indicatory vowel ऊ added to them as also the roots रु, ख, धृ and the roots headed by ख् as also some specifically mentioned roots under certain conditions ; cf. P. VII. 2.44-51.

वैतनादि a class of words headed by वैतन which have the taddhita affix इक (इक्) added to them in the sense of 'earning a livelihood' e.g. वैतनिकः । धानुष्कः ; दाण्डिकः ; cf. वैतनेन जीवति वैतनिकः कर्त्तिकरः Kāś. on P. IV. 4.12.

वेद language of the Vedic Literature as contrasted with the term लोक; cf. नैव लोके न च वेदे अकारो विवृतोस्ति M. Bh. on Māheśvara Sūtra ; cf. also रक्षार्थं वेदानामध्येयं व्याकरणम् M. Bh. Āhnika 1. The term वैदिक referring to words found in Vedic language is also frequently used in the Mahābhāṣya. Pāṇini, however, has used the term छन्दस्य, मन्त्र and निगम, and not वेद, out of which the first term छन्दस्य, is often used ; cf. बहुलं छन्दसि P. II. 4.39, 76 ; III. 2.88 ; V. 2.122 ; or छन्दसि च P. V. 1.67, V. 4.142, VI. 3.126, VI. 1.34, VII. 1.8, etc.

वेदमित्र an ancient writer of a Prātiśākhya work mentioned in the Ṛk Prātiśākhya.

वेबर [WEBER, ALBRECHT of Berlin, 1825-1901] a sound scholar of Vedic Literature who has written many articles on Sanskrit Grammar in "Indische Studien."

वैष्टक lit. enclosure or envelope ; the term is used in the sense of परिग्रह with reference to the repetition of one and the same word more than once in the Krama and other artificial recitals ; cf. परिग्रहे त्वनापन्तात् तेन वैकाक्षरीकृतात् । परेषां न्यासमाचारं, व्याख्यौ चैव

स्वरौ परौ ॥ on which Uvvaṭa remarks परिग्रहे वैष्टके.

वैकल्पिक lit. optional, voluntary ; the term is used in connection with a rule or operation prescribed alternatively with another, where there is an option to apply any one of the two and arrive at two forms in the same sense.

वैकृत lit. subjected to modifications ; which have undergone a change ; the term, as contrasted with प्राकृत, refers to letters which are noticed in the Samhitāpāṭha and not in the Padapāṭha. The change of अद् into ओ, or of the consonant त् into द् before soft letters, as also the insertion of त् between त् and ख् etc. are given as instances. cf. वैकृताः ये पदपाठे अदृष्टाः । यथा प्रथमारत्नीयभूताः. अन्तःपाताः इत्येवमादयः ।

वैखरी audible and articulate speech. cp. Vāk. pad. I. 143. cp. परैः संवेपं श्रोत्र-विषयत्वेन यस्याः प्रतिनियतं श्रुतिरूपं सा वैखरी स्थिता व्यक्तवर्णसमुच्चारणा प्रसिद्धपाशुभावा (स्त्री.)

वैचित्र्यार्थ simply for the sake of variety without any specific purpose in view ; cf. वषट्प्रहर्णं वैचित्र्यार्थम् । विविक्षा हि सत्रस्य कृतिः पाणिनेः । Kāś. on P. I. 2.35 cf. also Kāś. on P. III. 3.96, IV. 1.148, 153, 160.

वैदिक found in Vedic Literature ; the term is used in contrast with लौकिक which means 'found in common use' ; cf. यथा लौकिकवैदिकेभ्यः M. Bh. Āhnika 1. Kaiyaṭa explains वैदिक as श्रुत्युपनिषद्.

वैदिकाभरण an important work on general phonetic topics. It quotes a number of Śikṣā works, many of which are available. Its author Gopāla Yajvan lived sometime during the fourteenth century.

वैदिकीप्रक्रिया name of that section of Bhaṭṭoji's Siddhāntakaumudī which deals with Vedic peculiarities noticed by Pāṇini in his sūtras. There is a well-known commentary upon this section named सुबोधिनी written by Jayakṛṣṇa, a famous grammar scholar of the Maunin family.

वैदिकीप्रक्रियाटीका (1) a commentary on the sūtras of Pāṇini dealing with the Vedic words and their peculiarities written by a grammarian named Murāri; (2) a commentary on the section of Bhaṭṭoji's Siddhāntakaumudī named वैदिकीप्रक्रिया written by Jayakṛṣṇa Maunin and named Subodhini.

वैद्यनाथ, Vaidyanātha Pāyagunḍe, a famous grammarian of the eighteenth century, who was one of the chief pupils of Nāgeśa and who prepared a line of pupils at Vārāṇasī. He has written learned commentaries on standard works on grammar, the principal ones being the Prabhā on the Śabdakaustubha, the Bhāva-prakāśikā on the Bṛhacchabdenduśekhara, the Cidasthimāī on the Laghuśabdenduśekhara, the Kāśikā or Gadā on the Paribhāṣenduśekhara and an independent short treatise named Rāpratyāhāra-khaṇḍana.

वैभक्त belonging to a case-affix; cf. क्राभ्यां सो वैभक्तः (मूर्धन्यमापद्यते) । ऋक्षु । वणिक्षु । cf. also वैभक्तस्य णत्वे P. VI. 1.85 Vārttika 6.

वैभाषिक optional, alternative; cf. वेति वैभाषिकः T. Pr. XXII. 7; see वैकल्पिक.

वैयधिकरण्य lit. possession of separate residences, as contrasted with सामानाधिकरण्य, absence of apposition; use in different cases, non-agreement in case.

वैयर्थ्य absence of any purpose or utility; the word is used many times in the case of a rule, or a word or two of it, in whose case वैयर्थ्य or absence of utility is shown, and, with a view to prevent its being looked upon as a serious fault, something is deduced and the purpose is shown; cf. सूत्रवैयर्थ्यप्रसङ्गात् and व्यर्थ सञ्ज्ञापयति used in grammar treatises.

वैयाकरण lit. a student of grammar; व्याकरणमधीते वैयाकरणः cf. Kāś. on P. IV. 2.59. The word is used in the sense of 'a scholar of Grammar'; or, 'a person who has obtained proficiency in Grammar.' The word is used several times in this sense in the Mahābhāṣya. cf. M. Bh. on P. I. 1.3; I. 4.2, II. 1.53, II. 2.29, II. 3. 18, II. 4.56, III. 2.115 etc. The word is also used in the sense of 'pertaining to grammar' or 'found in grammar.'

वैयाकरणजीवातु a term used for the grammar treatise written by Caṅgudāsa, which is also called Cāṅgusūtra or Cāṅguvyākaraṇa.

वैयाकरणभूषण OR वैयाकरणसिद्धान्तभूषण a well-known work on the grammatical interpretation of words written by Koṇḍabhaṭṭa as an explanatory work (व्याख्यान) on the small work in verse consisting of only 72 ārikās written by his uncle Bhaṭṭoji Dikṣita. The treatise is also named Bṛhadvaiyākaraṇabhūṣaṇa. A smaller work consisting of the same subject-matter but omitting discussions, is written by the author for facilitating the understanding of students to which he has given the name Vaiyākaraṇabhūṣaṇasāra. This latter work has got three commentary works written on it, named Kāśikā, Kānti and Matonmajjā and

one more scholarly one Sāṅkari, recently written by Shankar Shastri Marulkar. There is also a commentary by Rudradeva.

**वैयाकरणभूषणसार** a slightly abridged form of the Vaiyākaraṇabhūṣaṇa by the author Koṇḍabhaṭṭa himself, for students and beginners. It consists of the same number of fourteen chapters as the main treatise, which are given the name Nirṇaya. See Vaiyākaraṇabhūṣaṇa.

**वैयाकरणभूषणसारटीका** a commentary written on the well-known work on the sense of words and syntax written by Koṇḍabhaṭṭa. There are many commentaries out of which, the well-known ones are (1) Darpaṇa by Harivallabha, (2) Laghubhūṣaṇakānti by Gopāladeva, a pupil of Balaṁbhata Pāyaguṇḍe, and (3) Kāśikā by Harirāma Keśava Kāle and Sāṅkari by Śankaraśāstrī Mārulakara.

**वैयाकरणभूषणसारवृत्ति** a commentary on the Vaiyākaraṇabhūṣaṇa, written by Mahānanda in the beginning of the nineteenth century.

**वैयाकरणशब्दमाला**, **वैयाकरणशब्दरत्नमाला** a treatise on the use of words written as a helpful guide to Sanskrit writers, by a grammarian named Somayājīn in 1848 A.D.

**वैयाकरणशाब्दबोध** import of a sentence according to the grammarians, in which verbal activity occupies a predominant place, and the residing place of the subject as also that of the verbal activity is identical in the active voice, while the object and the verbal activity have got the same place of residence in the passive voice. The other auxiliaries of activity such as the instrument,

location and the like, are connected with the verbal activity. The import of the sentence चैत्रः पचति, in short, can be expressed as चैत्रकर्तृका वर्तमानकालिका पाकक्रिया.

**वैयाकरणसर्वस्व** a small treatise on grammar written by a scholar of grammar named Kāśinātha, who has also written a few more small works वर्णविवेकचन्द्रिका, वृत्तिचन्द्रिका, धातुमञ्जरी etc.

**वैयाकरणसिद्धान्तकारिका** a very scholarly work by Bhaṭṭoji Dikṣita on the interpretation of words and sentences, based upon the learned discussion on that subject introduced in the Mahābhāṣya, Vākyapadīya, Pradīpa etc. and discussed fully in his Śabdakaustubha by the author himself. The work although scholarly and valuable, is compressed in only 72 verses (kārikās) and has to be understood with the help of the Vaiyākaraṇabhūṣaṇa or Bhūṣaṇasāra, written by Koṇḍabhaṭṭa, the nephew of the author. See वैयाकरणभूषण and वैयाकरणभूषणसार.

**वैयाकरणसिद्धान्तकौमुदी** an extremely popular work on the subject of Sanskrit grammar written for the use of students, which, although difficult at a few places, enables the students by its careful study to get a command over the subject and enable him to read other higher works on grammar. The work is, based on the Aṣṭādhyāyī of Pāṇini without omitting a single Sūtra. The arrangement of the Sūtras is entirely different, as the author, for the sake of facility in understanding, has divided the work into different topics and explained the Sūtras required for the topic by bringing them together in the topic. The main topics or Prakaraṇas are twelve in number, viz. (1) संज्ञा-



परिभाषा, (2) पञ्चसंधि, (3) सुबन्त or षड्लिङ्ग, (4) लोपस्थय, (5) कारक, (6) समास, (7) तद्धित, (8) तिङन्त, (9) प्रक्रिया, (10) कृदन्त, (11) वैदिकी and (12) स्वर which are sometimes styled as व्याकरणद्वादशी. The work is generally known by the term सिद्धान्तकौमुदी, or even कौमुदी, and it has got a large number of scholarly and ordinary commentaries as also commentaries on commentaries, all numbering above twelve, and two abridgments the Madhyakaumudī and the Laghukaumudī. The work was written by the reputed scholar Bhaṭṭoji Dikṣita of Vārāṇasī in the seventeenth century. See Bhaṭṭoji Dikṣita.

वैयाकरणसिद्धान्तकौमुदीटीका OR सिद्धान्तकौमुदी-व्याख्या a general name given to the large number of commentaries written by members of the line of pupils, and pupils of pupils of Bhaṭṭoji. The well-known among the commentaries are प्रौढमनोरमा by the author himself, तत्त्वबोधिनी by ज्ञानेन्द्रसरस्वती, सुबोधिनी by जयहृष्णभट्ट मौनी, बालमनोरमा by वासुदेवदीक्षित, and crowning all, the लघुशब्देन्दुशेखर by नागेशभट्ट. The प्रौढमनोरमा has got a learned commentary written by हरिदीक्षित called लघुशब्दरत्न or शब्दरत्न, which also has on it commentaries named भावप्रकाश by दाळभट्ट and शब्दरत्नदीप by कल्याणमल्ल. The Laghuśabdenduśekhara has got commentaries reaching about ten in number.

वैयाकरणसिद्धान्तभूषण the same as वैयाकरण-भूषण, which see above.

वैयाकरणसिद्धान्तमञ्जूषा a well-known work on the syntax and denotation of words written by Nāgesabhaṭṭa which is popular by the name Laghumāñjūṣā. The Paramalaghumañjūṣā is an abridgment of this

work by the author himself. There is a commentary called Kalā on it.

वैयाकरणसिद्धान्तरत्नाकर name of a commentary on the Siddhāntakaumudī by Rāmakṛṣṇa in the latter half of the seventeenth century.

वैयाकरणसिद्धान्तरहस्य name of a commentary on the Siddhāntakaumudī by Nilakaṇṭha.

वैयाग्रपद्य name of a treatise of grammar written in ten chapters by an ancient grammarian व्याग्रपाद; cf. दशकं वैयाग्रपद्यन् Kāś. on P. IV. 2.65. For details, see Vyākaraṇamahābhāṣya Vol. VII. D. E. Society's Ed. pp. 133, 134.

वैचचन a term used for the Pragrhya vowel, possibly the same as द्वैवचन, which means a specific feature of द्विवचन or the dual number. The term is used in some Śikṣā works.

वैवृत्त name given to the svarita or circumflex accent on the vowel following upon a vowel accented acute, when there is a vivṛtti or pause between the two vowels; e.g. य इन्द्रः; cf. वैवृत्तवैरोव्यञ्जनौ क्षेप्राभिनिहितौ च तान् । R. Pr. III. 10.

वैशिष्ट्य specific feature, peculiarity.

वैशेष्य special differentiating feature; cf. अनुप्रदानात्संस्पर्गात् स्थानात् करणविन्ययात् । जायते वर्णवैशेष्यं परीमाणञ्च पञ्चमात् ॥ T.Pr. XXIII. 2.

वैषम्य diversity in number or properties; cf. एवमपि पञ्चागमास्तय आगमिनः वैषम्यात्संख्यातानुदेशो न भवति M. Bh. Āhnika 1; cf. also M. Bh. on P. I. 2.27, I. 3.10. Vārt. 4, I. 4.101.

वैषयिक (1) pertaining to the word विषय in the sūtra विषयो देशे P. IV. 2. 52; the term refers to the tad.

affixes prescribed in the sense of 'country' or 'district' (विषय) in P. IV. 2.52-54 as contrasted with नैवासिक affixes prescribed in the sense of 'inhabited district' by P. IV. 2.69-80. (2) one of the three senses of the locative case, viz. the sense 'substratum' of the locative case, which is not physical but which is a topical one, forming an object or aim of an action as specified by the word 'about'; cf. अधिकरणं नाम त्रिप्रकारं व्यापकमौपदेशिकं वेषयिकमिति ।

व्यक्त distinctly perceived i.e. perceived with reference to the individual referred to, which enables the speaker to apply the specific affixes in the sense of gender and number; cf. प्रातिपादिकं चाप्युपदिष्टं सामान्यमूतैर्धे ववर्ते । सामान्ये ववर्तमानस्य व्यक्तिरूपजायते । व्यक्तस्य सतो लिङ्गसंख्याभ्यामनितस्य वाक्षेनार्थेन योगो भवति । M. Bh. on P. I. 1.57.

व्यक्ति (१) lit. distinct manifestation, as for instance that of the generic features in the individual object; cf. सामान्ये ववर्तमानस्य व्यक्तिरूपजायते, M.Bh. on P. I. 1.57; (2) gender, which in fact, is the symbol of the manifestation of the generic property in the individual object; cf. हरीतक्यादिषु व्यक्तिः P. I. 2.52 Vārt. 3, as also लुपि युक्तवद् व्यक्तवचने P. I. 2.51; (3) individual object; cf. व्यक्तिः पदार्थः, cp. also Vāk. pad. I. 68, 69; III. 14.157.

व्यक्तिपदार्थवाद the same as द्रव्यपदार्थवाद; the view that a word denotes the individual object and not the generic nature. The oldest grammarian referred to as holding this view, is व्याडि who preceded Patañjali.

व्यङ्करसुव्याख्याश्री a grammarian who has written a grammar treatise named भाषामञ्जरीव्याकरण.

व्यङ्ग्य (१) suggested sense as contrasted with the denoted sense; (2) the supreme or ultimate suggested sense viz. Spōṭa which is the ultimate sense of every sentence.

व्यञ्जन a consonant; that which manifests itself in the presence of a vowel, being incapable of standing alone; cf. न पुनरन्तरेणाचं व्यञ्जनस्योच्चारणमपि भवति । अन्वर्थं खल्वपि निर्वचनम् । स्वयं राजन्ते स्वराः । अन्वक् भवति व्यञ्जनम् । M. Bh. on I. 2.30; cf. also अथवा गतिरपि व्यञ्जार्थः । त्रिविधं गच्छत्यनुपरागवशादिति व्यञ्जनम् । उपरागश्च पूर्वपराचसंनिधानेपि परेणान्न भवति न पूर्वेण । Kaiyaṭa on P. I. 2.30; cf. व्यञ्जनं स्वराङ्गम् T. Pr. I. 6; cf. also व्यञ्जनसमुदायस्तु स्वरसंनिहित एव अक्षरं भवति । Uvvaṭa Bhāṣya on V. Pr. III. 45.

व्यञ्जनसंघि a junction or coalescence of two consonants as distinguished from स्वरसंघि. In Pāṇini's system of grammar the name ह्रस्वसंघि is given to व्यञ्जनसंघि and the Siddhāntakaumudī has given a separate section for it.

व्यञ्जनसंनिपात or संयोग, conjunction or falling together of two consonants; cf. हलेनन्तराः संयोगः P. I. 1.7.

व्यञ्जनाविद्यमानवद्भाव consideration of a consonant being not present as far as the accentuation of a vowel is concerned, the vowel being looked upon as the initial or the final, irrespective of the consonant or consonants respectively preceding it, or following it; cf. स्वरविधौ व्यञ्जनमविद्यमानवद् भवति Par. Śek. Pari. 79.

व्यत् tad. affix व्य added to the word भ्रातृ in the sense of अपत्य, e.g. भ्रातृव्यः; cf. P. IV. 1.144.

व्यक्तिकर (१) confusion of one number-affix for another number-affix (वचन), as noticed in the statements e.g. अक्षीणि मे दर्शनीयानि; पादा मे सुकुमारतराः M. Bh. on P. I. 4.21; (2)

any confusion, say confusion of one grammatical element for another; cf. हिः परस्मैपदानां यथा स्यात्, स्व आत्मनेपदानां, व्यतिकरो मा भूत् M. Bh. on P. III. 4.1 Vārt. 2.

व्यतिरिक्त distinct from, separate from, cf. कर्मादिभ्योन्यः प्रातिपदिकार्थव्यतिरिक्तः स्वस्वामिसंबन्धादिः शेषः । Kāś. on P. II. 3. 50.

व्यतिरेक (1) surplus, excess; (2) separate presence; (3) contrary thing; cf. तत्र फलव्यतिरेकोपि स्यात् । M. Bh. on Āhnika 1.

व्यतिपङ्ग reciprocal junction or connection; cf. ह्रस्वानुस्वारव्यतिपङ्गवत् परे; R. Pr. XIII. 16.

व्यतिहार exchange of activity; cf. कर्त्तरि कर्मेव्यतिहारे P. I. 3.14.

व्यत्यय occurrence of one for another; transposition; cf. सुप्तिङुपग्रह ... व्यत्ययमिच्छति शास्त्रकृद्देशं...M. Bh. on P. III. 1.85. See विपर्यय.

व्यथन alteration of a phonetic element; change of sound; mispronunciation; cf. तदापावव्यथनानि दोषाः R. Pr. XIV. 1.

व्यधिकरण characterized by different case-relations or case-affixes; possessed of different case-affixes; कः प्रसङ्गो यद् व्यधिकरणानां समासः स्यात् M. Bh. on P. II. 1.67.

व्यन् tad. affix व्य causing the acute accent for the first vowel of the word, added to the word भ्रातृ when the sense of the word so formed, is 'enemy'; see व्यत् above; cf. P. IV. 1. 145.

व्यपकर्ष exception to a rule; cf. किमिदं व्यपकर्षविज्ञानादिति । अपवादविज्ञानात् M. Bh. on P. VIII. 4.61 Vārt. 4.

व्यपदेश (1) special designation or representation; cf. आकृतिव्यपदेशानां प्राय आदित आदितः R. Pr. XVII. 4; (2)

main designation; cf. निमित्तसङ्गावादि-शिष्टोपदेशः व्यपदेशः मुख्यो व्यवहारः Par. Śek. Pari. 30; cf. also यो द्वयोः षष्ठीनिर्दिष्टयोः प्रसङ्गे भवति, लभतेसौ अन्यतरतो व्यपदेशम् । M. Bh. on P. I. 1.51 Vārt. 7.

व्यपदेशिवद्भाव treatment of a secondary thing as the principal 'one, e.g. a person or a thing, without any second or any others, looked upon as the first or the last; cf. व्यपदेशिवदेकस्मिन् कार्यं भवतीति वक्तव्यम् M. Bh. on P. I. 1.21 Vārt. 2. The remark or expression व्यपदेशिवद्भावेन भविष्यति is found often given in the Mahābhāṣya; cf. M. Bh. Āhnika 1 Vārt. 14; I. 1.9, I. 1.51, I. 1.72; I. 2.48 etc. For details see Par. Śek. Pari. 30.

व्यपदेशिवद्बचन statement of Vyapadeśivadbhāva; cf. तत्र व्यपदेशिवद्बचनम्—एकाचो द्वे प्रथमार्थे षत्वे चादेशसंप्रत्ययार्थम् । M. Bh. on VIII. 3.59 Vārt. 7.

व्यपवर्ग (1) division of a single thing into its constituent elements; cf. स्थानिवद्भावाद् व्यपवर्गः M. Bh. on VII. 2.36, VII. 3.44 Vārt. 3; (2) distinct comprehension as possessed of a specific quality; cf. न हि गौरित्युक्ते व्यपवर्गो गम्यते शुद्धा नीला कपिला कपोतेति । M. Bh. on P. I. 2.64 Vārt. 37; (3) separation into parts, cf. कश्चिदेकेनैव प्रहारेण व्यपवर्गं करोति, M. Bh. on V. I. 119 Vārt. 5; (4) distinct notion as a separate unit after the things have been combined; cf. एकादेशे कृते व्यपवर्गाभावः संतुद्धिलोपो न प्राप्नोति M. Bh. on P. VI. 1.69 Vārt. 3; cf. also M. Bh. on VII. 1. 80.

व्यपवृक्त distinctly separated as two or more consonants joined together in a conjunct consonant, as contrasted with the two vowels in a diphthong which cannot be called व्यपवृक्त; cf. नाव्यपवृक्तस्थावयवे तद्विधियथा द्रव्येषु M. Bh. on Śiva Sūtras 3, 4 Vārt. 9. cf. also

वर्णकदेशाः के वर्णग्रहणेन गृह्यन्ते । ये व्यपवृक्ता अपि वर्णा भवन्ति, M. Bh. on Śiva Sūtras 3, 4 Vārt. 11.

व्यपेक्षणा designation, reference. cf. व्यपेक्षणा परामर्शः । पुण्य. on Vāk. pad. II. 223.

व्यपेक्षा mutual relationship in sense, as obtaining between two different words (पद) connected with each other in a sentence, as contrasted with compositeness of sense as seen in two words joined into a compound word (समास); व्यपेक्षा is given as an alternative definition of the word सामर्थ्य along with एकार्थीभाव as the other one, in the Mahābhāṣya; e. g. there is व्यपेक्षा between सपिं and पिं in the sentence सपिंश्चिव, but not in तिष्ठतु सपिंः पिं त्वमुद्रकम्; cf. तथेदमपरं द्वैतं भवति एकार्थीभावो वा सामर्थ्यं स्याद्व्यपेक्षा चेति । M. Bh. on P. II. 1.1; cf. also Kāś. on P. VIII. 3.44. cf. also Vāk. pad. III. 14. 41 etc.

व्यपेत having an intervention of (a letter, or letters or a pada); the word is used in the same sense as व्यवहित; cf. स्वापिग्रहणं व्यपेताधम् । व्यपेताधोऽयमारम्भः । सुष्वापयिषति । M. Bh. on P. VII. 4 67.

व्यभिचार lit. deviation or discrepancy; irregularity re: the application of a rule; cf. संज्ञाव्यभिचारार्थश्चकारः Kāś. on P. III. 3.19; cf. also. बहुलग्रहणं व्यभिचारार्थम् । प्रवाहिका, विचित्रिका । न च भवति । शिरोतिः; Kāś. on P. III. 3. 108.

व्यभिचारिन् deviating, being irregular in application, not applying necessarily: cf. अत्रशब्दस्यापूर्वनिपातस्य लक्षणस्य व्यभिचारित्वात्.

व्यय lit. loss; disappearance; the word is used in the sense of inflectional changes. An indeclinable is called अव्यय because it has no inflectional changes. cf. तत्कथमनुदात्तप्रकृति नाम स्यात् । दृष्टव्यं तु भवति । Nir. I. 8; V. 23.

व्ययवत् (1) possessed of व्यय or inflectional change; a declinable word; cf. यस्य पुनर्विभक्त्यादिभिर्विकारः क्रियते स व्ययवान् । आद्युदात्तः स च अन्तःशब्दो भवति । V. Pr. II. 26; (2) characterized by a loss of accent i.e. the loss of the original accent and the presence of another accent; cf. पदान्तस्य पदे दृष्टं स्वरितत्वं न दृश्यते । अष्टममनुदात्तत्वं च दृश्यते । Uvvaṭa on R. Pr. XI. 31.

व्यर्थ (1) useless, serving no purpose, superfluous; the word is usually used in the sense of useless or futile in connection with a rule or its part, which serves no purpose, its purpose or object being served otherwise; such words or rules have never been condemned as futile by commentators, but an attempt is made invariably by them to deduce something from the futile wording and show its necessity; cf. व्यर्थं सज्ज्ञापयति a remark which is often found in the commentary literature; cf. अन्यथा अन्तरङ्गत्वादीर्षे कृत्त पच प्रत्ययप्राप्त्या तद्वर्धता स्पष्टैव । Par. Śek. Pari. 56; (2) possessed of various senses such as the words अक्षाः मापाः etc.; cf. व्यर्थेषु च सुकृतसंशयम् । M. Bh. on P. I. 2.64 Vārt. 52. The word व्यर्थे possibly stands for विविधार्थे in such cases. It appears that the word व्यर्थे in the sense of futile was rarely used by ancient grammarians; the word अनर्थक appears to have been used in its place. See Mahābhāṣya in which the word व्यर्थे does not occur in this sense while the word अनर्थक occurs at several places.

व्यवच्छिन्न (1) separated; detached from a specific thing by the loss of connection with it; cf. एवमेतस्मिन्नुभयनो व्यवच्छिन्ने यदि स्वार्थं जहानि जडातु नाम M. Bh. on P. II. 1. 1. Vārt. 2; (2) characterized or possessed of an intervention by similar things cf. तदा अनेकेन निपातनेन व्यवच्छिन्ने न...

शक्यमनुवर्तयितुमिति । M. Bh. on P. III. 3.83; cf. also P. VI. 4.2.

**व्यवधान (1)** intervention; the word is used in connection with the intervention or occurrence of letters or phonetic units between the cause (निमित्त) of an operation and the operatee (विधिमाक्); cf. लोपे कृते नास्ति व्यवधानम् । स्थानिवद्भावाद् व्यवधानमेव । The word is used also in the sense of intervention in general, which separates the two connected things; व्यवधानं च भवति वाक्ये राज्ञः ऋद्धस्य पुरुषः; the word व्यवय is used in the same sense; cf. अट्कुप्वाह्नुन्वयायेपि; (2) an inserted letter or phonetic element; cf. व्यवधानः अन्त्यविकारे T. Pr. 185, 186.

**व्यवधायक** causing an intervention; intervener which is required to be of a different kind; cf. अतज्जातीयकं व्यवधादकं भवति M. Bh. on P. I. 1.7. Vārt. 8.

**व्यवस्था** lit. definite arrangement; restriction regarding the application of a rule, especially when it seems to overlap, as done by the Vārttikakāra, and later on by the Paribhāṣās laid down by grammarians regarding the rules of Pāṇini; cf. स्वाभिधेयापेक्षावधिनिग्रहो व्यवस्था S. K. on P. I. 1.34; cf. also लक्ष्यानुसाराद्यवस्था Par. Śek. Pari. 99, 108.

**व्यवस्थानित्यता** permanence where the inner essence remains intact although appearances show differences. cp. Vāk. pad. I. 28. कृत्स्ननित्यताया अन्त्या व्यवस्थानित्यता व्यवहारनित्यते यावत् ( वृ )

**व्यवस्थितविभाषा** an option which does not apply universally in all the instances of a rule, which prescribes an operation optionally, but applies necessarily in some cases, and does not apply at all in the other cases,

the total result being an option regarding the conduct of the rule. The rules अजेर्व्यधञ्जपोः P. II. 4.56, लटः शतृशान्चावप्रथमासमानाधिकरणे III. 2.124 and वामि I. 4.5 are some of the rules which have got an option described as व्यवस्थितविभाषा. The standard instances of व्यवस्थितविभाषा are given in the ancient verse देवत्रातो गलो आहः इतियोमे च सद्विधिः । मियस्ते न विमाष्यन्ते गवाक्षः संशितव्रतः ॥ M. Bh. on P. III. 3.156; VII. 4.41. cp. also Vāk. pad. III. 14.45.

**व्यवहित (1)** having an intervention by a dissimilar thing; separated by something coming between; cf. संयोगसंज्ञा व्यवहितानां मा भूत् M. Bh. on I. 1.8. Vārt. 5. (2) separated; cf. Vāk. pad. II. 328.

**व्यवय** intervention, separation by insertion; separation by means of the insertion of a phonetic element. See व्यवधान above. cf. अट्कुप्वाह्नुन्वयायेपि P. VIII. 4.2; अडभ्यास्त्व्यवायेपि P. VI. 1.26; cf. अङ्गव्यवाये चाङ्गपरः R. T. 190; संयोगानां स्वरभक्त्या व्यवयः R. Pr. XIV. 25. cf. Vāk. pad. II. 384.

**व्यस्त** separated into its constituent elements; separated by a new insertion; a recital of the Vedic text by separating a coalesced vowel, which is looked upon as a fault of recital.

**व्याकरण** Grammar; the development of the meaning of the term can be seen by the senses given below in a serial order and the examples after those senses; (a) analysis or explanation by analysis; (b) rules of explanation; (c) specific rules explaining the formation of words; (d) explanation of the formation of rules; (e) a treatise in which such an explanation is given; (f) a collection of such treatises and (g) a sys-

tematic explanation of the formation of words in a language (व्याकरण-शास्त्र or शब्दानुशासन); cf. (a) व्याकरणे अनेन इति व्याकरणम् It refers to प्रकृतिप्रत्यय-विभाग; M. Bh. on Āhnika 1. Vārt. 12; cf. (b) लक्ष्यलक्षणे व्याकरणम्; M. Bh. Āhnika 1, Vārt. 14; cf. (c) न यथा लोके तथा व्याकरणे M. Bh. on P. I. 1.1. Vārt. 7; (d) सर्वत्रैव हि व्याकरणे पूर्वोच्चारितः संज्ञा परोच्चारिता संज्ञा M. Bh. on P. I. 1.1. Vārt. 7; (e) न तथा लोके यथा व्याकरणे M. Bh. on P. I. 1.23 Vārt. 4; cf. (f) इह च व्याकरणे शब्दे कार्यस्य संभवः, अर्थे असंसर्गः। M. Bh. on P. I. 1.68. cf. (g) व्याकरणं नाम इयमुत्तरा विद्या। M. Bh. on P. I. 2.32. The word व्याकरण is mostly used in the sense of 'the Science of Grammar' in the Mahābhāṣya. It is explained by modern scholars as 'the law of the correctness of speech and etymological science' and described both as a science and an art.

**व्याकरणकार (OR शाब्दिक)** name of a single grammarian or sometimes that of a school of grammar. They are Indra, Pāṇini, Candra, Kātantra, Jainendra, Śākaṭāyana, Hemacandra, Śārasvata, Bopadeva, Jaumar, Saupadma, Vaiṣṇava or Śaiva. The number of grammarians is given as eight in Durga and Bopadeva and five in Kāśikā on P. IV. 2.60.

**व्याकरणचन्द्रिका** a short treatise on grammar written by Kṛṣṇācārya.

**व्याकरणदर्शन** the science of Vyākaraṇa with the element of Sphoṭa introduced in it and brought consequently on a par with the other Darśanas by the stalwart grammar-scholar Bhartṛhari of the 7th century A.D. For details see Sarvadarśanasamgraha 'Pāṇinidarśanam' and page 385 Vol. VII. of the Vyākaraṇa Mahābhāṣya, published by the D. E. Society, Poona.

**व्याकरणदीप** a small treatise on grammar by Cidrūpāśraya.

**व्याकरणदीपिका** name of a short gloss or Vṛtti on the Sūtras of Pāṇini written by a modern scholar of grammar Orambhaṭṭa of Vārāṇasī.

**व्याकरणप्रकाश** name of the commentary written by Mahāmiśra on Jinendra-buddhi's great work 'Kāśikāvivaraṇapañjikā' or Nyāsa.

**व्याकरणमहाभाष्य** see महाभाष्य.

**व्याकरणमहाभाष्यप्रदीपदीपिनी** a brief commentary on the Mahābhāṣya written by Sadāśiva, son of Nīlakaṇṭha and pupil of Kamalākara Dikṣita. The gloss confines itself to the explanations of obscure and difficult passages in the Mahābhāṣya and criticises Kaiyaṭa's explanations.

**व्याकरणमहाभाष्यप्रदीप** the original name of the learned commentary on Patañjali's Mahābhāṣya by Kaiyaṭabhaṭṭa, the well-known grammarian of Kashmir of the eleventh century. See प्रदीप and कैयट.

**व्याकरणमहाभाष्यप्रदीपचिचरण (1)** a gloss on the Mahābhāṣyapradīpa of Kaiyaṭa, written by ईश्वरानन्द, a pupil of सत्यानन्द; (2) a gloss on the Mahābhāṣyapradīpa of Kaiyaṭa by नारायण.

**व्याकरणमहाभाष्यप्रदीपोद्घोत** the well-known scholarly commentary by the stalwart grammarian Nāgeśabhaṭṭa on the Mahābhāṣyapradīpa of Kaiyaṭa. See उद्घोत and नागेश.

**व्याकरणमहाभाष्यव्याख्या** see महाभाष्य above.

**व्याकरणरत्नावली** a short work on grammar written by दिवाकर गौरमोदन.

**व्याकरणसंग्रह** a small grammar work written by a grammar scholar Gaṅgādhara which is based upon the Mugdhabodha of Bopadeva.

व्याकरणसुधानिधि a gloss on the Sūtras of Pāṇini written by Viśveśvara.

व्याकरणाध्ययनप्रयोजन the purpose of the study of Grammar which is beautifully summed up and discussed in the first Āhnika by Patañjali in his Mahābhāṣya.

व्याकरणान्तर a term used by scholars of the Pāṇinian system of grammar with respect to grammar works of other systems such as the Kātantra, the Śākaṭāyana, and others; cf. अन्विग्रन्थिदग्निमस्वस्तीनां लिटः कित्त्वं व्याकरणान्तरे S. K. on अश्वेतेश्व P. VII. 4. 72.

व्याकृति a commentary on Prakriyā Kaumudī by Viśvakarman.

व्याख्यान (1) explanation of a rule, or a line, or a verse by analysing the rule and giving examples and counter-examples; cf. न केवलानि चर्चापदानि व्याख्यानं वृद्धिः आत् ऐजिति । किं तर्हि । उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतस्ममुदितं व्याख्यानं भवति । M. Bh. Āhnika 1 Vārt. 11; cf. also पदच्छेदः पदार्थोक्ति-विग्रहो वाक्ययोजना । पूर्वापरसमाधानं व्याख्यानं पञ्चलक्षणम् । (2) authoritative decision given in places of doubt by ancient scholars; cf. व्याख्यानतो विशेष-प्रतिपत्तिः न हि संदेहादलक्षणम् M. Bh. Āhnika 1; Par. Śek. Pari. 1.

व्याघ्रपाद् name of an ancient grammarian who is quoted in the Prātiśākhya works and the Mahābhāṣya. His grammar work was called 'daśaka' possibly on account of its consisting of 10 chapters; cf. माध्यन्दिनिर्वृष्टि गुणं त्विगन्ते नपुंसके व्याघ्रपदां वरिष्ठः Kāś. on P. VII. 1. 94; cf. also दशका वैयाघ्रपदीयाः Kāś. on P. IV. 2. 65.

व्याघ्रभूति name of an old grammarian later than Patañjali who is quoted by later grammarians; cf. व्याघ्रभूत्या-दयस्त्वेनं नेह पेटुरिति सितम् Siddhānta-

kaumudī on आत्मनेपदेष्वन्तः P. VII. 1 5.

व्याघ्रादि a class of words headed by व्याघ्र which, as standards of comparison, are compounded with words showing objects of comparison provided the common property is not mentioned; e.g. पुरुषव्याघ्रः, नृसिंहः etc., cf. Kāś. on P. II. 1. 56.

व्याडि name of an ancient grammarian with a sound scholarship in Vedic phonetics, accentuation, derivation of words and their interpretation. He is believed to have been a relative and contemporary of Pāṇini and to have written a very scholarly huge volume on Sanskrit grammar named 'Saṁgraha' which is believed to have consisted of a lac of verses; cf. संग्रहो व्याडिकृतो लक्ष-संख्यो ग्रन्थः । Nāgeśa's Uddyota; cf. also इह पुरा पाणिनीये अरिमन्व्याकरणे व्याडशु-परचितं लक्षग्रन्थपरिमाणं निबन्धनमासीत् । Vāk. pad. Tika. The work is not available at present. References to Vyāḍi or to his work are found in the Prātiśākhya works, the Mahābhāṣya, the Vārttikas, the Vākya-paḍīya and many subsequent treatises. A work on the Vyākaraṇa Paribhāṣās, believed to have been written by Vyāḍi, is available by the name परिभाषावृत्तन which from its style and other peculiarities seems to have been written after the Vārttikas, but before the Mahābhāṣya. Vyāḍi is well-known to have been the oldest exponent of the doctrine that words denote an individual object and not the genus. For details see pp. 136-8, Vol. 7 Vyākaraṇa - Mahābhāṣya, D. E. Society's Edition.

व्याडीय name given to the pupils and students belonging to the school of Vyāḍi; cf. M. Bh. on P. VI. 2. 36.

**व्यापक** covering or applying to the whole in entirety, and not in parts; cf. अधिकरणं नाम त्रिप्रकारं व्यापकमौपश्लेषिकं वैषयिकमिति M. Bh. on P. VI. 1. 72, cf. इतरो व्यापकत्वाच्छास्त्रासिद्धत्वं प्रदेशान्तर एव स्थापितं मन्यमान आह। Kaiyaṣa on P. VI. 4 22.

**व्यापत्ति** lit. loss or disappearance; the word is used in the sense of conversion of one thing into another in the Prātiśākhya works; cf. अथाप्यन्तव्यापत्तिर्भवति Nir. II. 1; cf. also अन्यैरेकाराद्भवति पूर्वा ततो व्यापत्तिर्भवतीति विधात् R. Pr. V. 1.

**व्याप्त** occupied fully; cf. तदधिकरणं यत्र कृत्स्न आधारात्मा व्याप्ती भवति M. Bh. on P. I. 3.11 Vārt. 7; cf. also M. Bh. on P. I. 4.42; यावत्ता सर्वमद्यापवादिव्याप्तम् P. IV. 3.134 Vārt. 2.

**व्याप्ति** occupation; presence; comprehensive nature; cf. व्याप्तिमत्त्वानु शब्दस्य Nir. I. 2, where व्याप्ति refers to the permanent presence of the word in the minds of the speaker and the hearer, the word शब्द referring to the नित्यशब्द or स्फोट

**व्याप्तिन्याय** the general method of taking a comprehensive sense instead of a restricted one in places of doubt; cf. व्याप्तिन्यायाद्वा Kāś. on P. III. 2.168.

**व्याप्य** lit. that which is occupied; the word refers to a kind of an object where the object is occupied by the verbal activity of the transitive root; the word आप्य is also used in this sense; cf. कर्म निर्वर्त्य विकार्यं प्राप्य च। यस्य प्रकृत्युच्छेदो गुणान्तरं बोधयते तद्विकार्यम्। Śrīngāra-Prakāśa 2. The term is used as a technical term instead of the term कर्म in the Hemacandra, Cāndra and other systems of grammar; cf. Hem. II. 2.3; Cāndra I. 1.23.

**व्यायत** separated; one out of the two conjoined consonants separated by inserting a vowel in between; cf. व्यस्यत्यन्तर्महतोऽव्यायतं तं दीर्घायुः सूर्यो रुशदीतं ऊर्जम् R. Pr. XIV. 19, where Uvvaṭa gives the explanation-दीर्घात्परं अव्यायतं अपृथग्भूतं रेफेण सक्तमित्यर्थः। एवंभूतं व्यस्यन्ति पृथक्कुर्वन्ति। यथा। दीर्घायुः। सूरियः। रुशदीरिते। ऊर्जम्. Rk Saṁhitā I. 85.39, X. 158. 1, IX. 91.3 and IX. 63.2.

**व्यावर्तन** reversing the order of words and going back from a subsequent word to the previous one, as in the Krama, Jaṭā and other artificial recitals of Veda.

**व्यावृत्ति** pushing aside; removal; the word is frequently used in connection with the setting aside or removal of the application of such rules, as also of the contingency of such rules as are not desired in the formation of a correct word, by means of applying another rule necessary for the correct formation; cf. तद्धि इदं तिथ्युपनर्तुं इत्यत्र तदव्यावृत्त्यर्थम् Par. Śek. on Pari. 34; as also तद्धि असन्नोपपन्नं ईषदुरित्वादौ इयदादिव्यावृत्त्यर्थम् Par. Śek. on Pari. 55; cf. also the usual statement व्यावृत्तिः क्रियते।

**व्याश्रय** resting on, or applying to, different words or elements of words or parts of words; the word is used in connection with a grammatical operation which affects one part of the word, as distinguished from another operation which affects another part; cf. आसीधं कार्यं समानाश्रयमसिद्धम्। व्याश्रये सिद्धे भवति। M. Bh. on P. III. 1.44, VI. 4.22 Vārt. 12, VI. 4.42 etc.

**व्यास** (1) showing separately; separate expression as contrasted with समास; (2) fault of pronunciation of the type of unnecessarily extending the place of origin as also the



instrument of the production of sound ; cf. स्थानकरणबोद्धिस्तारे व्यासो नाम दोषो जायते Uvvaṭa on R. Pr. XIV. 2.

व्यासशिक्षा a comparatively older Śikṣā work belonging to the Taittiriya school of the Black Yajurveda. The Madras ms. of the work (no. 957 of 1905) contains thirteen verses treating doubling.

व्याहृति or व्याहृती lit. the utterance of a word ; the word is generally used in the sense of the specific utterance of the words भूः, भुवः etc ; cf. पञ्चाभिर्व्याहृतीभिः प्रजापतिः Tait. Sam. I. 6.10 ; cf. also भुवश्च महाव्याहृतेः P. VIII. 2.71.

व्युत्क्रमण the same as व्यावर्तन or परिवर्तन, which see above.

व्युत्पत्ति derivation of a word from a root which formed a special feature of the Naiṣukta school of Vedic scholars in ancient times ; the word निर्वचन is used in the same sense ; cf. सति संभवे व्युत्पत्तिरन्यथा कर्तव्या रूढेरनियमात् । Kāś. on P. V. 2.93.

व्युत्पत्तिपक्ष the view that every word is derived from a suitable root as contrasted with the other view viz. the अव्युत्पत्तिपक्ष. The grammarians hold that Pāṇini held the अव्युत्पत्तिपक्ष, i.e. the view that not all words in language can be derived but only some of them can be so done, and contrast him (i.e. Pāṇini) with an equally great grammarian Śākaṭāyana who stated that every word has to be derived ; cf. न्यग्रोधपक्षीति न्यग्रोव इति व्युत्पत्तिपक्षे नियमार्थम् । अव्युत्पत्तिपक्षे द्विवचनम् Kāś. on P. VII. 3.0.

व्युत्पत्तित्राद (1) name given to a topic in grammar which deals with the derivation of words as suitable to the sense ; (2) name given to treatises discussing the derivation

and interpretation of words like the well-known work Vyutpatti-vāda of Gadādhara Cakravartin.

व्युत्पन्नत्व derivation, correct understanding of the sense by derivation.

व्युत्पन्नपक्ष the view that every word in the language has been derived from a root which explains its sense ; see व्युत्पत्तिपक्ष.

व्युदास setting aside of a rule or operation by means of another more powerful rule, or by means of a conventional dictum. cp. Vāk. pad. II. 79.

व्युष्टादि a class of words headed by the word व्युष्ट to which the taddhita affix अ (अण्) is added in the sense of the place where something is given or prepared ; cf. व्युष्टे दीयते कार्यं वा वैद्युष्टन् । नैलन् ; Kāś. on P. V. 1.97.

व्यूह (1) resolution or determination ; cf. अकृन्तव्यूहाः पाणिनीयाः । न कृनो विशिष्ट कश्चो निश्चयः शास्त्रप्रवृत्तिविषये यैः इत्यर्थः । ar. Śek. Pari. 56 ; (2) separation of the phonetic elements in a word, done especially for the recital of the Vedic texts according to metre ; cf. व्यूहैः संपत्सनीक्ष्योने क्षेप्रवर्णकमाविनाम् । व्यूहैः पृथक्करणेन Uvvaṭa on R. Pr. VIII. 22.

व्रीडन lowering of the chin, resulting in a fault of utterance ; cf. हन्वोव्रीडने नीचैर्भावे संदष्टं नाम दोषो भवति । Uvvaṭa on R. Pr. XIV. 3.

व्रीह्यादि a class of words headed by व्रीहि to which the taddhita affixes इन् and ठन् are applied in the sense of possession along with the usual affix मल् (महुप्) ; e. g. व्रीहि, व्रीहिकः, व्रीहिमान् । मायी, मायिकः मायावान् ; cf. Kāś. on P. V. 2. 116.

विहट्ने [ WHITNEY, WILLIAM DWIGHT, 1827-1894 ] a sound scholar of Vedic grammar who

has, besides some books on Linguistic studies, written a work on Vedic Grammar and edited the Atharvaveda Prātiśākhya.

श

श (१) a sibilant letter of the palatal class, possessed of the properties, आसातुपदान, अवोष and कण्ठदिनृत्व; (२) the initial indicatory (इत्) letter श् of a non-taddhita affix in Pāṇini's grammar, which is dropped; (३) substitute for च्छ when followed by an affix beginning with a nasal consonant; e.g. प्रश्नः, cf. P. VI. 4.19; (४) substitute for स् when followed by. श् or any palatal letter; e.g. वृक्षश्छादयति वृक्षश्चेते Kāś. on P. VIII. 4.40.

श (१) conjugational sign (विकरण) applied to the roots of the sixth conjugation (तुदादिगण) in all conjugational tenses and moods (i. e. the present, the imperfect, the imperative and the potential) before the personal-endings; cf. तुदादिभ्यः शः, P. III. 1.77; this sign श (अ) has got the initial consonant श् as an indicatory one, and hence this अ is a Sārvadhātuka affix, but, it is weak and does not cause गुण for the preceding vowel; (२) tad. affix श् in the sense of possession applied to the words लोमश् and others; e.g. लोमशः, रोमशः cf. P. V. 2. 100; (३) कृत affix (अ) applied to the roots पा, प्रा, ध्या, धे and दृश् when preceded by a prefix, to the roots लिप्, विन्, etc. not preceded by a prefix, and optionally to दा and धा of the third conjugation in the sense of 'an agent'; e.g. उत्तिवः, उपपश्यः, लिप्सः, विन्दः, ददः, दायः; cf. P. III. 1. 137-139.

शंकरभट्ट name of a grammarian of the eighteenth century who wrote a

commentary, called शंकी after him, on Nāgeśa's Paribhāṣenduśekhara.

शंकरशास्त्री (मारुकर) a modern scholar of grammar who lived in Poona and did the work of teaching and writing commentaries. He has written a commentary named शंकी on the Vaiyākaraṇabhūṣaṇasāra of Koṇḍabhaṭṭa.

शंखध्वज name given to a Yama letter in the Śikṣā treatises.

शकन्धुक name of a class of words in whose case the last vowel of the first word does not coalesce with the first vowel of the next word; e. g. शक अन्धुक ईश । अक्षपा असि । वपा इव त्मना । दुपथा अकृण्वन् । cf. शकन्धुकादीनाम् R. T. 87 which is explained by the commentator as शकन्धुकादीनां च न संनिकृष्यते.

शकन्ध्वादि name of a class of words in which an irregular coalescence of the vowels of the kind of the latter vowel in the place of the former and latter both is observed; e.g. शकन्धुः, कुलटा, सीमन्तः, मनीषा etc. cf. शकन्ध्वादिषु च (पररूपं वाच्यम्) P. VI. 1. 94 Vārt. 4.

शक्त endowed with शक्ति i. e. the potentiality to express the sense; potent to show the particular sense.

शक्ति (अवदशक्ति) potentiality of expressing the sense which is possessed by words permanently with them; denotative potentiality or denotation; this potentiality shows the senses, which are permanently possessed by the words, to the hearer and is described to be of one kind by ancient grammarian as contrasted with the two (अभिधा and लक्षणा) mentioned by the modern ones. It is described to be of two kinds—(a) स्मृतिका शक्ति or recalling

capacity which combines चैत्रत्व with पाक, and (b) अनुभाविका शक्ति which is responsible for the actual meaning of a sentence. For details see Vākyapadiya III.

शक्य the substratum of potentiality which forms the object pointed out by means of the potentiality to the hearer by the word (i.e. शब्द) which directly communicates the sense, in which case it is termed वाचक as contrasted with भेदक or श्रोतक when the sense, which is of the type of संबन्ध is conveyed rather indirectly. This nice division into वाचकता and भेदकता was introduced clearly by भरहृरि; cf. Vākyapadiya Kāṇḍa 2.

शङ्कटच् tad. affix शङ्कट applied optionally with the affix शालच् (शाल) to the prefix वि in the sense of the base itself (स्वार्थे); e. g. विशङ्कटम् । विशालम् ।; cf. S. K. on R. V. 2.28; cf. Kāś. on P. V. 2.28 which states विशाले विशङ्कटे शङ्के । तस्माद् शौरपि विशङ्कट उच्यते ।

शण्डिकादि a class of words headed by the word शण्डिक which have the taddhita affix य (न्य) added to them in the sense of 'domicile' or 'native place'; e.g. शण्डिक्यः, सार्व-सेन्यः, cf. Kāś. on P. IV. 3. ५२.

शत् tad. affix शत् as seen in the words त्रिशत्, चत्वारिंशत् etc., cf. पङ्क्तिविंशतित्रि-शच्चत्वारिंशत् P. V. 1.59.

शतपाद conventional name given to the fourth pāda of the fifth adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra पादशतस्य संख्यादेर्विंशत्यां बुन् लोपश्च P. V. 4. 1.

शति tad. affix शति applied to the word द्वि to form the word विंशति; cf. P. V. 1. 59.

शतृ kṛt affix अत् in the sense of 'the agent of the present time', appli-

ed to any root which takes the Parasmaipada personal affixes; cf. लटः शतृशानवावप्रथमासमानाधिकरणे P. III. 2.124. The words formed with this शतृ (अत्) affix are termed present participles in the declension of which, by virtue of the indicatory vowel ऋ in शतृ, the augment तुम् is inserted after the last vowel of the base, and the root receives such modifications as are caused by a Sārvadhātuka affix, the affix शतृ being looked upon as a Sārvadhātuka affix on account of the indicatory letter श्. The word ending in this affix शतृ governs a noun forming its object, in the accusative case.

शतृस्वर the acute accent specifically stated for the vowel of the case-affix beginning with a vowel etc. prescribed by the rule शतृनुमो नधजादी P. VI. 1.173; cf. शतृस्वर । तुदती नुदती... शतृनुमो नधजादिरन्तोदात्तादित्येष स्वरो यथा स्यात् । M. Bh. on P. VIII. 2.6. Vārt 2.

शध्यै, शध्यैन् कृt affix अध्यै in the sense of the infinitive added to a root as seen in the Vedic Literature; cf. तुमर्थे सेसेनसेसेनृक्सेकसेनध्यैशध्यैन्कध्यैन्कध्यैन्-शध्यैशध्यैन्तवैतवेह्त्वेनः, P. III. 4.9.

शप् a Vikaraṇa affix (conjugal sign) applied to roots of the first conjugation and in general to all secondary roots i.e. roots formed from nouns and from other roots before personal-endings which are Sārvadhātuka and which possess the sense of agent, provided there is no other vikaraṇa affix prescribed; e. g. भवति, दधते, कारयति, हारयति, बुभूयति, पुत्रीयति, पुत्रकाम्यति; कामयते, गोपायति, कण्डूयति, पटयति, दिनन्ति (यामिन्यः) etc. cf. कर्तारि शप् । P. III. 1.68. This affix शप् is dropped after roots of the second conjugation (भदादि) and those of the third conjugation

(जुहोत्यादि) and in Vedic Literature wherever observed; cf. P. II. 4.72, 73, 75, 76.

शबरस्वामिन् a grammarian to whom a metrical treatise on genders named लिङ्गानुशासन is ascribed. This शबरस्वामिन् was comparatively a modern grammarian who was given the title वाच-योमीश्वर. This लिङ्गानुशासन has a commentary written by हर्षवर्धन. Evidently these grammarians शबरस्वामिन् and हर्षवर्धन are different from the famous author of the मीमांसाभाष्य and the patron of the poet Bāṇa respectively.

शबादेश the Vikaraṇa affixes इयन्, श, शम्, उ and श्वा according to those who hold the view that these affixes do not form the exceptions of शप्, but they are substituted for शप् cf. शबा-देशः इयन्नादयः करिष्यन्ते M. Bh. on P. I. 1.27, II. 2.3, III. 1.33 and III. 1.67.

शब्द lit. 'sound' in general; cf. शब्दं कुरु शब्दं मा कार्षीः । ध्वनि कुर्वन्नेवमुच्यते । M Bh. in Āhnika 1; cf. also शब्दः प्रकृतिः सर्ववर्णानाम् । वर्णवृत्तः शब्दो वाच उत्पत्तिः T. Pr. XXIII 1, XXIII. 3. In grammar the word शब्द is applied to such words only as possess sense; cf. प्रतीतपदार्थको लोके ध्वनिः शब्दः M. Bh in Āhnika 1; cf. also येनोच्चारितेन अर्थः प्रतीयते स शब्दः Śṛṅgāra Prakāśa 1; cf. also अथ शब्दानुशासनम् M. Bh. Āhnika 1. In the Vājasaneyi-Prātiśākhya, शब्द is said to be constituted of air as far as its nature is concerned, but it is taken to mean in the Prātiśākhya and grammar works in a restricted sense as letters possessed of sense. The Vājasaneyi-Prātiśākhya gives four kinds of words तिङ्, कृत्, तद्धित and समास while नाम, आख्यात, निपात and उपसर्ग are described to be the four kinds in the Nirukta. As शब्द in grammar is restricted to a phonetic unit possessed of sense,

it can be applied to crude bases, affixes, as also to words that are completely formed with case-endings or personal affixes. In fact, taking it to be applicable to all such kinds, some grammarians have given twelve subdivisions of शब्द, viz. प्रकृति, प्रत्यय, उपस्कार, उपपद, प्रातिपदिक, विभक्ति, उपसर्जन, समास, पद, वाक्य, प्रकरण and प्रबन्ध; cf. Śṛṅgāra Prakāśa I.

शब्दकौस्तुभ a treatise on grammar, critically explaining and discussing the meaning of Pāṇini's Sūtras in the order of the author himself. The work is written by Bhaṭṭoji Dikṣita and is mainly based on the Mahābhāṣya.

शब्दकौस्तुभगुण a short gloss on Bhaṭṭoji's Śabdakaustubha written by a grammarian named इन्द्रदत्तोपाध्याय.

शब्दकौस्तुभटीका Or शब्दकौस्तुभप्रभा a commentary on Bhaṭṭoji's Śabdakaustubha written by Vaidyanātha Pāyagunḍe.

शब्दकौस्तुभव्याख्या a commentary on Bhaṭṭoji's Śabdakaustubha, named विषमपदव्याख्या, a name probably given to a commentary written by Nāgeśa.

शब्दचन्द्रिकोद्धार name of a commentary on the Sārasvatī-Vyākaraṇa by Kaṁsavijaya.

शब्दतत्त्व lit. the essence of a word; the ultimate sense conveyed by the word which is termed स्फोट by the Vaiyākaranas. Philosophically, this Śabdātattva or Sphoṭa is the philosophical Brahman of the Vedāntins, which is named as Śabdabrahma or Nāḍabrahma by the Vaiyākaranas, and which appears as the phenomenal world on the basis of its own powers such as the time factor and the like; cf. अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् । विवर्ततेर्धभावेन प्रक्रिया जगतो यतः ॥

Vākyapadīya, I. 1; cf. also Vākyapadīya II. 31.

शब्ददीपिका name of a commentary on the Mugdhabodha Vyākaraṇa by Govindarāma.

शब्दद्योत्यत्वं the indicatory power to show the sense; the word is used in connection with the potentiality to convey the sense possessed by the Nipātas.

शब्दधर्म the two special properties of word viz. the property of reception of sense and the property of delivery of sense. cp. Vāk. pad. 1.58.

शब्दनित्यत्वं the doctrine of the Vaiyākaraṇas as also of the Mīmāṃsakas that word is permanent, as contrasted with that of the Naiyāyikas who advocate the impermanence of words.

शब्दपरविप्रतिषेध the comparatively superior strength possessed by a word, which in the text of a particular Sūtra is later than another word, which is put in earlier in the Sūtra. This शब्दपरविप्रतिषेध is contrasted with the standard शास्त्रपरविप्रतिषेध which is laid down by Pāṇini in his rule विप्रतिषेधे परं कार्यम् and which lays down the superior strength of that rule which is put by Pāṇini later on in his Aṣṭādhyāyī; e.g. in the rule विभाषा गमहनविदविशाम्, it is not the word हन् although occurring earlier, but the word विद् occurring later in the rule, which helps us to decide which विद् should be taken. cf. ज्ञानार्थस्य सत्यपि विदिरूपत्वे अर्थस्य भेदकत्वेन रूपवदाश्रयणात्प्रतिषेधाभावः । यद्यपि हन्तिना साहचर्यं विदेरस्ति तथापि शब्दपरविप्रतिषेधाद्विशिष्यवसाहेतुर्न हन्तिः । Kaiyaṭa on P. VII. 2.18; cf. also, P. VI. 1.158 Vārt. 12.

शब्दप्रभा name of a commentary on Bhartṛhari's Vākyapadīya which is

available only on the first Kāṇḍa. It was written by Helārāja, the famous commentator of Vākyapadīya.

शब्दपारायण recital or enumeration of one word after another in a language; cf. बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपद्येकज्ञानं शब्दानां शब्दपारायणं प्रोवाच नान्तं जगाम । M. Bh. Āhnikā 1. Mahābhāṣya Dīpikā says it was a grammatical work. “ शब्दपारायणं नाम ग्रन्थः । ” P. 17 l. 1.

शब्दप्रयोग use of a word in the spoken language which forms in a way the basis of grammar.

शब्दबोधप्रक्रिया a grammar treatise on the denotation and relation of words written by a grammarian named Rāmakṛṣṇa.

शब्दभूषण name of a short gloss on the Sūtras of Pāṇini, written by Nārāyaṇa Paṇḍita.

शब्दभेदनिरूपण name of a small grammatical work written by Rāmacandra Dīkṣita.

शब्दमञ्जरी name of a short grammar work written by Nārāyaṇa Paṇḍita.

शब्दमहार्णवव्यास name of a commentary on Hemacandra's Bṛhadvṛtti.

शब्दरत्न name of a scholarly gloss written by Haridīkṣita on the Manoramā, a commentary by Bhaṭṭoji Dīkṣita on his own Siddhāntakaumudī. The proper name of the commentary is लघुशब्दरत्न of which शब्दरत्न is an abridged form. The commentary लघुशब्दरत्न is generally studied along with the Manoramā by students. There is a bigger work named बृहच्छब्दरत्न written by Hari Dīkṣita, of which the लघुशब्दरत्न is an abridgment.

**शब्दरत्नटीका** known by the name भाव-  
प्रकाशिका, a commentary on Hari  
Dikṣita's Śabdaratna, written by  
Vaidyanātha Pāyagunḍe.

**शब्दरत्नदीप** a commentary on the  
Laghuśabdaratna written by a  
grammarian named Kalyāṇamalla.

**शब्दरूप** the actual form of a word as a  
collection of letters or वर्णसमूह or  
वर्णानुपूर्वी irrespective of the sense.  
In grammar, it is the शब्दरूप that is  
mainly considered and not the  
meaning of the word; cf. स्वं रूपं  
शब्दस्याशब्दसंज्ञा, P. I. 1.68.

**शब्दरूपावलि** a very brief treatise on  
declension giving the forms of the  
seven cases of a few choice-words.  
The work is studied as the first  
elementary work and is very  
common without the name of any  
specific author. There are different  
works named शब्दरूपावलि giving  
declensions of different words  
which are all anonymous, although  
from the dates of manuscripts men-  
tioned, they appear to be more  
than five or six hundred years old.

**शब्दव्याख्यारव** expression of its sense by a  
word which occurs to the mind of  
the hearer as soon as a word is  
heard.

**शब्दविवरण** a grammar work on the  
meaning of words and how it is  
conveyed, written by a grammarian  
named वर्णिकुबेरानन्द. The work forms a  
part of his bigger work दानभागवत.  
See वर्णिकुबेरानन्द.

**शब्दव्युत्पत्ति** derivation of a word by  
tracing it to the root from which it  
is formed.

**शब्दव्युत्पत्तिकौमुदी** a small treatise on the  
derivation of words written by a  
grammarian named Rājārāma-  
Śāstrin.

**शब्दशक्ति** the power possessed by a  
word of expressing its sense. cf.  
Vāk. pad. II. 168.

**शब्दशास्त्र** the science of words. The term  
is generally applied to grammar,  
although strictly speaking the  
Mīmāṃsā Śāstra is also a science of  
words.

**शब्दसंक्षेप** an anonymous elementary  
booklet on declension similar to  
Śabdarūpāvalī.

**शब्दसंज्ञा** a technical term given to a  
wording irrespective of the sense  
element as contrasted with अर्थसंज्ञा.  
See. e.g. घु. म or the like; cf. शब्द-  
संज्ञायां अर्थसंप्रत्ययो यथान्वयः P. I. 1.44  
Vārt. 2.

**शब्दसंस्कार** preparation of a word for  
its use. cf. Vāk. pad. III. 14.139.

**शब्दसत्त्वप्रकाश** a work on grammar said  
to have been written by a gramma-  
rian named इन्द्रदत्त.

**शब्दसाध्यप्रयोग** a grammar work on the  
formation of words written by a  
grammarian named रामनाथशर्मा.

**शब्दसिद्धि** (1) formation of a complete  
word fit for use by adding proper  
suffixes to the crude base and  
making the necessary modifications;  
cf. नैव व्याकरणादृते शब्दसिद्धिः । (2) name  
of a commentary by महादेव on the  
Kātantra-sūtravṛtti by Durgasimha

**शब्दसुधा** name of a grammar work by  
a grammarian named अनन्तभट्ट.

**शब्दानुशासन** lit. science of grammar  
dealing with the formation of  
words, their accents, and use in a  
sentence. The word is used in  
connection with standard works on  
grammar which are complete and  
self-sufficient in all the above-men-

tioned features. Patañjali has begun his Mahābhāṣya with the words अथ शब्दानुशासनम् referring possibly to the vast number of Vārttikas on the Sūtras of Pāṇini; and hence the term शब्दानुशासन according to him means a treatise on the science of grammar made up of the rules of Pāṇini with the explanatory and critical Vārttikas written by Kātyāyana and other Vārttikakāras. The word शब्दानुशासन later on became synonymous with Vyākaraṇa and it was given as a title to their treatises by later grammarians, or was applied to the authoritative treatise which introduced a system of grammar, similar to that of Pāṇini. Hemacandra's famous treatise, named सिद्धहैमचन्द्र by the author, came to be known as हैमशब्दानुशासन. Similarly, the works on grammar written by पात्यकीतिशाकटायन and देवनन्दिन् were called शाकटायन शब्दानुशासन and जैनेन्द्रशब्दानुशासन respectively.

शब्दान्तर a different wording, as it results from modifications such as āgama, or ādeśa, or lopa; cf. शब्दान्तरस्य प्राप्तुवन् विधिरनित्यः Par. Śek. Pari. 34.

शब्दामृत a work, explanatory of the Sūtras of Pāṇini, written by a grammarian named विप्रराजेन्द्र.

शब्दार्थचन्द्रिका name of a grammar work by Hamsaviṣṇayagaṇi of the seventeenth century on the introductory verses of Śārasvataprakriyā.

शब्दार्थप्रतिपत्ति, शब्दार्थप्रत्यय knowledge of the meaning of a word from that word when heard, the word being either denotativa (वाचक) or indicative (बोत्तक).

शब्दार्थरहस्य a grammatical work on the interpretation of words by Rāmanātha Vidyāvācaspati.

शब्दार्थसंबन्ध the connection between a word and its sense which is a permanently established one. According to grammarians, words, their sense and their connection, all the three, are established for ever; cf. सिद्धे शब्दार्थसंबन्धे P. I. 1. Vārttika 1, and the Bhāṣya thereon सिद्ध शब्दः अर्थः संबन्धश्चेति। Later grammarians have described twelve kinds of शब्दार्थसंबन्ध viz. अभिधा, विवक्षा, तात्पर्य, प्रविभाग, व्यपेक्षा, सामर्थ्य, अन्वय, एकार्थभाव, दोषहान, गुणोपादान, अलंकारयोग and रसावियोग; cf. Śrīngāraprakāśa. I.

शब्दार्थव्याकरण explanation of the sense of a word as arising from the word by stating the base, the affixes and the modifications to the base and the affixes.

शब्दार्थशास्त्र a science fully dealing with the words in a language and their sense; the same are शब्दानुशासन which see above.

शब्दावतार name of a grammatical work believed to have been written by Durgavinīta.

शब्दावतारन्यास name of a gloss on the Mahābhāṣya attributed to Devanandin.

शब्देन्दुशेखर a popular name given to the Laghuśabdendusekhara written by Nāgeśabhaṭṭa. See लघुशब्देन्दुशेखर.

शब्देन्दुशेखरटीका, शब्देन्दुशेखरव्याख्या See लघुशब्देन्दुशेखरटीका and लघुशब्देन्दुशेखरव्याख्या.

शब्दोपदेश scientific and authoritative citation or statement of a word as contrasted with अपशब्दोपदेश; cf. किं शब्दोपदेशः कर्तव्यः आहोस्विदपशब्दोपदेशः आहोस्विदुभयोपदेश इति। M. Bh. in Āhnika 1.

शमादि a class of eight roots headed by शम् which get their vowel lengthened before the conjugational sign य (स्यन्) as also before the

krt. affix हन् (धिनृण्) in the sense of 'habituated to'; e.g. शाम्यति, शमी, भ्राम्यति, भ्रमी etc.; cf. P. VII 3.74 and P. III. 2.141.

शम्भु God Śiva who is supposed to have composed, or to have inspired Pāṇini to compose, the fourteen Sūtras अष्टवृण्, ऋलक् etc. giving the alphabet of the Pāṇini system; cf. त्रिपटिः त्रतुःषष्टिर्वा वर्णाः शम्भुमते मताः Pān. Śikṣā, St. 3.

शम्भुशिक्षा a Śikṣā work of the Taittiriya school of the Black Yajurveda, composed in the middle of the thirteenth century. It is fairly complete and deals with accent, quantity, hiatus, doubling and so on. It is quoted (verse 36) by Vaidikābharaṇa on Taittiriya Prātiśākhya (I. 40).

शर् a brief term or Fratyāhāra standing for the three sibilant or spirant consonants श्, ष् and स्.

शरणदेव a prominent grammarian of the Eastern school of Pāṇini's system of grammar who lived in the thirteenth century and wrote works on Pāṇini's grammar. His work named दुर्धट्टति which explains according to Pāṇini's rules, the Vārtikas thereon, and the Jñāpakas deduced from them, the various words difficult to be explained, is much appreciated by scholars of grammar. He has quoted from a large number of classical works, and referred to many works of the Eastern grammarians who followed the Kāśikā school.

शस्त्रश्रुति the words of the type of शस्त्र् such as विपाश्, जनस्, मनस्, उपानद् etc. which have the compound-ending अ (टच्) added to them when they are at the end of the Avyayībhāva

compound; e.g. प्रतिशरदम्, प्रतिविपाशम्. cf. Kāś. on P. V. 4.107.

शरादि a class of words headed by the word शर which have the tad. affix मय (मयद्) added to them in the sense of 'product' or 'portion'; e.g. शरमयम्, दर्भमयम्, मृण्मयम्; cf. Kāś. on P. IV. 3.144; (2) a class of words headed by शर which get their final vowel lengthened before the tad. affix मद् when the whole word forms a proper noun; e.g. शरावती, वंशावती; हनुमान्; cf. P. VI. 3.119.

शर्करादि a class of words headed by शर्करा to which the tad. affix अ (अण्) is added in the sense of इव viz. similarity; cf. शर्करेव शर्करम्, कापालिकम्, पौण्डरीकम् Kāś. on P. V. 3.107.

शर्ववर्मा a reputed grammarian who is believed to have been a contemporary of the poet Guṇāḍhya in the court of Śātavāhana. He wrote the Grammar rules which are named the Kātantra Sūtras which are mostly based on the Sūtras of Pāṇini. In the grammar treatise named 'the Kātantra Sūtra' written by Śarvarman, the Vedic section and all the intricacies and difficult elements are carefully and scrupulously omitted by him, with a view to making his grammar useful for beginners and students of average intelligence. He is said to have written a commentary on it named Brhadhvṛtti.

शर्च्यवाय intervention by any one of the spirants श्, ष् and स्, which prevents the substitution of ण् for न् but allows the substitution of ण् for स्; cf. चुटुतुलशर्च्यवाये न M. Bh. on P. VIII. 4.2 as also नुम्बिसर्जनीयशर्च्यवायेपि P. VIII. 3.58 Vārt. 1.

शल् short term (प्रत्याहार) for the sibilants श्, ष्, स् and ह्; cf. शल् ह्युपधादितिः कसः P. III, 1.44.



शद्वर्ग class of letters beginning with श्  
i.e. the consonants श्, ष्, स and ह्.

शशिदेववृत्ति name of a work on grammar by शशिदेव which is mentioned by Al Beruni.

शस् (१) case affix (अस्) of the accusative plural; cf. सौजसमौद्दशसं P. IV. 1.2; (२) tad. affix applied to words meaning much or little as also to a numeral; e.g. बहुशो ददाति, अल्पशो ददाति, दिशः, त्रिशः, पादशः etc.; cf. P. V. 4.42, 43.

शाकरी (१) name of a gloss on Koṇḍabhāṭṭa's Vaiyākaraṇabhūṣaṇasāra by Śaṅkaraśāstri Mārulkar; (२) name of a commentary on the Paribhāṣenduśekhara of Nāgeśa written by Śaṅkarabhāṭṭa; (३) The Vyākaraṇa-vidyā or instructions in Grammar given by God Śiva to Pāṇini on which the Śikṣā of Pāṇini has been based.

शाकट a tad. affix added optionally with शाकिन to the words इक्षु and others in the sense of a field producing the thing; e.g. इक्षुशाकटम्; cf. P. V. 2.29.

शाकटायन (१) name of an ancient reputed scholar of Grammar and Prātiśākhya who is quoted by Pāṇini. He is despidngly referred to by Patañjali as a traitor grammarian sympathizing with the Nairuktas or etymologists in holding the view that all substantives are derivable and can be derived from roots; cf. तत्र नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च Nir. I. 12; cf. also नाम च धातुजमाह निरुक्ते व्याकरणे शाकटयश्च च तोकम् M. Bh. on P. III. 3.1. Śākaṭāyana is believed to have been the author of the Uṇādisūtrapāṭha as also of the Rk Tantra Prātiśākhya of the Sāmaveda; (२) name of a Jain

grammarian named पाल्यकीर्ति शाकटायन who lived in the ninth century during the reign of the Rāṣṭrakūṭa king Amoghavarṣa and wrote the Śābdānuśāsana which is much similar to the Sūtrapāṭha of Pāṇini and introduced a new system of Grammar. It has an auto-commentary called Amoghavṛtti. He freely takes help from Pāṇini, Kātantra, Jainendra and Candra. His work named the Śābdānuśāsana consists of four chapters which are arranged in the form of topics, which are named सिद्धि. The grammar work is called शब्दानुशासन.

शाकटायनतरङ्गिणी a commentary on Śākaṭāyana's Śābdānuśāsana.

शाकटायनव्याकरण the treatise on grammar written by Śākaṭāyana. See शाकटायन.

शाकटायनशब्दानुशासन name of the treatise on grammar written by पाल्यकीर्ति-शाकटायन.

शाकपार्थिवादि a class of irregular samānādhikaraṇa Samāśas, or Karma-dhāraya compound formations, where according to the sense conveyed by the compound word, a word after the first word or so, has to be taken as omitted; cf. समानाधिकरणाधिकारे शाकपार्थिवादीनामुपसंख्यानमुत्तरपदलोपश्च वक्तव्यः । शाकभोजीपार्थिवः शाकपार्थिवः । कुतपवासाः सौष्ठवः कुतपसौष्ठवः । यष्टिप्रधानो मोद्गल्यः यष्टिमोद्गल्यः । M. Bh. on P. II. 1.69 Vārt. 8.

शाकपूणि an ancient writer of Nirukta who is quoted by Yāska; cf. विषुत् तद्भिद्भवतीति शाकपूणिः Nir. III. 11, or मानेन अन्यान् जहातीति महानिति शाकपूणिः Nir. III. 13 or कस्विक्स्मात् । ईरणः । ऋग्यष्टा भवतीति शाकपूणिः Nir. III. 19.

शाकल a word frequently used in the Mahābhāṣya for a grammatical op-

ration or injunction (विधि) which forms a specific feature of the grammar of शाकल्य, viz. that the vowels इ, उ, ऋ, and ॠ remain without phonetical combination and a shortening of them, if they are long; cf. इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च P. VI. 1.127; शाकल्यस्य इदं शाकलम् ।; cf. also M. Bh. on P. VI. 1.77, VI. 1.125, VI. 1.27; VI. 2.52, VII. 3.3 and VII. 2.108; (2) pupils of शाकल्य; cf. शाकल्यस्य छात्राः शाकलाः M. Bh. on P. IV. 1.18; (3) a village in the Vāhika district; cf. शाकलं नाम वाहीकग्रामः M. Bh. on IV. 2.104 Vārt. 3.

**शाकलप्रकृतिभाव** absence of a phonetic coalescence (प्रकृतिभाव) as specifically mentioned by शाकल्य. See शाकल.

**शाकलप्रतिषेध** prohibition of the coalescence of any of the vowels इ, उ, ऋ and ॠ with any dissimilar vowel following it. See शाकल.

**शाकल्य** name of an ancient grammarian and Vedic scholar who is supposed to have revised the Vedic texts and written their Pada-pāṭha. He is often quoted by Pāṇini and the writers of the Prātiśākhya works; cf. शाकल्यस्य संहितामनुप्रावर्षत् M. Bh. on P. I. 4.84; also on P. I. 1.18. IV. 1.18; cf. also उपचारं लक्षणतश्च सिद्धं आचार्या व्यालिशाकल्यगार्ग्याः । R. Pr. XIII.12

**शाकिन** tad. affix (originally a word formed from शाकी by affixing न as given in M. Bh. on P. V. 2.100), applied to the word इक्षु in the sense of a field producing it; e.g. इक्षु-शाकिनम्; cf. भवने क्षेत्रे इक्ष्वादिभ्यः शाकट-शाकिनौ Kāś. on P. V. 2.29.

**शास्त्रादि** a class of words headed by the word शास्त्रा which have the taddhita affix य added to them in the sense of इव i.e. similarity; e.g. शास्त्र्यः, मुख्यः, जघन्यः etc. cf. Kāś. on P. V. 3. 103.

**शानच्** (1) krt affix (आन) substituted for the Ātmanepada लृट् affixes, to which च् is prefixed if the base before the affix ends in अ; e.g. पध-मान, विचमान, etc.; cf. P. III. 2. 124, 125, 126; (2) Vikarṇa affix (आन) substituted for आ before the personal ending हि of the imperative second person singular, if the preceding root ends in a consonant; e.g. पुपाण, सुपाण, cf. P. III. 1.83.

**शानच्** krt affix (आन) substituted for the Ātmanepada affixes insted of शानच्, prescribed after the roots च् and यच्; the application of शानच् for शानच् is for the acute accent on the initial vowel of the root; e.g. पवमानः with the acute accent on the initial vowel as contrasted with विचमानः with the acute accent on the last vowel; cf. P. III. 2.128.

**शान्तनव** an ancient scholar of grammar who wrote a treatise known as the Phiṭ-sūtras on accents. He lived after Pāṇini.

**शब्दबोध** verbal interpretation; the term is generally used with reference to the verbal interpretation of a sentence as arising from that of the words which are all connected directly or indirectly with the verb-activity. It is defined as पदजन्यपदार्थोपस्थितिजन्यबोधः. According to the grammarians, verbal activity is the chief thing in a sentence and all the other words (excepting the one which expresses verbal activity) are subordinated to the verbal activity and hence are connected with it; cf. पदज्ञानं तु करणं द्वारे तत्र पदार्थधीः । शब्दबोधः फलं तत्र शक्तिधीः सहकारिणी । मुक्ततावली III. 8r.

**शब्दबोधतरङ्गिणी** a treatise on the theory of verbal import written by ईश्वरानन्द.

शब्दबोधप्रकाशिका a treatise on the theory of शब्दबोध written by रामकिशोर-चक्रवर्तिन्.

शब्दबोधवाद theory of verbal import or cognition; the theories to be noted in this respect are those of the Grammarians, the Naiyāyikas and the Mīmāṃsakas, according to whom verb-activity, agent, and injunction stand respectively as the principal factors in a sentence.

शायच् Vikaraṇa affix (आय) substituted for the Vikaraṇa श्च in Vedic Literature; e.g. गृधाय जिह्वा मधु; cf. Kāś. on P. III 1.84.

शार्ङ्गवादि a class of words headed by the word शार्ङ्गव which take the feminine affix ई (ङीन्) making the initial vowel of the word (to which ई of the feminine is added) an acute-accented one; e.g. शार्ङ्गवी; cf. शार्ङ्गवाचञो ङीन् P. IV. 1.73.

शालच् tad. affix शाल applied to the prefix वि in the sense of the base itself (स्वार्थे). See शङ्कटच्.

शालातुरीय name of the great grammarian Pāṇini given to him on account of his being an inhabitant of शालातुर an old name of the modern Lahore or a name of a place near Lahore; cf. P. IV. 3.14.

शाश्वतिक eternal or permanent, as contrasted with कार्य i.e. produced; cf. एतस्मिन्वाक्ये इन्दुमैत्रेययोः शाश्वतिको विरोधः Siradeva Pari. 36; cf. also एके वर्णान् शाश्वतिकान् न कार्यान् R. Pr. XIII. 4.

शास्त्र scientific treatment of a subject; a system of thoughts giving a scientific treatment of any subject. The word is applied to the rules of Pāṇini and sometimes to an individual rule; cf. शास्त्रवाध or अशास्त्रवाध or विप्रतिषेधशास्त्र, frequently used by the

commentators; cf. न हि संदेहादलक्षणं शास्त्रमित्यर्थः Nāgeśa's Par. Śek. on Pari. 1; cf. पदान्तादिष्वेव विकारशास्त्रम् R. Pr. II. 2.

शास्त्रकृत् the originator or the founder of a Śāstra or system of particular thoughts. The word was used by ancient grammarians for Pāṇini, the founder of the great system of grammar, or of grammar in general; cf. व्यत्ययमिच्छति शास्त्रकृदेर्षा सोपि च सिध्यति बाहुलकेन M. Bh. P. III. 1.85.

शास्त्रकृत brought about by a rule; brought about by the science of grammar; cf. शास्त्रकृतो योगश्च Nir. I. 2; cf. also क्वचित्च संनिपातकृतमानन्तर्यं शास्त्रकृतमनानन्तर्यम् M. Bh. on P. VII. 3.54, VIII. 2.38.

शास्त्रहानि harm or injustice to a science; i.e. non-application of a rule although it could apply, there being no prohibition for it; cf. शास्त्रहानिश्च। समुदायेकावः शास्त्रं हीयते M. Bh. on P. VI. 1.1 Vārt. 12.

शास्त्रातिदेश supposition of the original in the place of the substitute merely for the sake of the application of a grammatical rule as contrasted with रूपातिदेश, the actual restoration of the original form; cf. किं पुनरयं शास्त्रातिदेशः। वृत्तो यच्छास्त्रं तदतिदिश्यते। आहोस्त्विद्रूपातिदेशः वृत्तो यद्रूपं तदतिदिश्यते M. Bh. on P. VII. 1.95.

शास्त्रार्थ the purpose of a rule of grammar; cf. अतोब्राह्मणवचनेन शास्त्रार्थः संप्रतीयते M. Bh. on P. VI. 1.84 Vārt. 5; cf. also, तद्यथा। लोके वसन्ते ब्राह्मणोऽमीनादधीतेति सङ्गदायावः कृतः शास्त्रार्थ इति पुनः प्रवृत्तिर्न भवति। M. Bh. on VI. 1. 84 Vārt. 3; VI. 4.104 Vārt. 3.

शास्त्रासिद्धय the supposed invalidity of a rule or a set of rules by virtue of the dictum laid down by Pāṇini in पूर्वशास्त्रिदम् VIII. 2.1; cf. शास्त्रासिद्धत्वमनेन

क्रियते । एकादेशशास्त्रं तुक्शामे असिद्धं भवति ।  
M. Bh. on P. VI. 1.86 Vārt. 5.

शि case-affix इ substituted for the case-affixes जस् and शस् of the nom. pl. and the acc. pl. in the neuter gender ; cf. जश्शसोः शिः P. VII. 1.20. This affix शि is called सर्वनामस्थान just like the first five case-affixes in the masculine and fem. gender. This case affix is seen dropped in Vedic passages ; cf. शेच्छन्तसि नहुलं (लोपः) P. VI. 1.70.

शिक्षा general name given to a work on Phonetics. Although there are many such works which are all called शिक्षा, the work, which is often referred to, by the word, is the Śikṣā named पाणिनीयशिक्षा, about the authorship of which, however, there is a doubt whether it was the work of Pāṇini or of somebody belonging to his school. The Śikṣā works are helpful, no doubt, for the study of grammar, but no topic belonging to Śikṣā is given by Pāṇini which apparently means that these works do not come under the subject or province of Grammar. The reason why the Śikṣā topics are not given by Pāṇini, is worth consideration. These Śikṣā works are not specifically related to a particular Veda and it cannot be said whether they preceded or succeeded the Pāṇisākhya works.

शिखा a variety of the methods of Vedic recital. It is defined as पदोत्तरा जयामेव शिखामार्गः प्रचक्षते । e. g. ओषधयः सं, संओषधयः, ओषधयुः सं, वदन्ते । सं वदन्ते, वदन्ते सं, सं वदन्ते-सोमेन । वदन्ते सोमेन, सोमेन वदन्ते, वदन्ते सोमेन, सह । सोमेन सह, सह सोमेन, सोमेन सह, राज्ञा । सह राज्ञा,

राज्ञा सह, सह राज्ञा, राधेति राज्ञा । This is an extension of जयः. It is in the order of abbaabc, bccbbcd, cddccde, deeddef, effeef.

शिखा one of the subdivisions of the artificial recitals of the Vedic texts.

शिद् a term for सर्वनाम (a pronoun) in the works of ancient grammarians ; cf. स्वाङ्गशिदामन्तानाम् P. VII. 1.29, where शिद् is explained as सर्वनाम in the gloss.

शिच् possessed of, or characterized by, the indicatory letter श्च; the कृत् affixes which are marked with the indicatory श्च are termed Sārvadbhātuka affixes (cf. P. III. 4.113), while, the Ādesas or substitutes, marked with the indicatory श्च, are substituted for the whole of the Sthānin or the original and not for its final letter according to the rule अलोऽन्त्यस्य P. I. 1.52; e.g. शि is substituted, not for the final स of जस् and शस् but for the whole जस् and the whole शस् ; cf. P. I. 1.55.

शिरस्य produced at the top of the orifice, cerebral.

शिरोमणिमहाचार्य a grammarian who wrote the grammatical works कारक-विवेक, तद्धितलोप्य and सिद्धान्तशिरोमणि.

शिदभट्ट a grammarian, who wrote a commentary named कुट्टुमविकास on the Padamāñjari of Haradatta. He was the grandson of Nilakanṭha Dikṣita who was also a grammarian and who wrote an independent work on the Paribhāṣās, named the Paribhāṣāvatī.

शिवराम (चक्रवर्ती) a grammarian who wrote a commentary on the Kātantrapariśiṣṭa called the Siddhāntaratnāṅkura.

**शिवरामेन्द्र** (सरस्वती) a grammarian who wrote (1) a gloss on the sūtras of Pāṇini, (2) a commentary named सिद्धान्तरत्नाकर on the Siddhāntakāumudī, and (3) a commentary on the Mahābhāṣya named Mahābhāṣyaprakāśa.

**शिवसूत्र** name given to the fourteen small sūtras giving the alphabet which Pāṇini took as the basis of his grammar. The Śivasūtras have got a well-known explanation in verse, named नन्दिकेयकारिका on which there is a commentary of the type of Bhāṣya by उपमन्यु. The origin of the Śivasūtra given by the writer of the Kārikā is summed up in the stanza—नृत्तावसाने नटराजराजो ननाद दक्षा नवपञ्चवारम् । उद्धतुकाः । सनकादिसिद्धानेतद् विमर्शे शिवसूत्रजालम् ॥ Nand. 1.

**शिवस्वामिन्** a grammarian mentioned by Vardhamāna and referred to in the Dhātuvṛttis of Mādhava and Śiva-swāmin. He lived in Kashmere in the tenth century.

**शिवादि** a big class of about ninety words headed by the word शिव which have the tad. affix अ (अण्) added to them in the sense of a descendant (अपत्य) in spite of other affixes such as इप्, ण्यत् and others prescribed by other rules, which sometimes do not take place, or do so optionally; e.g. शैवः; ताक्षणः, ताक्षण्यः; गार्हः, गार्ह्यः गार्हायणिः; cf. Kās. on P. IV. 1.112. This class is looked upon as आकृतिगण and a word is supposed to be included in this class, when the affix अ is noticed in spite of some other affix being applicable by some other rule.

**शिष्ट** (1) cultured and learned people who want to speak correctly and who therefore have studied gra-

mmar; cf. के पुनः शिष्टाः । वैयाकरणाः । कुत एतत् । शास्त्रपूर्विका हि शिष्टिवैयाकरणाश्च शास्त्रज्ञाः । M. Bh. on P. VI. 1.109; (2) enjoined, prescribed; cf. विप्रवैद्यो ध्रुवशिष्टेऽपरेषाम् । R. Pr. VI. 120.

**शिष्टप्रयोग** the forms of words used by the learned people; the expression used by such persons; cf. स चावश्यं शिष्टप्रयोग उपस्थः । M. Bh. on P. I. 3. 1 Vārt. 13.

**शिष्टव्याख्यान** explanation (of doubtful things or expressions) given by the learned people.

**शिष्यहिता** (वृत्ति) a work on grammar written by उग्रभूति of which a mention is made by Al Beruni in his work.

**शी** (1) case affix (ई) substituted for the nom. pl. affix जस् (अस्) in the declension of the pronouns, when the affix जस् is preceded by the vowel अ; e.g. सर्वे, विभे; cf. Kās. on P. VII. 1.17; (2) case affix (ई) substituted for औ of the nom. and the acc. dual after fem. bases ending in आ, as also after bases in the neuter gender; e.g. खट्वे, रमे; कुण्डे, वने; cf. Kās. on P. VII. 1.18, 19.

**शीघ्रतर** lit. over-rapid; an extra quickness of breath (प्राण) which characterizes the utterance of a sibilant which has got one more property viz. ऊष्मत्त्व in addition to the three properties (वाहप्रयत्न) possessed by the other consonants; cf. शीघ्रतरं सोष्मसु प्राणमेके । R. Pr. XIII. 6.

**शीघ्री** a person reciting Vedic passages more rapidly, when his recital results into a fault of utterance.

**शीर्षण्य** principal; chief; the word is used in connection with the utterance of Veda passages which are uttered loudly at the time of the

third pressing (तृतीयसवन); cf. शिरसि तारम् T. Pr. XXIII. 12; cf. शीघ्रेणः स्वरः M.Bh. on P. VI. 161.

**शुद्धयजुःप्रातिशाख्य** name of the Prātiśākhya treatise pertaining to the White Yajurveda which is also called the Vājasaneyi-Prātiśākhya. This work appears to be a later one as compared with the other Prātiśākhya works and bears much similarity with some of the Sūtras of Pāṇini. It is divided into eight chapters by the author and it deals with letters, their origin and their classification, the euphonic and other changes when the Samhitā text is rendered into the Pada text, and accents. The work appears to be a common work for all the different branches of the White Yajurveda, being probably based on the individually different Prātiśākhya works of the different branches of the Śukla Yajurveda composed in ancient times. Kātyāyana is traditionally believed to be the author of the work and very likely he was the same Kātyāyana who wrote the Vārttikas on the Sūtras of Pāṇini.

**शुण्डिकादि** a class of words headed by शुण्डिका to which the taddhita affix थ (अण्) is added in the sense of 'who has come from'; e.g. शौण्डिकः, कार्कणः; cf. Kāś. on P. IV. 376.

**शुद्ध** pure, unmixed; the term is used (1) in connection with a vowel which is not nasalized (आनुनासिक); cf. भाव्यमानेन स्रवर्णानां ग्रहणं नेति शुद्धो-चमुच्चार्यते, Kāś. on P. VII. 1.85; as also, (2) in connection with words which are used in their primary sense and not in any secondary sense; cf. शुद्धानां पठितानां संज्ञा कर्तव्या । संज्ञोपलब्धीनीभूतानि न सर्वादीनि M.Bh. on P. I. 1.27 Vārt. 3.

**शुद्धाशुबोधसूत्रार्थव्याकरण** a gloss on the Āśubodha-grammar, written by a grammarian named Rāmeśvara.

**शुभ्रादि** a class of words headed by the word शुभ्र to which the taddhita affix एय (दक्) is added in the sense of a descendant in spite of other affixes being prescribed by some other rules which sometimes are added optionally with this एय; e.g. शौभ्रेयः, वैश्वेयः, रौहिणेयः This class is looked upon as आकृतिगण and hence if this affix एय is seen applied although not prescribed actually as in the word गङ्गेय, the word is supposed to have been included in this class; cf. P. IV. 1.123.

**शून** utterance with a swollen mouth which is looked upon as a fault of Vedic recital; cf. दुष्टं मुखेन सुषिरेण शूनम् R. Pr. XIV. 2.

**शूरसिंह** name of a grammarian who wrote a gloss named दीपिका on the Śārasvata Vyākaraṇa.

**शे** case-ending seen in Vedic Literature substituted for any one of the 21 case-endings as found in Vedic Language; words ending in this शे (ए) are not coalesced with a vowel that follows; e.g. अस्मे इन्द्राद्ब्रह्मपती; cf. P. VII. 1.39 and I 1.13.

**शेष** (1) any other senses than what are given above; cf. शेषे P. IV.2.92; (2) surname of a reputed family of grammarians belonging to Southern India which produced many grammarians, from the fifteenth century to the eighteenth century. Rāmacandra Śeṣa was the first grammarian in the family who wrote the Prakriyākaumudī in the fifteenth century. His descendants developed the system of studying grammar by the study of topics as

given in the Prakriyā Kaumudī and wrote several works of the nature of glosses and comments.

**शेषकृष्ण** one of the prominent grammarians belonging to the Śeṣa family, who was the son of नरसिंहशेष and brother of Rāmacandraśeṣa, the author of Prakriyākaumudī. He wrote a gloss on the Prakriyākaumudī and two small works Prākṛta-candrikā and Pada-candrikā. Two other minor grammar works viz. the Yañūgantaśiromaṇi and Upa-padamatiñ-ūtravyākhyāna are ascribed to शेषकृष्ण who may be the same as शेषकृष्ण, the son of नरसिंह, or another, as there were many persons who had the name Kṛṣṇa in the big family. He was preceptor of Bhaṭṭoji Dikṣita.

**शेषचक्रपाणि** a grammarian of the Śeṣa family who wrote a small treatise on case-relations named कारकतत्त्व.

**शेषशर्मन्** also known by the name मनीषिशेषशर्मन्, a grammarian who has written सर्वमङ्गला, a commentary on Nāgeśa's Paribhāṣenduśekhara.

**शेषशास्त्री** a grammarian who wrote a commentary on the Paribhāṣenduśekhara of Nāgeśabhaṭṭa.

**शेषादि** a grammarian of the seventeenth century who has written a work, Paribhāṣābhāṣkara, on the Paribhāṣās of the Pāṇini system; the treatise is written in the manner of Śiradeva's Paribhāṣāvr̥tti which has been taken as a basis by him.

**शेषे षष्ठी** the genitive case used in any other sense than those given in the specific rules. The expression शेषे षष्ठी भविष्यति is often found in commentary works.

**शैत्यायन** an ancient Grammarian and Vedic scholar who is quoted in the

Taittirīya Prātiśākhya for recommending a sharp and distinct nasalisation of the anusvāra and the fifth class-consonants; cf. तीव्रतरमानुनासिक्यमनुस्वारोत्तमेषु इति शैत्यायनः T. Pr. XVII. 1.

**शैशिरीय** recital of the R̥gveda in the school named after Śiśira, a pupil of Śākalya.

**शैषिक** remaining, or remnant; the term is used with reference to a tad. affix prescribed in senses other than those mentioned before the rule शेषे P. IV. 2.92; cf. शैषिकान्मतु-बर्धियाच् शैषिको मतुबर्धिकः। सरूपः प्रत्ययो नेष्टः सन्नन्तान्न सनिध्यते ॥

**शौण्डादि** a class of words headed by the word शौण्ड which are compounded with a noun in the locative case to form a locative tatpuruṣa compound; e.g. अक्षशौण्डः, अक्षधूतैः etc. cf. Kāś. on P. II. 1.40.

**शौनक** a great ancient Vedic scholar who is believed to have written the R̥k. Prātiśākhya, which is said to be common for the two main branches of the R̥gveda but which, at present, represents, in fact, all the different branches of the R̥gveda.

**शौनकप्रातिशाख्य** a popular name of the well-known Prātiśākhya of the R̥gveda, named ऋक्प्रातिशाख्य as well as ऋग्वेदप्रातिशाख्य.

**शौनकादि** a class of words headed by the word शौनक to which the taddhita affix इन् (णिनि) is added in the sense of 'instructed by', provided the word so formed is a portion of what is looked upon as a part of the sacred Vedic Literature; cf. शौनकेन प्रोक्तमधीयते शौनकिनः, वाजसेनयिनः cf. Kāś. on P. IV. 3.106.

**श्रुत्व** the substitution of the palatal consonants श्र, च्र, छ्र, ज्र, झ्र, and ञ्र respectively for the similar consonants स, र, य, द, ध and न् of the dental class ; cf. स्तोः श्रुना श्रुः P. VIII. 4.10.

**श्रित्** the syllable त्रि applied to the Vikaraṇa-ending form of a root to denote a root for a grammatical operation. The specific mention of a root with श्रित् added, shows that the root of the particular class or conjugation shown, is to be taken and not the same root belonging to any other conjugation ; cf. इक्षुश्रित्पौ धातुनिर्देशे ; e.g. अस्यतिवक्षित्त्यातिभ्योऽश् P. III. 1.52. Although operations prescribed for a primary root are applicable to a frequentative root when the frequentative sign य has been omitted, operations prescribed for a root which is stated in a rule with त्रि (श्रित्) added to it, do not take place in the frequentative roots ; cf. श्रित्पा शपानुबन्धेन . . . पञ्चैतानि न यदङ्कुकि.

**शम्** a vikaraṇa or conjugational sign of the āgama type to be inserted after the last vowel of the roots of the seventh conjugation (रुधादि) ; e.g. रुणदि, भिनत्ति etc. ; cf. रुधादिभ्यः शम् P. III. 1.78.

**श्रा** a vikaraṇa or conjugational sign of the ninth conjugation, to be added to roots headed by श्र before the Sārvaadhātuka affixes ; e.g. श्रोणाति ; cf. कृधादिभ्यः श्रा P. III. 1.81. श्रा is added optionally with श्रु (श्रु) to the roots स्तम्, स्तुम्, स्कम्, स्कुम्, and स्कु, e.g. स्तश्राति, स्तश्रोति, स्कुश्रानि, स्कुश्रोति etc. ; cf. P. III. 1.82.

**श्रु** a vikaraṇa or a conjugational sign to be placed after the roots headed by श्रु (i.e. roots of the fifth conjugation) as also after the root श्र,

when श्रु is to be changed into श्र, and the roots अक्ष and तक्ष ; e.g. सुनोति, सुश्रुते ; cf. स्वादिभ्यः श्रुः P. III. 1.73. It is also added optionally with श्रा to the roots स्तम्, स्तुम्, etc. See श्रा.

**श्यन्** a vikaraṇa or conjugational sign of the fourth conjugation added to roots headed by दिव्, before the Sārvaadhātuka affixes ; e.g. दीव्यति, पुष्यति, etc. श्यन् is added optionally with शप् (अ) to the roots आश्, जम्, कृम् and others, as also to यम्.

**श्रद्धा** a technical term for noun-stems ending in आ in the feminine gender used in the Kātantra Grammar ; cf. आ श्रद्धा Kāt. II. 1.10.

**श्रमणादि** a class of words headed by the word श्रमणा with which words in the masculine or the feminine gender are compounded when they stand in apposition ; cf. कुमारी श्रमणा कुमार-श्रमणा, युवा अध्यापकः युवाध्यापकः Kāś. on P. II. 1.70.

**श्रवण** hearing of a phonetic element or a word in the actual speech ; audition ; cf. तस्य चोडात्तत्त्वरत्तपरत्वे श्रवणं स्पष्टम् । S. K. on P. I. 2.32. In many technical grammatical terms, affixes and substitutes, there is sometimes a portion of them which is not a vital part of the word, but it is for the sake of causing certain prescribed grammatical operations. The letters or syllables which form such a portion are called श्रु and they are only for the sake of grammatical operations (कार्यार्थे), as contrasted with the other ones which are actually heard (श्रुत्वर्थे or श्रवणार्थे).

**श्राविन्** lit. that which is heard ; cf. श्रवणं श्रावः । सावे घञ् । सोऽस्यास्तीति श्रावी Nyāsa on Kāś. V. 2.37. The term is used in connection with an affix for which no elision is prescribed and hence which remains and is heard ; cf.



संशये आविणं वक्ष्यति M. Bh. on P. V. 2.37; Kāś. on P. V. 2.37.

श्रीकणोक्त a grammarian who has written a small treatise on corrupt words or ungrammatical words, which is named अपशब्दखण्डन.

श्रीधर (1) an old grammarian who wrote a gloss on Bhāgavṛtti. (2) a grammarian of the last century who has written a commentary named श्रीधरी after him, on the Paribhāṣenduśekhara.

श्रीधरी name of a commentary on the Paribhāṣenduśekhara written by Śrīdhara. See श्रीधर.

श्रीनिवास a grammarian who has written a commentary on the Paribhāṣābhāskara of Haribhāskara.

श्रीनिवासदीक्षित probably same as Śrīnivāsa given above, who wrote a scholarly work on accents named Svarasiddhantacandrikā.

श्रीपति wrote a supplement to Kātantra named Kātantrapariśiṣṭa. It has been commented on by Gopinātha Tarkācārya, Rāmacandra Cakravartī, Śivarāma Cakravartī and others.

श्रीमणिकण्ठ a famous grammarian who held the titles महामहोपाध्याय, प्रगल्भतर्कसिंह and भट्टाचार्य and who has written a systematic work on case-relations named कारकखण्डनमण्डन; the work is also known by the name षट्कारकखण्डनमण्डन.

श्रीमानशर्मा a famous grammarian of Eastern India who has written a short scholarly gloss named Vijayā on Nāgeśa's Paribhāṣenduśekhara. For details refer to Paribhāṣāsamgraha.

श्रुत lit. what is actually heard; the word is used in connection with

such statements as are made by the authoritative grammarians, Pāṇini and the Vārttikakāra by their actual utterance or wording, as contrasted with such dictums as can be deduced only from their writings. cf. श्रुतानुमितयोः श्रौतः संबन्धो बलीयान्. Par. Śek. Pari. 104.

श्रुतकेवलिन् a term of a very great honour given to such Jain monks as have almost attained perfection; the term is used in connection with Pālyakīrti Śākaṭyāna, the Jain grammarian शाकटायन, whose works शाकटायनशब्दानुशासन and its presentation in a topical form named शाकटायनप्रक्रिया are studied at the present day in some parts of India. See शाकटायन above.

श्रुति (1) lit. hearing; sound. cf. श्रुतौ च रूपग्रहणम् M. Bh. on P. I. 2.64; perception, as a proof contrasted with inference; cf. ननु च श्रुतिकृतेषु भेदोस्ति M. Bh. on P. VII. 1.72 Vārt. 1; cf. also M. Bh. on P. VIII. 2.25; cf. also तस्मादुच्चश्रुतीनि R. T. 61; (2) authoritative word; the word is sometimes used in connection with the utterances of the Sūtrakāras viz. the Sūtra.

श्रुतिसामान्य common hearing; common form of technically different wordings, such as भा of दाप्, डाप् and चाप् feminine affixes, or ई of डीप्, डीष्, and डीन् fem. affixes; cf. र इति श्रुतिसामान्यमुपादीयते Kāś. on P. VIII. 2.18; cf. also Kāś. on VIII. 2.42 and VIII. 4.1.

श्रूयमाण heard, presented; cf. द्रष्टव्यं श्रूयमाणः शब्दः प्रत्येकमभिसंबध्यते; cf. श्रूयमाणेपि नुमि स्वरो भवति । पञ्चत्रयुणा M. Bh. on P. VII. 1.73.

श्रेण्यादि a class of words headed by the word श्रेणि, which are compounded with words like कृत if they stand in

apposition, provided the word so compounded has got the sense of the affix च्वि i.e. having become what was not before; cf. अश्रणयः श्रणयः कृताः श्रेणिकृताः, एककृताः Kāś. on P. II. 1.59.

**श्रुतवन्ध** a loose connection as obtaining between the various words in the Pada recital, as contrasted with श्रुतवन्ध in the Samhitā text.

**श्रुष्ट** or **श्रुष्टवन्ध** compact arrangement as seen in the Samhitā text.

**श्रु** a term used in the sense of elision or lopa in the case of the affix शप् when it is elided after the roots headed by हु, i.e. roots of the third conjugation as also after any root wherever it is so seen in the Vedic Literature; cf. बहुलं छन्दसि P. III. 4. 76. This श्रु is looked upon as a substitute zero, or nil for the general vikaraṇa शप् in the case of these roots; cf. जुहोत्यादिभ्यः श्रुः P. II. 4.75. The specific feature of this elision of the vikaraṇa शप् by means of the term श्रु, is that it causes reduplication of the roots to which it is added; cf. लुक् प्रकृते श्रुविधानं दिवंचनार्थम्। Kāś. on P. II. 4.75 and P. III. 1.10.

**श्रुवद्भाव** treatment as before the elision named श्रु, i.e. reduplication of the preceding root. This श्रुवद्भाव is prescribed in the case of the roots सी, ही, मृ, and हु; cf. सीहीमृहुवां श्रुवच्च P. III. 1.39.

**श्रुविकरण** roots characterized by the addition or application of the conjugational sign which is elided by the use of the term श्रु for elision; roots of the third conjugation; cf. य एते लुक्विकरणाः श्रुविकरणाश्च M. Bh. on P. III. 1.67 Vārt. 2, as also on P. III. 1.91.

**श्रुविधि** the specific operation caused by श्रु viz. the reduplication for the

preceding root; cf. तत्र लुक् श्रुविधिप्रतिपेक्षः, M. Bh. on P. I. 1.62 Vārt. 6.

**श्लोकवार्तिक** Vārttika or supplementary rule to Pāṇini's rules laid down by scholars of grammar immediately after Pāṇini, composed in verse form. These Śloka-vārttikas, nearly 250, are quoted in the Mahābhāṣya at various places and supposed to have been current in the explanations of Pāṇini's Aṣṭādhyāyī in the days of Patañjali. The word is often used by later commentators. Śloka-vārttikas were composed by predecessors of Kātyāyana, Kātyāyana and Patañjali also.

**श्वस्तनी** a term of ancient grammarians for the first future called लुट् by Pāṇini; cf. परिदेवने श्वस्तनी भविष्यन्त्यर्थे। इयं तु कदा गन्ता येवं पादौ निदधति M. Bh. on P. III. 3.15.

**श्वस** lit. breath; the voiceless breath required for uttering some letters; the term is used in the Prātiśākhya and Vyākaraṇa books in the sense of breath which is prominently required in the utterance of the hard consonants, sibilants, visarga and the Jihvāmūliya and Upadhmāniya letters; the term is used in connection with these letters also; the usual term in use is, of course, श्वासानुप्रदान, the term श्वस showing the property of the breath, with which these letters are characterized.

**श्वसानुप्रदान** caused by the emission of breath; the term is used in contrast with नादानुप्रदान in connection with hard consonants, surds, visarga, the Jihvāmūliya and the Upadhmāniya letters; see श्वस above.

**श्रीभूति** an ancient grammarian who lived before Patañjali; cp. Mahā-

bhāṣya on I. 1.57. The name Śva-bhūti instead of Śvobhūti is given by Kaiyaṣa as also in Kāśikā on VII. 2.11.

श्वोभूतिवृत्ति a grammatical work of the type of a gloss on the Sūtras of Pāṇini written by an ancient grammarian श्वोभूति mentioned in the Mahābhāṣya; cf. स्तोष्याम्यहं पादिक-मौदवाहि ततः श्वोभूते शातनीं पातनीं च M. Bh. on P. I. 1.57. Possibly the grammarian श्वोभूति is referred to in the word श्वोभूत in the verse.

प

प (1) a sibilant letter of the cerebral class of consonants possessed of the properties श्वास, अवोष, कण्ठविवार and महाप्राण; (2) mute indicator letter प, attached to nouns as also to affixes with which nouns are formed, such as प्बुन्, प्कन्, प्छन्, प्ठन् etc. showing the addition of the feminine affix ई (डीर्); cf. पिङ्गैरादिभ्यश्च P. IV. 1.41; (3) changeable to व when placed at the beginning of roots in the Dhātupāṭha except in the case of the roots formed from nouns and the roots छिप् and च्छप्; (4) substitute for the last consonant of the roots ब्रश्, ब्रज्, स्रज्, स्रश्, वज्, राज्, ब्राज् as also of the roots ending in छ् and श् before a consonant excepting a nasal and a semi-vowel, as also when the consonant is at the end of the word; e.g. ब्रष्टा, स्रष्टा, वष्टुन्, स्रष्टाद् etc. cf. P. VIII. 2.36; (5) substitute for a visarjaniya preceded by a vowel except अ and followed by a consonant of the guttural or the labial class which does not begin a different word, as also before the words पाश्, क्त्य, क, काम्य, etc. cf. P. VIII. 3.39; cf. also P. VIII 3.41, 43, 44, 45 and 48 for some specified cases; (6) substi-

tute for स when placed near a consonant of the cerebral class or near the consonant प; e.g. वृक्षपण्डे, वृक्षष्टकारः Kāś. on P. VIII. 4.41.

प (1) consonant प, the vowel अ being added for facility of pronunciation; (2) compound-ending अ, substituted for the final of the word मूर्धन् at the end of a Bahuvrīhi compound when the word मूर्धन् is preceded by द्वि or त्रि e.g. द्विमूर्धः, त्रिमूर्धः cf. द्वित्रिभ्यां प मूर्धनः P. V. 4.115 (3) a technical term for तत्पुरुषसमास in the Jainendra Vyākaraṇa.

पञ्च the compound-ending (समासान्त) अ added for the final of the words सन्धि, अक्षि and दारु standing at the end of a Bahuvrīhi compound under specific conditions. e.g. विशालाक्षः, दीर्घसन्धः, द्रष्टुलं (दारु); cf. P. V. 4.113, 114.

षट्कारक (1) the six Kāraṇas or instruments of action, which are differently connected with the verbal activity, viz. कर्तृ, कर्म, कारण, संप्रदान, अपादान and अधिकरण; for details see कारक above; cf. तत्र शक्तिमतो द्रव्यस्य कारकाख्यायामवान्तरव्यापारनिवन्धना षडुपाख्या भवन्ति । कर्ता कर्म कारणं संप्रदानमपादानमधिकरणं चेति । Śrīngāra Prakāśa IV; (2) a work of the name (षट्कारक) written by a Jain grammarian Maheśa-nandin.

षट्कारकखण्डनमण्डन known also as कारक-खण्डनमण्डन a grammar-work on the six case-relations written by a scholar of grammar named श्रीमणिकण्ठ.

षट्कारकनिरूपण a work dealing with the six kinds of instruments of the verbal activity (kāraṇas) written by Trilokanātha.

षट्कारकबालबोधिनी a short work in verses on the six case-relations written by a grammarian Prabhu-

dāsa who has added his own commentary to it.

**षट्कारकलक्षण** a small work in verses on the six case-relations ascribed to Amarasiṃha, but very likely the author was Amaracandra, a Jain grammarian of the fifteenth century. The work is also named षट्कारकविवरण.

**षट्कारकविचार** an anonymous small treatise on the six case-relations in verse-form with a commentary.

**षट्कारकविवेचन** a small treatise on the six case-relations written by a grammarian Bhavānanda who held the title Siddhāntavāgīśa.

**षडवस्था** the six kinds of subordinate activities (षड् भावविकाराः) which the principal activity of existence called सत्ता, assumes in the ordinary affairs of the world. cp. Vāk. pad. III. 1.36.

**षट्किप्रस्ताव** a popular name given by grammarians to the topic of grammar which deals with the abbreviated popular forms of proper nouns which are names of persons, as for example the form षट्कि for षट्कुलिदत्त; cf. ठाजादावृद्धं द्वितीयादयः P. V. 3.83.

**षड्गवच्** lit. a collection of six cows; secondarily 'a collection of six animals or quadrupeds.' The word षड्गव was prescribed by later grammarians as a tad-affix by means of a Vārtika when they saw the word षड्गव used in language after the word अश्व etc. e.g. अश्व-षड्गवम्; cf. प्रकृत्यर्थस्य षट्त्वे षड्गवच् Kāś. on P. V. 2.29.

**षड्भाषाचन्द्रिका** a work on six dialects written by a Jain grammarian लक्ष्मणसूरी.

**षण्** a term used instead of the desiderative affix सन् prescribed by P. III. 1.5. to 7, especially when the स् of the affix is changed into ष as for instance in तुष्टूपनि etc.; cf. स्तौतिष्यन्तानां षण्भूते च सनि परतः अभ्यासादुत्तरस्य मूर्धन्यादेशो भवति Kāś. on स्तौतिष्योरेव षण्यभासात् P. VIII. 3.61.

**षत्व** change of the consonant स into ष in certain conditions in the formation of a word, or after prepositions in the case of verbs beginning with स. This cerebralization of स was a peculiar phonetic change which naturally occurred when स in utterance came after a vowel excepting अ. Some of the Prātiśākhya works have exhaustively treated this change and Pāṇini has also mentioned many rules in connection with it.

**षष्** (षट्) a technical term used in Pāṇini's grammar for such numeral words (संख्याशब्द) as end with ष or न् e.g. षष्, षष्ठन्, सप्तन् etc.; cf. प्णान्ता षट् P. I. 1.24.

**षष्ठ** a term used in connection with the sixth of the spirants viz. the Jivhāmūliya letter cf. ऋकारल्कारावथ षष्ठ ऊमा R. Pr. I. 18; the term is also used in the sense of the sixth vowel viz. ई. in the Rk. Prātiśākhya; cf. मुख्ये परे षष्ठमषष्ठयोश्च R. Pr. II. 29.

**पष्ठी** the sixth case; the genitive case. This case is generally an ordinary case or विभक्ति as contrasted with कारकविभक्ति. A noun in the genitive case shows a relation in general with another noun connected with it in a sentence. Commentators have mentioned many kinds of relations denoted by the genitive case and the phrase एकशतं षष्ठयर्षाः (the genitive case has senses a hundred and one in all),

is frequently used by grammarians; cf. पृथी शेषे P. II. 3.50; cf. also बहवो हि पृथगर्थः स्वस्वाम्यतन्तरसमीपसमूह-विकारावयवाद्यास्तत्र यावन्तः शब्दे संभवन्ति तेषु सर्वेषु प्राप्तेषु नियमः क्रियते पृथी स्थानेयोगा इति। Kāś. on P. I. 1.49. The genitive case is used in the sense of any kāraka when that kāraka is not to be considered as a kāraka; cf. कारकत्वेन अविचक्षिते शेषे पृथी भविष्यति. A noun standing as a subject or object of an activity is put in the genitive case when that activity is expressed by a verbal derivative and not by a verb itself; cf. कर्तृकर्मणोः कृति P. II. 3.65. For the senses and use of the genitive case, cf. P. II. 3.50 to 73.

**पृथीतत्पुरुष** a tatpuruṣa compound with the first member (rarely the second member as in the case of अवयवतत्पुरुष) in the genitive case. The compound is very common as prescribed in the case of a word in the genitive case with any other word connected with it; e.g. राजपुरुषः, गुरुपत्नी etc.; the other tatpuruṣa compounds viz. द्वितीयातत्पुरुष, तृतीयातत्पुरुष and others prescribed in connection with specific words or kinds of words. The word पृथीसमास is also used in this sense.

**पृथीनिर्दिष्ट** a word put in the genitive case; a substitute given as connected with a genitive case which replaces the whole word which is put in the genitive case unless the substitute consists of a single letter or is characterized by the mute letter ह. cf. पृथी स्थानेयोगा । अनेकादिशतसर्वस्य etc. cf. P. I. 1.49 to 55.

**पृथीसमास** a compound word formed by one noun with another in the genitive case; see पृथीतत्पुरुष above.

**पृथगर्थ** sense of the genitive case which is a relation in general. See पृथी above.

**प्राकृ** a kṛt affix applied to the roots जल्, भिक्ष् जुह् लुप्, and वृ in the sense of an agent, the mute letter ए signifying the addition of the fem. affix डीए e.g. जल्पाकः, भिक्षाकः etc.; fem. base जल्पाकी, वराकी. etc.; cf. P. III. 2.155.

**पिकृ** tad. affix इक added to the word पथिन् in the sense of 'a student of' or 'a scholar of' when the word पथिन् is preceded by the word शत or षष्टि. e.g. शतपथिकः, शतपथिकी । cf. शतषष्टेः पिकृ पथः Kāś. on P. II. 2.60.

**पित्** an affix or sometimes a word marked by the mute letter ए. The mute letter ए attached to roots signifies the addition of the kṛt affix अह् (अ) in the sense of the verbal activity; e.g. क्षमा from the root क्षम्, जरा from जृप् (जृ); cf. पिद्भिदादिभ्योऽह् P. III. 3.104; attached to affixes, ए signifies the addition of the fem. affix ई (डीए), e.g. वराकी, शतपथिकी etc. cf. पिद्भिदादिभ्यश्च P. IV. 1.41. A few roots headed by घट् (roots from घट् to त्वर्) are to be looked upon as पित् for the purpose of the addition of the kṛt. affix अ; e.g. घटा, व्यथा etc. cf. घटादयः पितः । Gaṇa-sūtra in Dhatupāṭha.

**पीध्वम्** combination of the verbal ending ध्वम् with the augment सीयुद् prefixed to it, which is changed into पीध्वम् after a root base ending in a vowel excepting अ; cf. हणः पीध्वं लुक्लिङां धोक्तात् P. VIII. 3.78 79.

**पुष्** augment ए added to (1) मन् before the tad. affixes अञ् and व e.g. मातुषः मन्त्यः; cf. P. IV. 1.161; (2) ऋ and जु before the tad. affix णञ् e.g. द्रापुषम्, जातुषम्; cf. P. IV. 3.138; (3) घे before the tad. affix य, e.g.

धेनुष्या cf. P. IV. 4.89; (4) the root नी before the affix णि of the causal, e.g. नीयते cf. P. VII. 3.40; (5) the root नी before the affix रुन् (रु) e.g. नेष्टा; cf. नयते: पुक् च P. III. 2.135 Vārt. 2 and Vārt. 4.

पेण्यण् tad. affix एन्य added to the word समिध्, e.g. सामिधेन्यो मन्त्रः, सामिधेनी ऋक्; cf. समिधामाधाने पेण्यण्, P. IV. 3.120 Vārt. 10.

षोडशकारिका an anonymous work consisting of only 16 stanzas discussing the denotation of words and that of the case-relations with a commentary by the author himself.

पक्न् tad. affix क added to the word पथिन् in the sense of 'one who goes', e.g. पथिकः पथिकी; cf. पथः पक्न् P. V. 1.75.

एरच् tad. affix तर added to the words कास् and गोणी in the sense of smallness; cf. एस्त्वा कास्, कास्तरी, गोणीतरी Kāś. on P. V. 3.90.

दुत्त्व cerebralization of the dental consonants as prescribed by the rule दुना दुः P. VIII. 4. 41; e.g. कोयष्टिकथीकते, पेष्टा, उड्डीनः etc; cf. Kāś. on P. VIII. 4.41.

दून् (1) कृत्. affix न्, signifying the acute accent of the initial vowel and the addition of ई to the base in the feminine, added to the root धा in the sense of object (कर्त्तृन्) and to the roots दाप्, नी, शष् and others in the sense of instrument (करण); e.g. धात्री, दात्रम्, नेत्रम्, स्तोत्रम्, पोत्रम् etc; cf. P. III. 2. 181-183; (2) Unādi affix न् as seen in the word गात्र from the root इ; cf. अन्नवधकपात्रविचक्षणाजिराणधम् P. II. 4.54 Vārt. 12.

दुलञ् tad. affix ल्, causing Vṛddhi to the initial vowel and the addition of the fem. affix ई, applied to the

word शमी in the sense of product or portion; शामिल भस्म; cf. P. IV. 3.142.

दृच् tad. affix इक् added to the word दशैकादश in the sense of censurable giving of interest or profit; दशैकादशिकः, दशैकादशिकी; cf. Kāś. on P. IV. 4.31.

दुन् tad. affix इक् (1) added to the word दुसीद in the sense of giving a sum or something on an objectionable rate of interest or profit; cf. दुसीदं प्रयच्छति दुसीदिकः, दुसीदिकी; cf. P. IV. 4.31; (2) added to the words पौरोडाश and पुरोडाश in the sense of 'explanatory book thereon'; e.g. पुरोडाशिकः पौरोडाशिकः, पुरोडाशिकी, पौरोडाशिकी; cf. P. IV. 3.70; (3) added to the words पर्ष and others as also to श्वगण, मल्ला and others, विवध, वीवध किशर and others, the words शलालु पात्र and the words आदक, आचित and पात्र at the end of Dvigu compounds in the specific senses mentioned; e. g. पर्षिकः, श्वगणिकः, मल्लिकः, शलालुकः व्यादकिकी etc.; cf. P. IV. 4.10, 11, 16, 17, 53, 54, V. 1.46, 54, 55.

दुल् tad. affix इक् added (1) to the word आकर्ष (touchstone) in the sense of 'living thereby'; e. g. आकर्षकः, आकर्षिकी; cf. P. IV. 4.9; (2) to the word आवसथ in the sense of 'dwelling in', e.g. आवसथे वसति आवसथिकः, आवसथिकी; cf. P. IV. 4.74.

एफ् feminine affix आयनी, termed also तद्धित (1) added, according to the Eastern school of grammarians, to words ending with the tad. affix यञ् (prescribed by rules like गगदिभ्यो यञ् IV. 1. 105) e.g. गार्ग्यायणी, वात्स्यायनी as contrasted with गार्गी or वासी according to the Western school of Pāṇini; (2) added to form feminine bases of the words from लोहित to कृत to which

यच् has already been added as also to the words कौरव्य and माण्डूक. e.g. लौहित्यायनी, वाग्म्यायणी, कालायनी, कौरव्यायनी, माण्डूकायनी cf. P. IV. 1.17-19.

५६५ tad. affix आयन्, added to the words कापिश्री and रुक् as also to the words वाष्टी, उदि in the residual or miscellaneous tad. senses; e.g. कापिशायनं मधु, कापिशायनी द्राक्षा, राङ्गवायणो गौः, बाह्यायनी, औदायनी, पार्दायनी, cf. M. Bh. on P. IV. 2.99 and 100.

५६६ tad. affix य (taking Samprasāraṇa change i.e. ई before the words पुत्र and पति and वन्धु in the Bahuvrīhi compound) added, instead of the affix अण् or इच्, in the sense of offspring, (1) to words having a long (गुरु) vowel for their penultimate, only in the formation of feminine bases; e.g. कारीषगन्ध्या, कौमुदगन्ध्या, वाराह्या; कारीषगन्धीपुत्रः, कारीषगन्धीपतिः, कारीषगन्धीवन्धुः (Bab. comp.); cf. P. IV. 1.78; (2) to words expressive of family names like पुणिक, मुखर etc. as also to the words क्रौडि, लाडि, व्याडि, आपिशलि etc. and optionally to the words दैवयज्ञि and others in the formation of feminine bases; e.g. पौणिक्या, मौखर्वा, क्रौड्या, व्याड्या, आपिशल्या etc.; cf. P. IV. 1.79, 80, 81.

५६७ tad. affix (1) in the sense of 'nature' applied optionally with the affix इयन्च् to words showing colour as also to words headed by दृढ; e.g. शौक्ल्यम्, शुक्लिमा, काण्वम् कृष्णिमा, दार्ढ्यम्, द्रुहिमा etc.; cf. P. V. 1.123; (2) in the sense of nature as also in the sense of professional work to words of quality and words headed by ब्राह्मण, e.g. जाड्यम्, ब्राह्मण्यम् cf. P. V. 1.124; (3) to the words चतुर्वर्ण, त्रिलोकी, and others in the same sense as that of those very words; e.g. चातुर्वर्ण्यम्, त्रैलोक्यम् पाङ्गुण्यम्, सैन्यम् etc. cf. P. V. 1.124 Vārt. 1.

५६८ कृत्. affix अक added to a root in the sense of a skilled artisan e.g. नर्तकः, नर्तकी; खनकः, खनकी; रजकः, रजकी; cf. P. III. 1.145.

स

स् (1) a sibilant letter of the dental class of consonants possessed of the properties श्वास, अघोष, कण्ठविवार and महाप्राण; (2) substitute for visarjanīya if followed by a hard consonant excepting a sibilant cf. P. VIII. 3-34, 36, 38, 40, 42, 46, 47, 48-54.

स (1) short term for समास used by ancient grammarians; the term is found used in the Jainendra Vyākaraṇa also; cf. तिवाक्कारकाणां प्राक् सुबुत्पत्तेः कृत्तिः सविधिः Jain. Pari. 100; cf. also राजास्ते; (2) Upādi affix स placed after the roots वृ, तृ, वद्, हन् and others; cf. Upādi-Sūtras 342-349; (3) tad. affix स in the quadruple senses (चातुरधिक) applied to the words वृण and others. e.g. वृणसः; cf. P. IV. 2.80; (4) tad. affix स applied to the word मृद when praise is intended e.g. मृत्ता, मृत्सना; also cf. P. V. 4.41; (5) substitute for the preposition सम् before the words हित and तत; cf. समो हितततयोर्वा लोपः M. Bh. on P. VI. 1.144 Vart. 1.

संकर्य non-resolution of the consonants य् and व् into इय् and उव् e.g. व्यम्बकम् as contrasted with त्रियम्बकम् which is called विकर्ष.

संक्रम (1) joining with a subsequent word after omitting a word or two occurring between; cf. गलत्पदमतिक्रम्य अगलता सह संधानं संक्रमः; e.g. शूद्रे अर्थे for शूद्रे अर्थे where यत् is passed over in the krama and other recitals; cf. V. Pr. IV. 77, 165, 194; (2) a term used in ancient grammars for such affixes and others which do not allow the substitution of gūpa or

vṛddhi for the preceding vowel; the term is also used for the letters कृ, ग, and ख when they are mute, serving only the purpose of preventing guṇa or vṛddhi; cf. मृजेरजादौ संक्रमे विभाषा बृद्धिमारमन्ते M.Bh. on P. I. 1.3. Vārt. 10.

**संक्षिप्तसार** name of a complete grammar-work written by क्रमदीक्षर for facility of study. This grammar appears to have been written before the time of कैयट or हेमचन्द्र, as can be seen from the popular stanza परेत्र पाणिनीयज्ञाः केचित् कालापकोविदाः । एके विश्रान्तविद्याः स्त्रुरन्ये संक्षिप्तसारकाः ॥ It is an epitome of Aṣṭādhyāyī. It is likely that Prakriyā-Kaumudī and Siddhānta-Kaumudī were modelled on Saṁkṣiptasāra. There is a commentary on it by Jumarnandin.

**संख्या (१)** a numeral such as एक, द्वि etc. In Pāṇini's Aṣṭādhyāyī, although the term is defined as applicable to the word बहु, गण and words ending with the tad. affixes वतु and उति, such as तावत्, कति and the like, still the term is applied to all numerals to which it is seen applied by the people; cf. M. Bh. on P. I. 1.23 also Pari. Śek. Pari. 9; (2) numerical order; cf. स्वर्णध्वेव संख्या V. Pr. I. 49.

**संख्यातानुदेश** application respectively of terms stated in the उद्देश्य and विधेय portions in their numerical order when the stated terms are equal in number; cf. यथासंख्यमनुदेशः समानाम् P. I. 3.10; cf. also पञ्चागमाख्य आगमिनः वैषम्यात् संख्यातानुदेशो न प्राप्नोति M. Bh. Āhnika 2.

**संख्यान (शब्द) (१)** a word denoting a number given to a collection of objects such as पञ्चत्, दशत्, etc. which is used in connexion with groups of objects. cp. Vāk. pad. III. 11. 19. (2) enumeration;

statement; cf. एकाग्रनेकाग्र्येण चानृत्ति संख्यानादनेकात्त्वं मथ्यति । M.Bh. on Śivasūtra 1 Vārt. 10.

**संख्यापूर्व** with a numeral word placed first or at the beginning; a term used for defining the Dvigu compound; cf. संख्यापूर्वो द्विगुः P. II. 1.52.

**संख्यासमुद्देश** name given to the eleventh section of the third Kāṇḍa of Vāk-yapadiya. It deals with number.

**संख्येय** lit. those that are to be counted; objects of enumeration; cf. बहुव्रीहौ संख्येये ऋजवहुगणात् P. V. 4.73; cf. also अथवा संख्या नाम इयं परप्रधाना । संख्येयमनया विशेषणम्, M.Bh. on P. II. 2.24 Vārt. 9.

**संगतार्थ** a word unit where the senses of two words are mixed together completely as in a compound word such as राजपुरुषः etc.; cf. संगतार्थं समर्थम् M.Bh. on P. II. 1.1. Vārt. 4.

**संगम** combination of things coming one after another; cf. उदात्तपूर्वोप्यनुदात्त-संगमः where the term is used with respect to a combination of grave syllables; cf. also व्यञ्जनसंगमं संयोगं विधात्, R. Pr. XVIII. 19.

**संगृहीत** included; the word is often used in the Mahābhāṣya in connection with instances which are covered by a rule, if interpreted in a specific way; cf. अथ निमित्ते-भिसंक्षयमाने यत्तदस्य योगस्य मूर्धाभिप्रेक्ष्य-दाहरणे तदपि संगृहीतं भवति M.Bh. on P. I. 1.57; cf. also एकाधौभावे सामर्थ्ये समास एकः संगृहीतो भवति, M. Bh. on P. II. 1.1.

**संग्रह** name of a very vast work on grammar attributed to an ancient grammarian Vyāḍi who is supposed to have been a relative of Pāṇini; cf. संग्रहेस्तमुपागते Bhartrhari's Vāk-yapadiya cf. also संग्रहमतिक्रुते; cf.



संग्रहो नाम लक्षणेकात्मको व्याडिकृतो ग्रन्थः ।  
Some quotations only are found from the Saṅgraha in grammar works, like Mahābhāṣya and Vāk-yapadiya, but the work is lost long ago. Mahābhāṣya is greatly indebted to it. cp. Vāk. pad. II. 478-481.

संघात (१) aggregate, collection; the word is often used in grammar in connection with letters (वर्ण); cf. वर्णसंघातः पदम् cf. also संघातस्यैकार्थ्यात् सुबभावो वर्णात् M.Bh. on Śiva Sūtra 5 Vārt. 13; the word is also used in connection with a collection of words; cf. संघातस्य समाससंज्ञा प्राप्नोति । नन्दस्य राज्ञः पुरुषः M. Bh. on P. I. 4.13 Vārt. 8; (2) effort made in the utterance of a word; cf. संघातो नाम प्रयत्नः स बाह्याभ्यन्तरत्वेन द्विधा । अनन्तभट्टभाष्य on V. Pr. I. 9. cf. also स संघातादीन् वाक् V. Pr. I. 9.

संघातार्थ collective sense given by a combination of letters called पदार्थ. When the collective sense is given by a combination of words it is called पदार्थ, and when the idea is complete it is called वाक्यार्थ. Sometimes the meaning of a compound word is taken individually and not collectively; such a meaning is called संघातविगृहीतार्थ cf. नामाख्यातग्रहणं संघातविगृहीतार्थं द्रष्टव्यम् M. Bh. on IV. 3.72 Vārt. 1.

संचय a collection or a group; cf. वर्णसंचय which means अक्षरसमाम्नाय or alphabet.

संज्ञा (१) a technical term; a short wording to convey ample sense; a term to know the general nature of things; convention; cf. वृद्धिशब्दः संज्ञा; आदेचः संज्ञिनः M.Bh. on P. I. 1.1 There are two main divisions of संज्ञा—कृत्रिमसंज्ञा or an artificial term such as टि, घु, or म which is merely conventional, and अकृत्रिमसंज्ञा which

refers to the literal sense conveyed by the word such as अन्यथ, सर्वनाम and the like. Some grammar works such as the Cāndra avoid purely conventional terms. These saṁjñās are necessary for every scientific treatise. In Pāṇini's grammar, there are the first two chapters giving and explaining the technical terms whose number exceeds well-nigh a hundred. (2) संज्ञान is knowledge (बोध) cp. M. Bh. संज्ञानं संज्ञा, on P. I. 2.53.

संज्ञाशब्द (i) one of the four divisions of words, जातिशब्द, गुणशब्द, क्रियाशब्द and संज्ञाशब्द. The संज्ञाशब्द is also called यदुच्छाशब्द a word forming the name of a thing by virtue of a convention; See यदुच्छाशब्द. (ii) Technical terms in a Śāstra. Pāṇini gives them in first and second adhyāyas of Aṣṭādhyāyī. The technical terms of Prātiśākhya are the same as those of Aindra system according to some scholars. The technical terms of Kātantra, Śākaṭāyana (Jain), Jainendra, Bopadeva, Saupadma, Harināmā-mṛta and Prabodhaprakāśa are different from those of Pāṇini.

संज्ञाधिकार a topic or a chapter or a portion of a treatise in which technical terms are given and explained; cf. संज्ञाधिकारोयम्; M. Bh. on P. I. 1.46, I. 1.56, I. 4.1, I. 4.23; see the word संज्ञा.

संज्ञापूर्वक an operation with respect to which a technical term has been expressly mentioned; cf. संज्ञापूर्वको विधिरनित्यः, Par. Śek. Pari. 93.1; Vyāḍi Pari. 53.

संज्ञाभूत (१) that, which by usage has become a technical word possessed of a conventional sense; cf. किं पुनर्यानि यतानि संज्ञाभूतानि आख्यानानि तत्र उत्पत्त्या भवि-

तव्यम्, M. Bh. on III. 1. 26 Vārt. 7; (2) which stands as a proper noun or the name of a person; cf. संज्ञा-भूतास्तु न सर्वादयः S. K. on P. I. 1.27.

**संज्ञाविधि** a rule laying down the definition of a संज्ञा or a technical term as contrasted with कार्यविधि or a rule laying down a grammatical operation; cf. संज्ञाविधौ वृद्धिरादिच् अदेहुणः इति M. Bh. on Śiva Sūtra 3, 4.

**संज्ञिन्** the recipient or the bearer or possessor of a technical term; cf. संज्ञासंज्ञ्यसंदेहश्च । कुतो ह्येनद् वृद्धिश्चः संज्ञा, आदेचः संज्ञिन इति । M. Bh. on P. I. 1.1 Vārt. 3; cf. also स्वभावात् संज्ञाः संज्ञिनः प्रत्याय्य निवर्त्तन्ते M. Bh. on P. I. 1.1 Vārt. 7.

**संतान** continuity; line; continuous recital.

**संदर्भामृत** name of a commentary on the *Mugḍhabodha Vyākaraṇa* of Bopadeva, written by a grammarian, named Bholānātha.

**संदृष्ट** a fault of pronunciation when the constituent letters of a word are uttered with the teeth kept close together. Kaiyaṭa has explained the word as वधित.

**संदेह** ambiguity; doubt regarding the wording of a rule or its interpretation or regarding the correctness of a word. It is looked upon as the main purpose of grammar to solve doubts regarding the correctness of words; cf. व्याख्यानतो विशेषप्रतिपत्तिर्नहि संदेहादलक्षणम् Pari. Śekh. Pari. 1.

**संदेहनिवृत्त्यर्थे** lit. meant for the removal of doubt; the word is used in connection with a word or an expression or an addition of a mute letter, as seen in the expression of the sūtrakāra for the purpose of leaving no kind of doubt regarding

the wording or its meaning; cf. तत्र अत्रयं संदेहनिवृत्त्यर्थं विशेषायिना विशेषोऽनुप्रयो-क्तव्यः M. Bh. on P. II. 2.24. Vārt. 6.

**संधारण** putting very close in utterance; slurring of a phonetic element when it appears as almost suppressed; cf. संधारणं वर्णश्रुतेः संवरणम् । Uvvaṭa on R. Pr. VI. 5.

**संधि** euphonic combination; phonetic combination of two vowels or two consonants or one vowel and one consonant resulting from their close utterance; many kinds of such combinations and varieties are given in the *Prāṭisākhya* works. In the *Siddhāntakaumudī*, Bhaṭṭoji Dikṣita has given five kinds of such Sandhis at the beginning of his work; cf. पदान्तपदाद्योः संधिः । यः कश्चिदे-द्विकक्षान्नसंधिरुच्यते स पदान्तपदाद्योर्ध्वद्वितव्यः । ते संधयश्चत्वारो भवन्ति । स्वरयोः व्यञ्जनयोः स्वर-व्यञ्जनयोश्च V. Pr. III. 3.

**संध्य** a diphthong; see the word संधिः cf. अस्थनामनी संध्यम्.

**संध्यक्षर** diphthong, a vowel resulting from a combination of two vowels, but which is to be looked upon as one single vowel by reason of only a single effort being required for its pronunciation; the letters ए, ऐ, ओ and औ are termed as संध्यक्षर, as contrasted with समानाक्षर. cf. अर्था समानाक्षराण्यद्वितस्तत्तत्त्वारि संध्यक्षराण्युत्तराणि R. Pr. I. 10; cf. also T. Pr. II. 13, R. T. 111; cf. also संध्यक्षराणामिदुतो हस्वादेशे Kāt. Pari. 43.

**संनमन** interpretation, explanation; cf. यथायथं विमर्त्तः संनमये Nir. 1.

**संनिकर्ष** contact, juxtaposition; this contact between two letters is called संहिता when it is very close; cf. परः संनिकर्षः संहिता P. I. 4.109.

**संनिधापन** putting together too close, so that the two phonetic elements

which are so placed, coalesce together and result into a third, or one of the two merges into another.

**संनिधि** juxtaposition; coming together phonetically very close; cf. पदानाम-विभक्तिनेनोच्चारणम् Tarka Saṁgraha; अव्यवधानेन अव्ययप्रतियोग्युपस्थितिः Tattva-cintāmaṇi 4; the same, as संनिकर्ष which see above.

**संनिपात** (1) a contact or relation of two things. cf. संनिपातो द्वयोः संबन्धः। Pari. Śek. Pari. 85; (2) coming together; cf. न लक्ष्यते विकृतिः संनिपाते M. Bh. on P. III. 2.123 Vārt 5.

**संनिपातपरिभाषा** the maxim or convention that an operation which is based upon, or is caused or occasioned by, relationship between two things cannot break their relation; in short, such an operation as results in breaking the relationship between two things on which it is based, cannot take place. This dictum is many times followed in grammar in preventing the application of such rules as are likely to spoil the formation of the correct word; many times, however, this dictum has to be ignored; For details see Pari. Śek. Pari. 85; also Mahābhāṣya on P. I. 1.39.

**संनिपातलक्षण** an operation which is characterized by the relationship between two words or two phonetic elements. See संनिपातपरिभाषा above

**संनियोग** occurrence together of two or more words in one sentence or in one grammatical rule; cf. संनियोग-शिष्टानामन्यतरापाये उभयोरप्यपायः M. Bh. on IV 1.36 Vārt. 4; cf. also एष एव न्यायो यदुत संनियोगशिष्टानामन्यतरापाये उभयोरप्यभावः। तद्यथा देवदत्तयज्ञदत्ताभ्यामिदं कर्तव्यमिति देवदत्तापाये यज्ञदत्तोपि न करोति, M. Bh. on V. 1.64 and 76.

**संनिविष्ट** placed together in a particular order at a particular place; cf. क संनिविष्टानां प्रत्याहारः M. Bh. on P. III. 1.40 Vārt. 3; III. 2.127 Vārt. 6.

**संनिवेश** order or arrangement of letters; cf. वर्णानामानुपूर्व्येण संनिवेशः समवायः M. Bh. Āhnika I. Vārt. 15; cf. also संनिवेशोन्यः प्रत्याहारार्थः। R. T. I. 3.

**संनिहित** (1) present by implication; taken as granted; cf. अपि च ऋकारग्रहणे लकारग्रहणं संनिहितं भवति M. Bh. on P. I. 1.9. Vārt. 5; (2) nearby, at hand; cf. इह सर्वेषु साधनेषु संनिहितेषु कदाचित् पचतीत्येतद् भवति, कदाचिन्न भवति। M. Bh. on I. 3.1. Vārt. 2; I. 4.23 Vārt. 15.

**संपद्यकर्तृ** the agent of the activity or of the event which is to take place; cf. अभूततद्भावे संपद्यकर्तरे चिवः। संपद्यतेः कर्ता संपद्यकर्ता Kāś. on P. V. 4.50.

**संपृक्त** completely mixed in such a way that one of the two or more letters mixed together can neither be distinguished as different, nor can be separated; cf. तद्यथा। क्षीरोदके संपृक्ते आमिश्रीभूतस्त्वान्न ज्ञायते कियत् क्षीरं कियदुदकम्। एवमिहापि न ज्ञायते कियदुदात्तं कियदनुदात्तम्। M. Bh. on P. I. 2.32.

**संप्रतिपत्ति** understanding, comprehension of the sense; cf. गौणमुख्ययोर्मुख्ये संप्रतिपत्तिः, M. Bh. on P. VIII. 3.82 Vārt. 2.

**संप्रत्यय** the same as संप्रतिपत्ति which see above; cf. इतरथा ह्यसंप्रत्ययो यथा लोके M. Bh. on P. I. 1.1 Vārt. 2; cf. also येनोच्चारितेन सास्नालाङ्गूलकुन्दखुरविपाणिनां संप्रत्ययो भवति स शब्दः। M. Bh. on Āhnika I.

**संप्रदान** a kāraka relation or a relation between a noun and the verbal activity with which it is connected, of the type of the donation and the donee; the word is technically used in connection with the bearer of

such a relation ; cf. कर्मणा यममिप्रेति संप्रदानम् P. I. 4.32. cf. also Vāk. pad. III. 7.12.

**संप्रधारणा** simultaneous occurrence. अहो-पस्य च यणादेशस्य नास्ति संप्रधारणा, M. Bh. on I. 4.2. Vārt. 9; cf. also सिद्धा-सिद्धयोश्च नास्ति संप्रधारणा M. Bh. on P. VI. 1.9. Vārt. 7.

**संप्रयुक्त** used together with ; cf. द्वाकार-मेति स एव चास्य द्वाकारः सन्ध्याया संप्रयुक्तः R. Pr. 1.22.

**संप्रयोग** communion, union, e.g. ऋ entering into union with अ because the former has no original (स्थानी) and the latter has no substitute (आदेश). This can be possible by the maxim नष्टाश्चदम्भरथन्याय ; cf. M. Bh. on Vārt. 16, on P. 1.1.50.

**संप्रसारण** lit. extension ; the process of changing a semi-vowel into a simple vowel of the same sthāna or place of utterance ; the substitution of the vowels इ, उ, ऋ and ॠ for the semi-vowels य, व, र् and ल respectively ; cf. इग्यणः संप्रसारणम् P. 1.1.45. The term संप्रसारण is rendered as a 'resultant vowel' or as 'an emergent vowel'. The ancient term was प्रसारण and possibly it referred to the extension of य and व into their constituent parts इ + अ, उ + अ etc. the vowel अ being of a weak grade but becoming strong after the merging of the subsequent vowel into it ; e.g. cf. सर्वत्र प्रसारणिन्यो ङः P. III. 2.8. Vārt. 1. For the words taking this saṁprasāraṇa change, see P. VI. 1.13 to 19. According to some grammarians the term संप्रसारण is applied to the substituted vowels while according to others, the term refers to the operation of the substitution ; cf. M. Bh. on P. I. 1.15. The substitution of the saṁprasāraṇa vowel is to be given pre-

ference in the formation of a word ; cf. संप्रसारणं तदाश्रयं च कार्यं बलवत् Pari. Śek. Pari. 119.

**संप्रसारणबलीयस्त्व** the relative superior strength of the saṁprasāraṇa change in comparison with other operations occurring simultaneously. The phrase न वा संप्रसारणबलीयस्त्वात् is often used in the Mahābhāṣya which is based upon the dictum of the superior strength of the saṁprasāraṇa substitution, which is announced by the writer of the Vārttikas ; P. VI. 1.17 Vārt. 2. See संप्रसारण.

**संवद्ध्यर्थ** with senses (of the two words) merely connected with each other and not completely mixed into each other ; cf. संगतार्थं समर्थं संसृष्टार्थं समर्थं संप्रेक्षितार्थं समर्थं संवद्ध्यर्थं समर्थमिति ।.. कः पुनरिह वध्नात्यर्थः । संवद्ध इत्युच्यते यो रज्ज्वा अयसा वा कीले व्यतिपन्नो भवति । M. Bh. on P. II. 1.1. Vārt. 4. This संवद्ध्यर्थत्व is connected with the definition व्यपेक्षा out of the two definitions एकार्थीभाव and व्यपेक्षा cited with respect to the word सामर्थ्य.

**संवन्ध** (1) lit. connection in general ; cf. धातुसंवन्धे प्रत्ययाः P. III. 4. 1. The word is explained by the general term विशेषणविशेष्यभावः cf. संवन्धो विशेषण-विशेष्यभावः Kāś. on P. III. 4.1 ; (2) context, cf. संवन्धादेतद् गन्तव्यं यं प्रति यदप्रधानं तं प्रति तदुपसर्जनं भवति M. Bh. on P. I. 2.43. Vārt. 5.

**संवन्धपाद** name given by convention by grammarians to the fourth pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra धातुसंवन्धे प्रत्ययाः P. III. 4.1.

**संवन्धसमुद्देश** name given to the third section of the third Kāṇḍa of Vākya-pāṇīya. It discusses the relation between a word and its denotation.

संवन्धिशब्द relative term; the term refers to words connected in such a way by their meaning that if one of them is uttered, the other has to be anticipated and understood; e.g. पितृ, भ्रातृ; मातृ, भार्या etc. cf. तद्यथा। संवन्धिशब्दाः। मातरि वर्तितव्यम्। पितरि दृश्यते तव्यम्। न चोच्यते स्वस्यां मातरि स्वस्मिन्मा पितरि इति। cf. also M. Bh. on I. 1.71. cf. also प्रधानमुपसर्जनं च संवन्धिशब्दावेतां M. Bh. on P. I. 2.43 Vārt. 5; I. 2.48 Vārt. 4. See also M. Bh. on III. 1.19. Vārt. 3.

संबुद्धि (1) a term used in Pāṇini's grammar for the case-affix of the vocative singular; cf. एकवचनं संबुद्धिः P. II. 3. 49; the vocative is, however, not looked upon as a separate case, but the designation संबोधन is given to the nominative case having the sense of संबोधन; (2) the word is also used in the general sense of संबोधन i.e. addressing or calling; cf. एकवचनं दूरात्संबुद्धौ। किमिदं पारिभाषिकयाः संबुद्धेर्यदणमेकवचनं संबुद्धिः (II. 3.49) आहोस्विदन्वर्थग्रहणं संबोधनं संबुद्धिः M. Bh. on P. I. 2.33.

संबोधन calling or address which is given as one of the additional senses of the nominative case affixes (cf. संबोधने च P. II. 3.47) in addition to those given in the rule प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा P. II. 3.46; cf. आभिमुख्यकरणं संबोधनम् Kāś. on P. II. 3.47.

संभव lit. possibility. The word is used in the general sense of the possibility of the application of a rule or of the occurrence of a rule; cf. विधिनियमसंभवे विधिरेव ज्ञायान् M. Bh. on VI. 4.49 Vārt.; Pari. Śek. Pari. 100; cf. also अप्रति संभवे दाधनं भवति। अस्ति च संभवो यदुभयं स्यात्। Sira-deva Pari. 35.

संयुज्जित lit. lying inside; present inside. Continuing its own condition or condition or existence as a cause. cp. Vāk. pad. III. 7.118 and प्रतापमानरूपमिव अध्यवसीयमानम्। (Helā.).

संयुक्त (1) closely connected; cf. गृह-पतिना संयुक्ते व्यः P. IV. 4.90; (2) joint, conjoint; the term is used frequently in connection with two or more consonants in juxtaposition; cf. अनुस्वारसंयुक्तम्। T. Pr. XXII. 15.

संयोग connection in general; the word is used as a technical term in the grammar of Pāṇini, in the sense of two or more consonants coming closely together unseparated by any vowel; cf. हलानन्तराः संयोगः cf. P. I. 1.7; cf. also अनन्तरं संयोगः V. Pr. I. 48.

संयोगादिलोप the elision of the first of the conjunct consonants if it is स् or क्, provided the conjunct consonants are at the end of a word or followed by a consonant which is not a semi-vowel nor a nasal; e.g. तक्, तष्टवान् from the root तक्ष; cf. स्कोः संयोगाद्योरन्ते च P. VIII. 2.29.

संयोगान्तलोप the elision of the final of the conjunct consonants when they are at the end of a word provided they are not formed of र् as the first member and any consonant except स् as the second member; e.g. गोमान्, ऊर्क् etc.; cf. संयोगान्तस्य लोपः, रागस्य P. VIII. 2 23, 24.

संवरण lit. concealment; slurring over a consonant by practically merging its sound into that of the following one; the technical term अभिनिधान is also used in the same sense; e.g. पद् द्वा द्वा; cf. संधारणं संवरणं श्रुतेश्च R. Pr. VI. 5.

संवाद्चिन्तामणि name of a small treatise on roots and their meanings written by a grammarian named इन्द्रदत्तोपाध्याय

who has also written a commentary on the Śabdakaustubha called कौस्तुभ-गुण and सिद्धान्तकौमुदीगृह्यविक्रमाप्रकाश.

**संवार** one of the external efforts in the production of a sound when the gullet is a little bit contracted as at the time of the utterance of the third, fourth and the fifth of the class-consonants; cf. ऋणविलस्य संकोचः संवारः Uddyota on P. I. 1.9.

**संविज्ञात** conventional; lit. known widely among the people, as a result, of course, of convention; cf. संविज्ञातानि तानि यथा गौरश्चः पुरुषो हस्तीति Nir. I. 12.

**संविज्ञान** apprehension; cf. बहुव्रीहौ तदगुण-संविज्ञानमपि.

**संविधान** furnishing with the necessary material for an activity. cp. Vāk. pad. III. 12.8. cp. न हि संविधानमेव प्रैषः । अपि तु तत्पूर्वकं प्रेरणं यत् कुर्वन् प्रयोजक इत्युच्यते । संविधानं हि कुर्वन्नपि यावत्प्रेषणं नाचरति न तावत्प्रयोजकः कथ्यते । (हेल.)

**संवृत** lit. covered or concealed; name of an internal effort in the production of sound which is accompanied with a laryngeal hum; cf. संवृत्तौ घोषवान्; cf. also हृत्स्वस्यावर्णस्य प्रयोगे संवृतम् । प्रक्रियादशायां तु विवृतमेव S. K. on P. I. 1.9; cf. also तन्नोपेतैः प्राग्यद्वा जिह्वाश्रोत्राग्र-मध्यमूलानि तत्तद्वर्णोत्पत्तिस्थानानां तात्वादीनां समीपमेव केवलं अवतिष्ठन्ते तदा संवृतता Śabda-kaus. on P. I. 1.9.

**संश्लिष्ट** very closely held together just as the sound of the consonant र in the vowel ऋ; cf. ऋलवर्णे रेफलकारौ संश्लिष्टौ व्युत्तिधरौ एकवर्णौ where Uvvaṭa has explained the word संश्लिष्ट as एकीभूत; cf. Uvvaṭa on V. Pr. IV. 148.

**संसर्ग** lit. contact, connection; (1) contact of the air passing up through the gullet and striking the several places which produce the sound, which is of three kinds,

hard, middling and soft; cf. संसर्गो वायुस्थानसंसर्गः अभिघातात्मकः । स त्रिविधः । अयःपिण्डवद्वायुपिण्डवद्गर्णापिण्डवदिति । तदुक्त-मापिशलशिक्षायाम् । स्पर्शयमवर्णकरो वायुः अयः-पिण्डवत्स्थानमापीडयति । अन्तरथावर्णकरो दारु-पिण्डवत् । ऊर्ध्वस्पर्शरवर्णकरो कर्णापिण्डवत् । com. on T. Pr. XXIII. 1; (2) syntactical connection between words themselves which exists between pairs of words as between nouns and adjectives as also between verbs and the kārakas, which is necessary for understanding the meaning of a sentence. Some Mīmāṃsakas and Logicians hold that samsarga itself is the meaning of a sentence. The syntactical relation between two words is described to be of two kinds अमेदसंसर्ग of the type of आधारप्रेषणमात्र and भेदसंसर्ग of the type of विषयविषयिणमात्र, समवाय, जन्य-जनकभाव and the like.

**संसृष्ट** words syntactically connected with each other, and hence, capable of expressing the sense of a sentence; cf. संसृष्टौ वाक्यार्थः । Vākya-pāṇi II. 2.

**संसृष्टवादिपक्ष** the theory, that the meaning of a sentence is a novel thing (अपूर्व), held by some Mīmāṃsakas who believe that words connected with activity display their phenomenal capacity (अनुभाविकाशक्ति) after the recalling of the senses of words by the recalling capacity (सारिकाशक्ति).

**संस्कार** (1) preparation such as (a) that of a word by placing the affix after the base and accomplishing all the necessary changes, or (b) that of a sentence by placing all words connected mutually by syntax and then explaining their formation; these two views are respectively called the पदसंस्कारपक्ष and the वाक्य-संस्कारपक्ष; (2) grammatical forma-

**संयन्धिशब्द** relative term; the term refers to words connected in such a way by their meaning that if one of them is uttered, the other has to be anticipated and understood; e.g. पितृ, आवृ, मातृ, भार्या etc. cf. तथथा। संयन्धिशब्दाः। मातरि वसितव्यम्। पितरि शुश्रूषितव्यम्। न चोच्यते स्वस्यां मातरि स्वसिगन्ता पितरि इति। cf. also M. Bh. on I. 1.71. cf. also प्रधानमुपमर्जनं च संयन्धिशब्दावेतौ M. Bh. on P. I. 2.43 Vārt. 5; I. 2.48 Vārt. 4. See also M. Bh. on III. 1.19. Vārt. 3.

**संबुद्धि** (1) a term used in Pāṇini's grammar for the case-affix of the vocative singular; cf. एकवचनं संबुद्धिः P. II. 3. 49; the vocative is, however, not looked upon as a separate case, but the designation संबोधन is given to the nominative case having the sense of संबोधन; (2) the word is also used in the general sense of संबोधन i.e. addressing or calling; cf. एकश्रुति दूरात्संबुद्धौ। किमिदं पारिभाषिक्याः संबुद्धेर्यद्वर्णमेकवचनं संबुद्धिः (II. 3.49) आहोस्विदन्वर्थग्रहणं संबोधनं संबुद्धिः M. Bh. on P. I. 2.33.

**संबोधन** calling or address which is given as one of the additional senses of the nominative case affixes (cf. संबोधने च P. II. 3.47) in addition to those given in the rule प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा P. II. 3.46; cf. आभिमुख्यकरणं संबोधनम् Kāś. on P. II. 3.47.

**संभव** lit. possibility. The word is used in the general sense of the possibility of the application of a rule or of the occurrence of a rule; cf. विधिनियमसंभवे विधिरेव ज्ञायान् M. Bh. on VI. 4.49 Vārt.; Pari. Śek. Pari. 100; cf. also अत्राति संभवे वाचनं भवति। अस्ति च संभवो यदुभयं स्यात्। Sīra-deva Pari. 35.

**संयुजित** lit. lying inside; present inside. Continuing its own condition or condition or existence as a cause. cp. Vāk. pad. III. 7.118 and प्रतायमानरूपमिव अध्यवसीयमानम्। (Helā.).

**संयुक्त** (1) closely connected; cf. गृहपतिना संयुक्ते ज्यः P. IV. 4.90; (2) joint, conjoint; the term is used frequently in connection with two or more consonants in juxtaposition; cf. अनुस्वारसंयुक्तम्। T. Pr. XXII. 15.

**संयोग** connection in general; the word is used as a technical term in the grammar of Pāṇini, in the sense of two or more consonants coming closely together unseparated by any vowel; cf. हलोनन्तराः संयोगः cf. P. I. 1.7; cf. also अनन्तरं संयोगः V. Pr. I. 48.

**संयोगादिलोप** the elision of the first of the conjunct consonants if it is स् or रू, provided the conjunct consonants are at the end of a word or followed by a consonant which is not a semi-vowel nor a nasal; e.g. तक्ष्, तष्टवान् from the root तक्ष्; cf. स्कोः संयोगाद्योरन्ते च P. VIII. 2.29.

**संयोगान्तलोप** the elision of the final of the conjunct consonants when they are at the end of a word provided they are not formed of र् as the first member and any consonant except स् as the second member; e.g. गोमाच्, ऊर्क् etc.; cf. संयोगान्तस्य लोपः, रात्तस्य P. VIII. 2 23, 24.

**संवरण** lit. concealment; slurring over a consonant by practically merging its sound into that of the following one; the technical term अभिनिधान is also used in the same sense; e.g. षद् द्वा द्वा; cf. संघारणं संवरणं श्रुतेश्च R. Pr. VI. 5.

**संवादचिन्तामणि** name of a small treatise on roots and their meanings written by a grammarian named इन्द्रदत्तोपाध्याय

who has also written a commentary on the Śabdakaustubha called कौस्तुभ-गुण and सिद्धान्तकौमुदीगूढफक्तिकाप्रकाश.

**संवार** one of the external efforts in the production of a sound when the gullet is a little bit contracted as at the time of the utterance of the third, fourth and the fifth of the class-consonants; cf. कण्ठविलम्ब संकोचः संवारः Uddyota on P. I. 1.9.

**संविज्ञात** conventional; lit. known widely among the people, as a result, of course, of convention; cf. संविज्ञातानि तानि यथा गौरस्यः पुरुषो हस्तीति Nir. I. 12.

**संविज्ञान** apprehension; cf. बहुवीरो तदगुण-संविज्ञानमपि.

**संविधान** furnishing with the necessary material for an activity. cp. Vāk. pad. III. 12.8. cp. न हि संविधानमेव प्रपः । अपि तु तत्पूर्वकं प्रेरणं यत् कुर्वन् प्रयोजक इत्युच्यते । संविधाने हि कुर्वन्प्रपि यावत्प्रेरणं नाचरति न तावत्प्रयोजकः कश्चनै । (हेल.)

**संवृत** lit. covered or concealed; name of an internal effort in the production of sound which is accompanied with a laryngeal hum; cf. संवृतो घोषवान्; cf. also हस्त्रस्यावर्णस्य प्रयोगे संवृतम् । प्रक्रियादशायां तु त्रिवृतमेव S. K. on P. I. 1.9; cf. also तन्नोरप्येतः प्राग्यदा जिह्वाघोषाग्र-मध्यमूलाणि तत्तद्वर्णोपत्तिस्थानानां तात्वादीनां समीपमेव केवलं अवतिष्ठन्ते तदा संवृतता Śabda-kaus. on P. I. 1.9.

**संश्लिष्ट** very closely held together just as the sound of the consonant र in the vowel ऋ; cf. ऋलवर्णे रेफलकारौ संश्लिष्टौ बहुतिथिरी एकवर्णी where Uvvaṭa has explained the word संश्लिष्ट as एकीभूत; cf. Uvvaṭa on V. Pr. IV. 148.

**संसर्ग** lit. contact, connection; (1) contact of the air passing up through the gullet and striking the several places which produce the sound, which is of three kinds,

hard, middling and soft; cf. संसर्गो वायुस्थानसंसर्गः अभिव्यक्तात्मकः । स त्रिविधः । अयःपिण्डवद्दारुपिण्डवद्दूर्णापिण्डवदिति । तदुक्त-मापिशालशिक्षायाम् । स्पर्शयमवर्णकरो वायुः अयः-पिण्डवत्स्थानमापीत्यति । अन्तर्यावर्णकरो दारु-पिण्डवत् । ऊर्मस्तस्तरवर्णकर ऊर्णापिण्डवत् । com. on T. Pr. XXIII. 1; (2) syntactical connection between words themselves which exists between pairs of words as between nouns and adjectives as also between verbs and the kārakas, which is necessary for understanding the meaning of a sentence. Some Mīmāṃsakas and Logicians hold that saṃsarga itself is the meaning of a sentence. The syntactical relation between two words is described to be of two kinds अभेदसंसर्ग of the type of आधाराधेयभाव and भेदसंसर्ग of the type of विषयविषयिभाव, समवाय, जन्य-जनकभाव and the like.

**संसृष्ट** words syntactically connected with each other, and hence, capable of expressing the sense of a sentence; cf. संसृष्टो वाक्यार्थः । Vākya-pāṇini II. 2.

**संसृष्टवादिवक्ष** the theory, that the meaning of a sentence is a novel thing (अपूर्व), held by some Mīmāṃsakas who believe that words connected with activity display their phenomenal capacity (अनुभाविकाशक्ति) after the recalling of the senses of words by the recalling capacity (सारिकाशक्ति).

**संस्कार** (1) preparation such as (a) that of a word by placing the affix after the base and accomplishing all the necessary changes, or (b) that of a sentence by placing all words connected mutually by syntax and then explaining their formation; these two views are respectively called the पदसंस्कारपक्ष and the वाक्य-संस्कारपक्ष; (2) grammatical forma-



संवन्धिशब्द relative term; the term refers to words connected in such a way by their meaning that if one of them is uttered, the other has to be anticipated and understood; e.g. पितृ, भ्रातृ, मातृ, भार्या etc. cf. तथथा। संवन्धिशब्दाः। मातरि वसितव्यम्। पितरि शृश्रुषितव्यम्। न चोच्यते स्वस्यां मातरि स्वसिम्न्या पितरि इति। cf. also M. Bh. on I. 1.71. cf. also प्रधानमुपलक्षणं च संवन्धिशब्दावेती। M. Bh. on P. I. 2.43 Vārt. 5; I. 2.48 Vārt. 4. See also M. Bh. on III. 1.19. Vārt. 3.

संबुद्धि (1) a term used in Pāṇini's grammar for the case-affix of the vocative singular; cf. एकवचने संबुद्धिः P. II. 3. 49; the vocative is, however, not looked upon as a separate case, but the designation संबोधन is given to the nominative case having the sense of संबोधन; (2) the word is also used in the general sense of संबोधन i.e. addressing or calling; cf. एकवृत्ति दूरात्संबुद्धौ। किमिदं पारिभाषिक्याः संबुद्धेर्यदणमेकवचने संबुद्धिः (II. 3.49) आहोस्त्रिदन्वर्थग्रहणं संबोधनं संबुद्धिः M. Bh. on P. I. 2.33.

संबोधन calling or address which is given as one of the additional senses of the nominative case affixes (cf. संबोधने च P. II. 3.47) in addition to those given in the rule प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा P. II. 3.46; cf. आभिमुख्यकरणं संबोधनम् Kās. on P. II. 3.47.

संभव lit. possibility. The word is used in the general sense of the possibility of the application of a rule or of the occurrence of a rule; cf. विधिनियमसंभवे विधिरेव ज्यायान् M. Bh. on VI. 4.49 Vārt.; Pari. Śek. Pari. 100; cf. also अस्ति संभवे वाचनं भवति। अस्ति च संभवो यदुभये स्यात्। Śira-deva Pari. 35.

संसृष्टि lit. lying inside; present inside. Continuing its own condition or condition or existence as a cause. cp. Vāk. pad. III. 7.118 and प्रतायमानरूपमिव अध्ववसीयमानम्। (Helā.).

संयुक्त (1) closely connected; cf. गृहपतिज्ञा संयुक्ते ज्यः P. IV. 4.90; (2) joint, conjoint; the term is used frequently in connection with two or more consonants in juxtaposition; cf. अनुस्वारसंयुक्तम्। T. Pr. XXII. 15.

संयोग connection in general; the word is used as a technical term in the grammar of Pāṇini, in the sense of two or more consonants coming closely together unseparated by any vowel; cf. हलान्तराः संयोगः cf. P. I. 1.7; cf. also अनन्तरं संयोगः V. Pr. I. 48.

संयोगादिलोप the elision of the first of the conjunct consonants if it is स् or क्, provided the conjunct consonants are at the end of a word or followed by a consonant which is not a semi-vowel nor a nasal; e.g. तक्, तष्टवान् from the root तक्ष्; cf. स्कोः संयोगाद्योरन्ते च P. VIII. 2.29.

संयोगान्तलोप the elision of the final of the conjunct consonants when they are at the end of a word provided they are not formed of र् as the first member and any consonant except स् as the second member; e.g. गोमान्, ऊर्क् etc.; cf. संयोगान्तस्य लोपः, रास्तस्य P. VIII. 2 23, 24.

संवरण lit. concealment; slurring over a consonant by practically merging its sound into that of the following one; the technical term अभिनिधान is also used in the same sense; e.g. पङ्क्ता द्वा द्वा; cf. संधारणं संवरणं श्रुतेश्च R. Pr. VI. 5.

संवादचिन्तामणि name of a small treatise on roots and their meanings written by a grammarian named इन्द्रदत्तोपाध्याय

who has also written a commentary on the Śabdakaustubha called कौस्तुभ-गुण and सिद्धान्तकौमुदीगूढकणिकाप्रकाश.

**संवार** one of the external efforts in the production of a sound when the gullet is a little bit contracted as at the time of the utterance of the third, fourth and the fifth of the class-consonants; cf. ऋण्टविलस्य संकोचः नवारः Uddyota on P. I. 1.9.

**संविज्ञात** conventional; lit. known widely among the people, as a result, of course, of convention; cf. संविज्ञानानि तानि यथा गौरश्चः पुरुषो हस्तीनि Nir. I. 12.

**संविज्ञान** apprehension; cf. बहुनीहौ तदगुण-संविज्ञानमपि.

**संविधान** furnishing with the necessary material for an activity. cp. Vāk. pad. III. 12.8. cp. न हि संविधानमेव प्रैषः । अपि तु तत्पूर्वकं प्रेरणं यत् कुर्वन् प्रयोजक इत्युच्यते । संविधानं हि कुर्वन्नपि यावत्प्रेषणं नाचरति न तावत्प्रयोजकः कथ्यते । (हेल.)

**संवृत** lit. covered or concealed; name of an internal effort in the production of sound which is accompanied with a laryngeal hum; cf. संवृतो घोषवान्; cf. also हस्यस्यावर्णस्य प्रयोगे संवृतम् । प्रक्रियादशार्थां तु विवृतमेव S. K. on P. I. 1.9; cf. also तत्रोत्पत्तेः प्राग्यदा जिह्वाघोषाग्र-मध्यमूलानि तत्तद्वर्णोत्पत्तिस्थानानां तात्वादीनां समीपमेव केवलं अवतिष्ठन्ते तदा संवृतता Śabda-kaus. on P. I. 1.9.

**संश्लिष्ट** very closely held together just as the sound of the consonant र in the vowel ऋ; cf. ऋलवर्णे रेफलकारौ संश्लिष्टौ अक्षुतिधरौ एकवर्णी where Uvvaṭa has explained the word संश्लिष्ट as एकीभूत; cf. Uvvaṭa on V. Pr. IV. 148.

**संसर्ग** lit. contact, connection; (1) contact of the air passing up through the gullet and striking the several places which produce the sound, which is of three kinds,

hard, middling and soft; cf. संसर्गो वायुस्थानसंसर्गः अभिघातात्मकः । स त्रिविधः । अयःपिण्डवद्वायुपिण्डवद्गोपिण्डवदिति । तदुक्त-मापिशलशिक्षायाम् । स्पृश्यमवर्णकरो वायुः अयः-पिण्डवत्स्थानमापीडयति । अन्तस्थावर्णकरो दारु-पिण्डवत् । ऊष्मस्थावर्णकरो ऊर्णापिण्डवत् । com. on T. Pr. XXIII. 1; (2) syntactical connection between words themselves which exists between pairs of words as between nouns and adjectives as also between verbs and the kārakas, which is necessary for understanding the meaning of a sentence. Some Mīmāṃsakas and Logicians hold that samsarga itself is the meaning of a sentence. The syntactical relation between two words is described to be of two kinds अभेदसंसर्ग of the type of आधारप्रेषभाव and भेदसंसर्ग of the type of विषयविषयिभाव, समवाय, जन्य-जनकभाव and the like.

**संसृष्ट** words syntactically connected with each other, and hence, capable of expressing the sense of a sentence; cf. संसृष्टे वाक्यार्थः । Vākya-padiya II. 2.

**संसृष्टवादिपक्ष** the theory, that the meaning of a sentence is a novel thing (अपूर्व), held by some Mīmāṃsakas who believe that words connected with activity display their phenomenal capacity (अनुभाविशक्ति) after the recalling of the senses of words by the recalling capacity (स्मारिका-शक्ति).

**संस्कार** (1) preparation such as (a) that of a word by placing the affix after the base and accomplishing all the necessary changes, or (b) that of a sentence by placing all words connected mutually by syntax and then explaining their formation; these two views are respectively called the पदसंस्कारपक्ष and the वाक्य-संस्कारपक्ष; (2) grammatical forma-

tion; cf. स्वरसंस्कारयोश्छन्दसि नियमः । संस्कारो लोपागमवर्णविकारप्रकृतिभावलक्षणः । Uvvaṭa on V. Pr. I. 1; cf. also तद्यत्र स्वरसंस्कारौ प्रादेशिकेन गुणेन अन्वितौ स्याताम् etc. Nir. I.

**संस्कृतमञ्जरी** a short handbook on declension and case-relations written by a grammarian named Sādhusundara, who lived in the beginning of the eighteenth century.

**संस्त्यान** deterioration of qualities or parts; contraction. cp. Vāk. pad. III. 13-27; III. 14.171. cp. संस्त्यानं संहननं तमोनिवृत्तिः अशक्तिः उपरतिः प्रवृत्तिः प्रतिवन्धः तिरोभावः स्तीत्वम् । (Samgraha quoted by हेला. on Vāk. pad. III. 13.2.

**संस्थान** stature, form; cp. Vāk. pad. II. 105; III. 1.41.

**संस्पृष्ट** lit. formed by combination or compact; the term is used in the Prātiśākyas for diphthongs which are combinations, in fact, of two vowels which are completely mixed being produced with a single effort. The diphthongs and ऋ also, are called संस्पृष्टवर्ण.

**संस्वाद** a peculiar phonetic element described along with another one named निगार both of which have got no definite place of utterance in the mouth; cf. अविश्रेयस्थानौ संस्वादनिगारौ । पकारनकारयकाराः वा संस्वादे । हकारमकारनासिक्या वा निगारे । com. on R. T. 11.

**संस्वार** a combination or collection of the Svāras or musical notes for purposes of singing the Sāma hymns.

**संहत** a note in which two or more accents or tones are mixed up with one another; cf. Bhāradvāja Śikṣā.

**संहार** unnecessary contraction of the place (स्थान) as also of the instrument (करण), which results into a fault of utterance called पीडन; cf. विहारसंहारयोर्व्याप्तिपीडने R. Pr. XIV. 2.

**संहिता** position of words or parts of words in the formation of a word quite near each other which results into the natural phonetic coalescence of the preceding and the following letters. Originally when the Vedic hymns or the running prose passages of the Yajurveda were split up into their different constituent parts namely the words or padas by the Padakāras, the word संहिता or संहितापाठ came into use as contrasted with the पदपाठ. The writers of the Prātiśākyas have consequently defined संहिता as पदप्रकृतिः संहिता, while Pāṇini who further split up the padas into bases (प्रकृति) and affixes (प्रत्यय) and mentioned several augments and substitutes, the phonetic combinations, which resulted inside the word or pada, had to explain by reason of the close vicinity of the several phonetic units forming the base, the affix, the augment, the substitute and the like, and he had to define the word संहिता rather differently which he did in the words परः संनिकर्षः संहिता । cf. P. I. 4.109; cf. also संहितैकपदे नित्या नित्या धातूपसर्गयोः । नित्या समासे वाक्ये तु सा विवक्षामपेक्षते ॥ Śabdakaustubha on Māheśvara Sūtra 5.1.

**संहितापाठ** the running text or the original text of the four Vedas as originally composed. This text, which was the original one, was split up into its constituent padas or separate words by ancient sages शौनक, आत्रेय and others, with a view to facilitating the understanding of it, and consequently to preserving it in the oral tradition. The original was called मूलप्रकृति of which the पदपाठ and the क्रमपाठ which were comparatively older than the other artificial recitations such as the जटापाठ, घनपाठ and others, are found

mentioned in the Prātiśākhya works.

सक् augment स added to the roots यम् रम्, नम् as also to roots which end in आ before affixes of the aorist tense; e.g. अयसीत्, व्यरसीत्, अयासीत्, cf. P. VII. 2.73.

सकर्मक a root which, by virtue of the nature of its meaning i.e. verbal activity, requires or expects an object which is covered by the activity; a transitive root. In the passive voice of these roots the object is expressed by the verbal termination and hence it is put in the nominative case.

सकारक accompanied by the qualifying words such as the different Kāraṅkas or causal agents for the verbal activity; cf. आख्यातं साध्यं सकारकं सकारकविशेषणं वाच्यम् । सकारकम् । ओदनं पचति । M. Bh. on P. II. 1.1. Vārt. 9.

सकृदाख्यातनिर्ग्राह्या capable of being understood on being mentioned only once just as the notion of genus or generality which is so understood; the phrase सकृदाख्यात-निर्ग्राह्या is cited as definition of जाति cf. सकृदाख्यातनिर्ग्राह्या गोत्रं च चरणैः सह । M. Bh. on P. IV. 1.63.

सकृद्गति or सकृद्गतिन्याय the maxim or convention of the non-application of a grammatical rule or operation any longer when, on conflict with another, it has been once set aside. The maxim is सकृद्गौ विप्रतिषेधे यद्वाधितं तद्वाधितमेव M. Bh. on P. I. 1.56, I.4. 2, VI. 3.42 etc. cf. also Par. Śek. Pari. 40.

सक्रियाविशेषण accompanied by a word qualifying the verbal activity; sometimes a verb with such a word makes a sentence; cf. सक्रियाविशेषणं चेति वक्तव्यम् । सुष्ठु पचति । M. Bh. on P. II. 1.1 Vārt. 9.

सगति or सगतिक accompanied by a preposition which is called गति; cf. सगतिरपि तिङ् P. VIII. 1.68; cf. also सगतिरपि । प्रपचति M. Bh. on P. VIII. 1.68.

सङ् a short term or प्रत्याहार made up of the स of सन् in गुणित्कद्वयः सन् P. III. 1.5, and the ङ् of मङ्गि in P. III. 4.78 with a view to including all affixes from सन् to मङ्गि; cf. सङ्गि जलीति कुत्वादयो न सिध्यन्ति, M. Bh. on P. VI. 1.9 Vārt. 7; cf. also M. Bh. on P. VIII. 2.22.

सण् tad. affix सण् prescribed after the word ष्यु in the sense of collection; e.g. पार्श्वम्; cf. पार्श्वः सण् P. IV. 2.43 Vārt. 3 for which there is an alternative reading पार्श्वं णस् वक्तव्यः; for facility of grammatical operations णस् is recommended with preference in the Mahābhāṣya; cf. एवं तर्हि णस् वक्तव्यः M. Bh. on P. IV. 2.43 Vārt. 3; (2) सण् is given as a technical term for संयोग in the Prātiśākhya works; cf. सयुक् सण् । संयुक्तं व्यञ्जनं संयोग-संज्ञं भवति R. T. 27.

सत् a short term used for the affixes शत् ( अत् ) and शानच् ( आन ) which are applied to roots to form the present and the future participles; cf. तौ सत् P. III. 2.127; cf. also लटः सद्वा P. III. 3.14.

सतिशिष्ट prescribed subsequently; occurring after the preceding has taken place; cf. सति शिष्टेपि विकरणस्वरः सार्वधातु-कस्वरं न बाधते । although the words सति and शिष्टः are separate still it is habitual to take them combined in an adjectival sense and make the word सतिशिष्ट an adjective to the word स्वर as in the dictum सतिशिष्ट-स्वरबलीयस्त्वं च P. VI. 1.158 Vārt. 9.

सतिशिष्टस्वरबलीयस्त्व the comparatively superior strength of a subsequent

accent which prevails by the removal of the accent obtaining before in the process of the formation of a word; cf. VI. 1.158 Vārt. 9. See सतिशिष्ट above. cf. Vāk. pad. III. 4.413; III. 14.62.

**सत्ता** existence, supreme or universal existence; the Jāti par excellence which is advocated to be the final sense of all words and expressions in the language by Bhartṛhari and other grammarians after him who discussed the interpretation of words. The grammarians believe that the ultimate sense of a word is सत्ता which appears manifold and limited in our everyday experience due to different limitations such as deśa, kāla and others. Seen from the static viewpoint, सत्ता appears as द्रव्य, while from the dynamic viewpoint, it appears as a क्रिया. This सत्ता is the soul of everything and it is the same as शब्दतत्त्व or ब्रह्मन् or अस्त्यर्थ; cf. Vākyapadiya II. 121. The static existence, further, is called व्यक्ति or individual with reference to the object, and जाति with reference to the common form possessed by individuals. cf. Vāk. pad. III. 3.464.

**सत्त्व** an aspect of सत्ता of the type of the static existence possessed by substantives as contrasted with भाव the dynamic type of existence possessed by verbs; cf. भावप्रधान-माख्यातम् । सत्त्वप्रधानानि नामानि Nir. I; cf. also सत्त्वभिधायकं नाम निघातः पादपूर्णः । R. Pr. XII. 8. V. Pr. VIII. 50. cf. Vāk. pad. III. 1.35.

**सत्त्वगुण** qualities of a substantive such as स्त्रीत्व, पुंस्त्व, नपुंसकत्व, or एकत्व, द्वित्व and बहुत्व cf. स्त्रीपुंनपुंसकानि सत्त्वगुणाः एकत्व-द्वित्वबहुत्वचनानि च । M. Bh. on P. I. 1.38 Vārt. 6, also on P. I. 2.64 Vārt. 53.

**सत्त्वशब्द** the word सत्त्व meaning द्रव्य; cf. चादयोऽस्त्येव । अयं सत्त्वशब्दः अस्त्येव द्रव्य-पदार्थकः । M. Bh. on P. I. 4.57.

**सत्यप्रबोध** name of commentary work on the Sārasvatapradīyā.

**सत्यानन्द** a teacher of Iśvarānanda who wrote Mahābhāṣyapradīpavivarāṇa.

**सत्त्वसमी** the locative case prescribed by the rule यस्य च भावेन भावलक्षणम् P. II. 3.37 as seen in गोषु दृष्टमानाद्यु-गतः; cf. लुकि इति नैषा परसत्त्वमी । का तर्हि । सत्त्वसमी । लुकि सति इति M. Bh. on P. I. 2.49 Vārt. 2. On account of the frequent occurrence of the word सति in a large number of examples of this locative absolute, the term सत्त्वसमी is used by modern grammarians for the better word सत्त्वसमी in the Mahābhāṣya; cf. M. Bh. on P. VI. 4.23 as also on P. VIII. 3.61.

**सदाशिव-अग्निहोत्री** name of a modern grammarian of the seventeenth century who has written a gloss on Prātiśākhya works called प्रातिशाख्य-दीपिका.

**सदाशिव-मिश्र** a grammarian of the seventeenth century who has written a commentary on the Sūtras of Pāṇini and a brief commentary on the Mahābhāṣya called गूढार्थदीपिनी or गूढार्थदीपिका which is incomplete.

**सदाशिवभट्ट (घुले)** a prominent grammarian of the latter half of the eighteenth century who was a resident of Nagpur and whose gloss on the Laghuśābdenduśekhara by name सदाशिवभट्टी is well-known to scholars.

**सदाशिवभट्टी** name of a commentary written by सदाशिवभट्ट घुले on the Laghu-śābdenduśekhara of Nāgeśa.

सदेश lit. belonging to the same place ; the word is used in the sense of immediately near ; or quite in proximity ; cf. अनन्तवधिकारे अन्त्यसदेशस्य Pari. Sek. Pari. 103.

समीनर् tad affix समीन proposed by the Vārttikakāra in the sense of ' something in that or from that ' ; e.g. राजनीर् राजासमीनः ; cf. नरमासप्तदशमिणि समीनर् P. V. 4.7 Vārt. 2. The standard affix in such cases is न ( ईन ) by the rule अपठश्च ...अपठुत्तरयत्नात् नः । P. V. 4.7.

सन् ( १ ) desiderative affix स applied to any root in the sense of desire ; e.g. चिकीर्षन्ति, जिहीर्षन्ति, वृष्णन्ति ; cf. धातोः कर्मेणः समानसर्वस्यसिद्ध्या वा P. III. 1.7 ; ( २ ) applied in the specific senses possessed by the root to the roots युष्, निष्, जिष्, गान्, बर्, दान् and शान् ; e.g. जुगुप्सन्ते, निनिक्षन्ते, चित्रिष्यन्ति, मीमांसन्ते, चीमत्सन्ते, दीदांसन्ते, स्तिसांसन्ते ; cf. P. III. 1.5 and 6. The roots to which सन् is applied are reduplicated and the reduplicated form ending with सन् ( स ) is looked upon as a different root from the original one for purposes of conjugation, which takes, however, conjugational affixes of the same Pada as the original root ; cf. समापन्ना धातवः III. 1.32.

सन्नतर graver, comparatively more grave ; a term used in connection with a grave accent which is followed by a vowel with an acute or circumflex accent ; e.g. the vowel इ of सरस्वति in इमं मे गच्छे यमुने सरस्वति शुबुद्धिः ; cf. सर्वे दृष्ट्वा सन्नतर इत्येवम् भवति M. Bh. on P. I. 2.33.

सन्वद्भाव behaviour like that of the affix सन् in point of its specific features, viz. causing reduplication in the case of the previous root by the rule सन्वदोः VI. 1.9, as also the substitution of इ for अ in the re-

duplicated syllable ( अभ्यास ) by P. VII. 4.79. This सन्वद्भाव is prescribed in the case of a root ending in इ ( णिच् ) before the aor'st sign ( विकरण ) चङ्. cf. सन्वद्विभुनि चङ्परिजनलोपे VII. 4.93.

सपादसहाध्यायी a term used in connection with Pāṇini's first seven books and a quarter of the eighth, as contrasted with the term Tripādī, which is used for the last three quarters of the eighth book. The rules or operations given in the Tripādī, are stated to be asiddha or invalid for purposes of the application of the rules in the previous portion, viz. the Sapādasaptādhyāyī, and hence in the formation of words all the rules given in the first seven chapters and a quarter, are applied first and then a way is prepared for the rules of the last three quarters. It is a striking thing that the rules in the Tripādī mostly concern the padas or formed words, the province, in fact, of the Prātiśākhya treatises, and hence they should, as a matter of fact, be applicable to words after their formation and evidently to accomplish this object, Pāṇini has laid down the convention of the invalidity in question by the rule पूर्ववासिद्धम् P. VIII. 2.1.

सपूर्व together with a word that is put before, and not with any suffix like बहुच् placed before ; cf. सपूर्वायाः प्रथमाया विभाषा. P. VIII. 1.26 ; सपूर्वाच्च V. 2.87.

सप्तम the seventh of the vowels stated in the alphabet ; a word used for the vowel ऋ ( ऋ ) by ancient grammarians ; cf. ओजा ह्रस्वाः सप्तमन्ताः स्वरणान् R. Pr. I. 14.

सप्तमी ( १ ) the seventh case ; the locative case ; a term used for the लोका-

tive case by ancient grammarians and Pāṇini; cf. न सप्तम्यामन्त्रितयोः V. Pr. III. 139; cf. ईदृतौ च सप्तम्यर्थे P. I. 1.19 or सप्तम्याखल P. V. 3.10; cf. also द्वितीयादयः शब्दाः पूर्वाचार्यैः सुपां त्रिकेषु स्मर्यन्ते Kāś. on P. II. 3.2; (2) the seventh of the moods and tenses; the optative mood; cf. Kāt. III. 1.20; Hemacandra III. 3.7.

सप्तस्वर lit. the seven accents; the term refers to the seven accents formed of the subdivisions of the three main Vedic accents उदात्त, अनुदात्त and स्वरित viz. उदात्त, उदात्ततर, अनुदात्त, अनुदात्ततर, स्वरित, स्वरितोदात्त, and एकश्रुति; cf. त एते तन्वे तरनिर्देशे सप्त स्वरा भवन्ति । उदात्तः । उदात्ततरः । अनुदात्तः । अनुदात्ततरः । स्वरितः । स्वरिते य उदात्तः सोऽन्येन विशिष्टः । एकश्रुतिः सप्तमः ॥ M. Bh. on P. I. 2.33. It is possible that these seven accents which were turned into the seven notes of the chantings of the sāmāns developed into the seven musical notes which have traditionally come down to the present day known as सा रे ग म प ध नी; cf. उदात्ते निषादगान्धारौ अनुदात्ते ऋषभैवतौ । स्वरितप्रभवा ह्येते षड्जमध्यमपञ्चमाः । Pāṇ. Śikṣā. The Vājasaneyi Prātiśākhya mentions the seven accents differently; cf. उदात्तादयः परे सप्त । यथा-अभिनिहितक्षेप-प्रक्षिप्त-तैरोव्यञ्जन-तैरोविराम-पादवृत्त-ताथाभावाः Uvvaḥa on V. Pr. I. 114.

सप्तध्यायी a term used for the first seven chapters or books of Pāṇini's grammar; cf. येन्ये सप्तध्याय्यां स्वरास्ते न संगृहीताः । स्युः । M. Bh. on P. VI. 1. 158 Vārt. 1.

सप्त equal in number to something given; cf. यथासंख्यमनुदेशः समानाम् cf. Kāś. on P. I. 3.10.

सप्तन्तभद्र a Jain scholar of great repute who is believed to have written, besides many well-known religious books such as आप्तमीमांसा गन्धर्वस्तभाष्य

etc. on Jainism; a treatise on grammar called Cintāmaṇi-Tippaṇi on Yakṣavarman's Cintāmaṇi.

सप्तम्यप्रदीपसंकेत a treatise on the philosophy of Vyākaraṇa written as a commentary by the author देवशर्मेन् on his own Kārikās on the subject.

सप्तमिध्याहार utterance together of several vocal elements or words; verbal concomitance; cf. अन्त्या परिभाषया स्त्रीप्रत्ययसप्तमिध्याहारे तद्वहिते दृष्टानां... पर्याप्तत्वमतिदिश्यते Par. Śek. Pari. 71.

सप्तमिहार repetition of an action; intensity of an action. पौनःपुन्यं शृशार्थो वा सप्तमिहारः Kāś. on P. III. 1.22.

सप्तम्य the omission of words which have already occurred before in the recital of the Pada and other Pāṭhas or recitals, with a view to avoiding an unnecessary repetition; cf. दृष्टकर्मत्वात्सप्तम्यान् संरध्यात् सर्वशः क्रमे । पदेन च पदाभ्यां च प्रागवस्येदतीत्य च । R.Pr.X.12.

समर्थ (1) having an identical sense; cf. प्रोपाभ्यां समर्थभ्याम् ।...तौ चेत् प्रोपो समर्थौ तुल्यार्थौ भवतः । क चानयोस्तुल्यार्थता । आदि-कर्मणि । Kāś. on P. I. 3.42; (2) mutually connected in meaning in such a way that the meanings are connected together or commixed together; समर्थः शक्तः । विग्रहवाक्यार्थाभिधाने यः शक्तः स समर्थो वेदितव्यः । अथवा समर्थपदाश्रयत्वासमर्थः । समर्थानां पदानां संवद्धानां संसृष्टार्थानां विधिर्वेदितव्यः । Kāś. on P. II. 1.1; cf. also एकार्थीभावो व्यपेक्षा वा सामर्थ्यम्; (3) connected with relationship of senses, as between the activity and the subject, object, instrument etc., or as between the master and the servant or the possessor and the possessed; cf. राज्ञः पुरुषः or ग्रामं गच्छति, or सर्पिः पिव, but not सर्पिः पिव in the sentence तिष्ठतु सर्पिः पिव त्वमुदकम्; (4) capable of expressing the sense e.g. a word with the sandhis well observed; cf.

समर्थानां प्रथमाद्वा । सामर्थ्यं परिनिष्ठितत्वम् ।  
कृतसन्धिकार्यत्वमिति यावत् । S. K. on IV.  
1.82 ; cf. also समर्थः पटुः शक्तः इति  
पर्यायाः । शक्तत्वं च कार्योत्पादनयोग्यत्वम् । etc. ।  
Bālaṃanoramā on the above.

समर्थनीय that which can be justified ;  
justifiable ; एकैकं वा द्रव्यवत्त्वमिति समर्थनी-  
यम् । Kāś. on P. V. 2.118.

समर्थपाद name given by Siradeva and  
other grammarians to the first pāda  
of the second adhyāya of Pāṇini's  
Aṣṭādhyāyī which begins with the  
sūtra समर्थः पदविधिः P. II. 1.1.

समर्थविभक्ति a case which is appro-  
priate to express the sense of the  
tad. affix prescribed ; e.g. तस्यापत्यम् ।  
तस्येति पृष्टी समर्थविभक्तिः । cf. P. IV. 1.92 ;  
तेनं रक्त्वं रागात् । तेनेति वृत्तीया समर्थविभक्तिः ।  
cf. P. IV. 2.1 ; cf. प्रकृता समर्थविभक्तिरनु-  
वर्तते तस्येदमिति । M. Bh. on P. IV. 3.  
134 Vārt. 2.

समर्थसूत्र the rule समर्थः पदविधिः P. II.  
1.1. cf. समर्थसूत्रे उद्गातार इति भाष्यप्रयोगात्  
S. K. on P. VI. 4.11

समर्थाधिकार the province or the  
jurisdiction of the rule समर्थानां प्रथमाद्वा  
( P. IV. 1.82 ), all the three words  
in which continue further on, and  
become void in every rule upto the  
end of the second pāda of the fifth  
adhyāya ; cf. समर्थानां प्रथमाद्वा । त्रयमप्य-  
धिक्रियते समर्थानामिति च प्रथमादिति च वेति च ।  
स्वार्थिकप्रत्ययावधिश्चायमधिकारः । प्राद्विशो विभक्ति-  
रिति यावत् । स्वार्थिकेषु ह्यस्य उपयोगो नास्ति ।  
विकल्पोपि तन्मनवस्थितः । Kāś. on P. IV.  
1.82.

समवस्थित appearing together, present-  
ing themselves together ; cf. द्वयोर्हि  
सावकाशयोः समवस्थितयोर्विप्रतिपेधो भवति । M.  
Bh. on P. I. 1.3 Vārt. 6.

समवाय ( 1 ) combination as contrasted  
with व्यवय disjunction or separa-  
tion ; ( 2 ) the enumeration of the

letters of the alphabet in a parti-  
cular order so as to facilitate their  
combination, technically termed  
प्रत्याहार ; cf. वृत्तिसमवायार्थ उपदेशः । का  
पुनर्वृत्तिः । शास्त्रप्रवृत्तिः । अथ कः समवायः ।  
वर्णानामानुपूर्व्येण संनिवेशः । M. Bh. Āhnika  
1 Vārt. 15. cf. also समवायो वर्णगतः  
क्रमविशेषः । Uddyota on the Bhāṣya  
mentioned above ; ( 3 ) contact ;  
cf. रक्तं रागः समवाये स्वराणाम् R. Pr.  
XIV. 24.

समसण् tad. affix समस् applied to the  
word इदम् to form the word ऐषमः  
meaning ' this year ' ; cf. इदमः  
समसण् । इदमः समसण् प्रत्ययो निपात्यते संवत्सरे-  
भिषेये । अस्मिन्संवत्सरे ऐषमः । M. Bh. on  
P. V. 3.22 Vārt. 3.

समाख्या appellation ; name ; mere app-  
ellation without any reference to the  
real nature of the thing. cf. Vak.  
pad. III. 6.7.

समागम concourse, coming in close  
quarters ; cf. साङ्गसमागमे R. T. 224.

समाधान, समाधि reply to remove the  
objection ; conclusion.

समान common ; the same ; cf. समान-  
स्थानकरणा नास्ति यथोपस्थाः । एतेषां यदेव स्थानं  
तदेव करणम् ; V. Pr. I. 80. समानश्वः  
खेदविगमो गम्यायां च अगम्यायां च M. Bh. on  
Āhnika 1.

समानकर्तृक having got the same agent ;  
the word is used in connection  
with actions ( क्रिया ) having the  
same agent of the activity ; cf.  
समानकर्तृकेषु तुमुन् P. III. 3.158.

समानपद the same word as contrasted  
with भिन्नपद a compound word which  
consists of two or more words. cf.  
रषाभ्यां नो णः समानपदे P. VIII. 4.1.

समानाक्षर simple vowels or monoph-  
thongs अ, इ and उ as contrasted  
with diphthongs ( सन्ध्यक्षर ) ; cf. अष्टौ



समानाक्षराण्यादितस्तत्त्वत्वारि संध्यक्षराण्युत्तराणि R. Pr. I. 11. cf. also अथ नवदितस्तमानाक्षराणि T. Pr. I. 2. Some writers of Prāṭisākhya held क as संध्यक्षर and not as समानाक्षर ; cf. अन्यत्तु मतम्-ककारादीनां त्रयाणां स्वरद्वयसंक्षिप्त्वाभावेऽपि रूपद्वयसंज्ञावादेऽपि संज्ञा न युक्तेति नवानामेवाहेति । gloss on T. Pr. I. 2.

**समानाधिकरण** words which have got the same individual object (द्रव्य) referred to by means of their own sense, and which are put in the same case ; co-ordinate words ; cf. तत्पुरुषः समानाधिकरणः कर्मधारयः P. I. 2.42 ; cf. अधिकरणशब्दः अभिषेयवाची । समानाधिकरणः समानाभिषेयः । Kāś. on P. I. 2.42.

**समानाश्रय** having got the same wording to operate on ; the word is used in connection with operation which occur in the same word or wording as contrasted with व्याश्रय ; cf. समानाश्रये कार्ये तदसिद्धं स्यात् S. K. on P. VI. 4.22 ; cf. also अत्रेति समानाश्रयप्रतिपत्त्यर्थम् Kāś. on P. VI. 4.22.

**समापत्ति** restoration of the resultant to the original, as for instance, restoration of the padapāṭha and the kramapāṭha to the Saṃhitāpāṭha ; cf. प्रकृतिदर्शनं समापत्तिः A. Pr. III. I. 7.

**समाम्नाय** traditional enumeration or list of words or letters ; cf. अक्षरसमाम्नाय, वर्णसमाम्नाय, शब्दसमाम्नाय etc. ; cf. अथातो वर्णसमाम्नायं व्याख्यास्यामः V. Pr. VIII. 1. अथ वर्णसमाम्नायः T. Pr. I. 1 ; cf. also समाम्नायः समाम्नातः स व्याख्यातव्यः Nir. I. 1. समाम्नायः पाठक्रमः । Com. on T. Pr. I. 1.

**समारोपित** superimposed ; secondary notion.

**समावेश** placing together at one place, simultaneous application, generally with a view that the two or more things so placed, should always go together although in a few instances

they may not go together ; cf. तदधीते तद्वेद । नैतयोरावश्यकः समावेशः । भवति हि कश्चित्सं पाठं पठति न च वेत्ति । कश्चित्च वेत्ति न च सं पाठं पठति । M. Bh. on P. IV. 2.59 ; cf. also व्याकरणेऽपि कर्तव्यं हर्तव्यमित्यत्र प्रत्यय-कृत्यसंज्ञानां समावेशो भवति M. Bh. on P. I. 4.1.

**समास** placing together of two or more words so as to express a composite sense ; compound composition ; cf. पृथगर्थानामेकार्थीभावः समासः । Although the word समास in its derivative sense is applicable to any wording which has a composite sense (वृत्ति), still it is by convention applied to the समासवृत्ति only by virtue of the Adhikārasūtra प्राक् कङारात् समासः which enumerates in its province the compound words only. The Mahābhāṣyakāra has mentioned only four principal kinds of these compounds and defined them ; cf. पूर्वपदार्थप्रधानोऽव्ययीभावः । उत्तरपदार्थप्रधानस्तत्पुरुषः । अन्यपदार्थप्रधानो बहुव्रीहिः । उभयपदार्थप्रधानो द्वन्द्वः । M. Bh. on P. II. 1.6 ; cf. also M. Bh. on P. II. 1.20, II. 1.49, II. 2.6, II. 4.26, V. 1.9. Later grammarians have given many subdivisions of these compounds as for example द्विषु, कर्मधारय and तत्पुरुष (with द्वितीयातत्पुरुष, तृतीयातत्पुरुष etc. as also अवयवतत्पुरुष, उपपदतत्पुरुष and so on) समानाधिकरणबहुव्रीहि, व्यधिकरणबहुव्रीहि, संख्याबहुव्रीहि, समाहारद्वन्द्व, इतरेतरद्वन्द्व and so on.

**समासचक्र** a short anonymous treatise on compounds which is very popular and useful for beginners. The work is attributed to बरहृचि and called also समासपटल. The work is studied and committed to memory by beginners of Sanskrit studies in the Pāṭhaśālās of the old type.

**समासमञ्जरी** a metrical work on compounds which has no author mentioned in or assigned to it.

**समासवाद (1)** a short treatise on compounds by गोविन्दचक्रवर्तिन्; (2) a small compendium on compounds written by a grammarian named सार्वभौम.

**समासशोभा** a short treatise on compounds by यशःसागर.

**समासान्त** secondary suffixes which are prescribed at the end of compounds in specific cases and which are looked upon as taddhita affixes; e.g. the Samāsānta ङच् (अ), causing elision of the last syllable of the compound word, is added to compounds called संख्याबहुमीहि; e.g. उप-दशाः, पञ्चपाः etc. P. V. 4.73 Samāsānta अ is added to compounds ending with ऋच्, पुर, अप्, and धृ, and अच्, to words ending with सामन्, लोमन्, अक्षन्, चतुर, पुंस्, अनडुह्, मनस्, पचस्; तमस्, श्रेयस्, रहस्, उरस्, गो, तावत्, अध्वन्, etc. under specific conditions; cf. P. V. 4.68 to 85. अच् (अ) is added at the end of the tatpuruṣa compounds to the words अद्भुलि, and रात्रि, under specific conditions; cf. P. V. 4.86, 87; ङच् (अ) is added at the end of tatpuruṣa compounds ending in राजन्, अहन्; सखि, गो, and उरस् and under specific conditions to those ending in तक्षन्, श्वन्, सन्धि, ना, खारी, and अञ्जलि as also to words ending in अस् and अन् in the neuter gender in Vedic Literature, and to the word ऋद्धन् under specific conditions; cf. P. V. 4.91 to 105; ङच् is added at the end of समाहारद्वन्द्व compounds ending in च्, छ्, ज्, झ्, ञ्, द्, प् and ह् and at the end of अव्ययीभाव compounds ending with the words शरद्, विपाश्, अनस्, and मनस् etc. as also at the end of words ending in अन् or with any of the class consonants except nasals, cf. P. V. 4.106-112; षच् (अ) is added to Bahuvrihi compounds ending

with सन्धि and अङ्गि as limbs of the body, as also with अद्भुलि, while व्, ङप् and अच् are added to specified words under special conditions; the Samāsānta affix अस्मिच् (अस्) is added at the end of a Bahuvrihi compound ending in प्रजा, and मेधा, the Samāsānta affix इच् is added at the end of the peculiar Bahuvrihi compound formed of दण्ड, मुसल etc. when they are repeated and when they show a fight with the instruments of fight exchanged; cf. P. V. 4.113-128. Besides these affixes, a general समासान्त affix ङप् is added necessarily or optionally as specified in P. V. 4.151-159.

**समासान्तशब्दादेश** a substitute for a word or its part at the end of a compound prescribed for certain specified words under specified conditions; e.g. हु for जानु, ऊध्वन् for ऊध्व, धन्वन् for धनुस्, जानि for जाया, गन्धि for गन्ध, पाद् and पद् for पाद, दत्त for दन्त, ककुद् for ककुद; cf. P. V. 4.129-150.

**समासान्तोदात्त** the acute accent prescribed in general at the end of compounds excepting the Bahuvrihi and some specified compounds; cf. P. VI. 1.223 and VI. 2.1. to end.

**समाहार** collection, collective notion, which is one of the four senses of the indeclinable च्. The collective notion by nature being single, the dvandva compound formed of words showing such a collection takes the neuter gender and singular number affixes; cf. यदा तिरोहिताव्यवधिकशा संहतिः प्रधानं तदा समाहारः Śīrādeva Pari. 16; cf. also P. II. 2.29 and II. 1.51. (2) Term for प्रत्याहार in Bopadeva's grammar.

**समुच्चय** accumulation which is one of the four senses of the indeclinable

च and which means the anticipation of another allied by the express mention of one, in which sense the Dvandva compound prescribed by the rule चार्थे द्वन्द्वः does not take place; cf. समुच्चयः । प्लक्षश्च इत्युक्ते गम्यत एतन्नयमोपपद्यते M. Bh. on P. II. 2.29 Vārt. 15.

**समुच्चिताभिधान** denotation of objects put together as by the indeclinable च; cp. Vāk. pad. II. 195. 196.

**समुदाय** aggregate, totality, collection of individual members; cf. समुदाये प्रवृत्ताः शब्दाः कचिदवयवेष्वपि वर्तन्ते also cf. समुदाये व्याकरणशब्दः अवयवे नोपपद्यते M. Bh. Āhnika 1 Vārt. 14; cf. also समुदाये वाक्यपरिसमाप्तिः । Par. Śek. Pari. 108.

**समुद्देश** specific individual mention or discussion; the term is used in connection with the several sections of the third Kāṇḍa or book of Bhartṛhari's Vākyapadīya.

**समुपस्थापन** simultaneous presentation of different grammatical operations; cf. वसुसंप्रसारणादीनामाभाच्छास्त्रीयाणामेव असिद्धत्वादनंतरङ्गवहिरङ्गयोर्युगपत्समुपस्थानं नास्तीति परिभाषा न प्रवर्तते । Kāś. on P. VI. 4.22.

**समुपस्थित** presenting themselves simultaneously; the word is used in connection with two grammatical operations which present themselves simultaneously.

**समूह** aggregate, group or collection; one of the prominent senses in which the tad. affixes अङ् and others are prescribed. These affixes are called सामूहिक; e.g. काकम् (काकानां समूहः); similarly भैक्षम्, राजकम्, कैदार्यम्, जनता, मायूरम्, पादया, रथ्या, etc. cf. P. IV. 2.37 to 51.

**समूहप्रचय** a single collection of several things forming one unit of sense as the sense of a द्विगु compound. cp. Vāk. pad. III. 14-599.

**सयुक्** connected, the word was used by ancient grammarians in the sense of संयुक्त; cf. सयुक् ण R. T. 27.

**सर** Uṇādi affix सर mentioned in the rule तितुवतुथसिमुसरकसेषु च P. VII. 2.7. e.g. अक्षरम्; cf. अक्षोः कसरन् Uṇādi. III. 70.

**सरक्, सरन् (कसरन्)** Uṇādi affix सर e.g. कसरः, धूसरः, वर्सम्, तर्सम्, cf. Uṇādi III. 70-77.

**सरला** name of a comparatively modern lucid commentary written by Tārānātha Tarkavācaspati on the Siddhāntakaumudī.

**सरस्वतीकण्ठाभरण** called also सरस्वतीसूत्र, name of a voluminous grammar work ascribed to king Bhoja in the eleventh century. The grammar is based very closely on Pāṇini's Aṣṭādhyāyī, consisting of eight chapters or books. Although the affixes, the augments and the substitutes are much the same, the order of the Sūtras is considerably changed. By the anxiety of the author to bring together, the necessary portions of the Gaṇapāṭha, the Uṇādi-pāṭha and the Paribhāṣās, which the author has included in his eight chapters, the book instead of being easy to understand, has lost the element of brevity and become tedious for reading. Hence it is that it is not studied widely. It has an auto-commentary by Bhoja himself. There is a commentary called Hṛdayahārīṇī by Daṇḍanātha, Puruṣakāra by Kṛṣṇa, Ratnadarpaṇa by Rāmasimhadēva and a work called Prakriyāsindhu-setu mentioned by Viṭṭhala in his Prasāda. For details see pp. 392, 393 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's edition.

**सरूप** (1) having the same form for practical purposes such as the form

अ possessed by दाप्, डाप्, and चाप् or the form अ possessed by the affixes अण्, अच्, घ, क, ण and others; (2) having the same form even literally, but possessed of different senses; e.g. the works माप, अक्ष, पाद etc.; समानानामेकशेष इत्युच्यमाने यत्र सर्वं समानं शब्दोर्थश्च तत्रैव स्यात् । वृक्षाः प्लक्षाः इति । इदं न स्यात् । अक्षाः पादाः मापाः इति । रूपग्रहणे पुनः क्रियमाणे न दोषो भवति । M. Bh. on P. I. 2.64.

सर्वत्र lit. at all places, on all occasions; the word is used in connection with an essential application of a rule and not optionally in some cases; cf. सर्वत्र लोहितादिकृतन्नेभ्यः । पूर्वेण नित्ये प्राप्ते विकल्पार्थं वचनम् । Kāś. on P. IV. 1.18; cf. also प्रत्यये भाषायां नित्यवचनम् P. VIII. 4.45 Vārt. 1, सर्वत्र शाकल्यस्य VIII. 4.51. etc.

सर्वथा at all costs, in any case, in all places; cf. सर्वथावरकालेव M. Bh. on P. I. 1.69 Vārt. 4; cf. also तथा तेषां बोधिणः सर्वधोष्मभिः R. Pr. XII. 2.

सर्वनामन् pronoun; lit. standing for any noun. There is no definition as such given of the word pronoun, but the words, called pronouns, are enumerated in Pāṇini's grammar one after another in the class or group headed by सर्वे (सर्वे, विश्व, उभ, उभय, words ending in the affixes डतर and डतम्, अन्य etc.) which appear to be pronouns primarily. Some words such as पूर्व, पर, अवर दक्षिण, उत्तर, अपर, अधर, स्व, अन्तर etc. are treated as pronouns under certain conditions. In any case, attention has to be paid to the literal sense of the term सर्वनामन् which is an ancient term and none of these words when standing as a proper noun, is to be treated as a pronoun; cf. सर्वादीनि सर्वनामानि P. I. 1. 27, cf. also संज्ञोपसर्जनीभूतास्तु न सर्वादिः M. Bh.;

on P. I. 1.27 Vārt. 2; (2) The word सर्वनामन् means also a common term, a general term; cf. एकश्रुतिः स्वसर्वनाम, यथा नपुंसकं लिङ्गसर्वनाम M. Bh. on P. VI. 4.174 Vārt. 4.

सर्वनामस्थान a term used in Pāṇini's grammar, for the first five case-affixes सु, औ, जस, अन् and औ as also for the nom. and acc. pl. affix इ (शि) of the neuter gender. The term appears to be an old one, which was used, by a specific mention, for the first five case-affixes which caused a special change in the base before them in the case of many words; cf. सि सर्वनामस्थानम् । सुटनपुंसकस्य P. I. 1.42-43. For details see Vyākaraṇamabābhāṣya Vol. VII. D. E. Society's ed. p. 239 footnote.

सर्वनिवात grave accent (ऋदाङ्) for the whole word, generally for a verbal form or a word in the vocative case, if preceded by another word which is not a verb. The term is used in contrast with छेपनिवात the grave accent for the remaining vowels of a word when a particular vowel is definitely fixed as an acute or an independent Svarita or circumflex; cf. P. VIII. 1.28 to 74.

सर्वपदादेश a substitute for the entire word and not for a part of it. This doctrine of सर्वपदादेश everywhere is advocated by grammarians in consonance with their doctrine of शब्द-नित्यत्व; cf. सर्वे सर्वपदादेशा दाक्षीण्यस्य पाणिनेः । एवदेशविकारे हि नित्यत्वं नोपपद्यते ॥ M. Bh. on P. I. 1. 20, VII. 1.27.

सर्वप्रतिषेध a general prohibition of every grammatical operation that presents itself; cf. नान्तःपादमिति सर्वप्रतिषेधः । M. Bh. on P. VI. 1.115.

सर्वप्रसङ्ग a presentation of all the substitutes for all the original ones

indiscriminately ; an application in all cases irrespective of any special consideration ; cf. स्थानि एकवनिर्देशादनेकादेशनिर्देशाच्च सर्वप्रसङ्गः । M. Bh. on P. I. 1.50 Vārt. 1 and 12 ; cf. also M. Bh. on P. I. 1.60, I. 3.2, 3.10 etc.

सर्वप्रातिपदिक any noun-base irrespective of any discrimination ; cf. अपर आह सर्वप्रातिपादिकेभ्य आचारे किञ्चक्त्योश्चति गर्दभतीत्येवमयेन् M. Bh. on P. III. 1.11 Vārt. 3.

सर्वसङ्गला a commentary on Nāgeśa's Paribhāṣeḥ:duṣekhara written by a grammarian of the nineteenth century named शेषशर्मा or मनीषिशेषशर्मा. The work is incomplete.

सर्वमुखस्थान the whole orifice of the mouth as a place of utterance, as for example for the vowel अ ; cf. सर्वमुखस्थानमवर्णमेक इच्छन्ति । M. Bh. on P. I. 1.9 Vārt. 2.

सर्वरक्षित spelt as शर्वरक्षित also ; a Buddhist grammarian who is believed to have redacted or revised the grammar work Durghaṭavṛtti of Śaraṇadeva.

सर्वलकार the personal affixes in general pertaining to all the ten lakāras लट्, लिट् etc., cf. सर्वलकाराणामपवादः । Kāś. on P. III. 3.144.

सर्वलिङ्गता use in all the genders ; cf. सर्वलिङ्गता च वक्तव्या । ब्राह्मणार्थं पयः । ब्राह्मणार्थं सपः । ब्राह्मणार्थं यवागूः ।

सर्वलोप the elision of the entire wording instead of the final letter only, which is prescribed by P. I. 1. 52, cf. तुः सर्वस्य लोपो वक्तव्यः अन्यस्य लोपो मा भूदिति । M. Bh. on P. VI. 4.154.

सर्ववर्मन् spelt as शर्ववर्मन् also, the reputed author of the Kātantra Vyākaraṇa. He is believed to have been a contemporary of the poet Guṇāḍ-

hya at the Śātavāhana court, and to have revised and redacted the Kātantra Sūtras already existing for the benefit of his patron. With him began the Kātantra school of grammar, the main contribution to which was made by दुर्गसिंह who wrote a scholarly gloss on the Kātantra Sūtras. For details see कान्तेन्द्र.

सर्वविभक्त्यन्त lit. ending with all cases ; the term is used as an adjective of the word समास and refers to a compound which can be dissolved by putting the first member in any case ; cf. सर्वविभक्त्यन्तः समासो यथा विज्ञायेत । अलः परस्य विधिः ; अलि विधिरित्यादि M. Bh. on P. I. 1.56.

सर्वसम्मतशिक्षा a Śikṣā work of the Taittirīya school of the Black Yajurveda, has 170 verses and is attributed to Keśavārya (Madras ms. no. 998 of 1905). It is a comparatively older work quoted by Tribhāṣyaratna (Taitt. Prāti. XXI. 5) and Vaidikābharaṇa (Taitt. Prāti. XIV. 6)

सर्वस्यद्वेपाद conventional name given to the first pāda of the eighth adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra सर्वस्य द्वे VIII. 1.1.

सर्वादि lit. a group or a class of words beginning with the word सर्व as the first word in the list ; the term is used in general as a synonymous term with Sarvanāman ; cf. संज्ञोपसर्जनीभूतास्तु न सर्वादयः Kāś. on P. I. 1.27.

सर्वदिश a substitute for the entire wording instead of the final letter as prescribed by the rule अलोन्त्यस्य P. I. 1.52 ; cf. अनेकास्त्रिसर्वस्य P. I. 1.55.

सर्वानुदात्त the grave accent for the entire word. See सर्वनिषात्.

सर्वान्त्य final of all those that are denoted or enumerated ; cf. चदेन

सर्वान्त्यमर्थादेशनं तस्यैव विषये स्यात् । M.Bh. on P. IV. 2.67.

**सर्वोपसर्जन** all the constituent members of which ( compound ) are subordinated to quite a different word and not mutually in the manner of one member to another. The Bahuvrihi compound, as contrasted with other compounds, is described to be such a one, as all its members are subordinate in sense to another word ; cf. यस्य सर्वे अवयवा उपसर्जनीभूताः स सर्वोपसर्जनो बहुव्रीहिरुच्यते । Kās. on P. VI. 3.82.

**सर्वोपाधिव्यभिचारार्थे** a term used by the authors of the Kāśikā in connection with the application of a rule irrespective of all limitations and not of any one limitation ; cf. अन्येभ्योपि दृश्यते । अपिशब्दः सर्वोपाधिव्यभिचारार्थः ; Kās. on P. III. 2.75 ; cf. also Kās. on P. II. 1.32, III. 2.101, VII. 1.38.

**सल्लिङ्ग** inclusive of the notion of gender ; the word is used in connection with the sense of a Prātipadika or a crude base as inclusive of the notion of gender and number ; cf. अर्थग्रहणस्यैव प्रयोजनं कृत्स्नः पदार्थो यवानिधीयेत सद्रव्यः सल्लिङ्गः ससंख्यश्चेति । M. Bh. on P. II. 2.24. Vārt. 8.

**सवचन** with the notion of number included in the sense of the base itself ; see सल्लिङ्ग.

**सवर्ग** belonging to the same class of letters ; cf. उता सवर्गः । उकारेण लक्षित आदिः सवर्गं ग्राह्यः । चोः कुः । Cāndra I. 1.2.

**सवर्ण** cognate, homophonic ; a letter belonging to the same technical category of letters possessing an identical place of utterance and internal effort ; cf. तुल्यास्यप्रयत्नं सवर्णम् P. I. 1.9. For example, the eigh-

teen varieties of अ, due to its short, long and protracted nature as also due to its accents and nasalization, are savarṇa to each other. The vowels क and ख are prescribed to be considered as Savarṇa *although their place of utterance differs*. The consonants in each class of consonants are savarṇa to one another, but by the utterance of one, another cannot be taken except when the vowel उ has been applied to the first. Thus कु stands for क, ख, ग, घ, and ङ. cf. तुल्यास्यप्रयत्नं सवर्णम् P. I. 1.9. and अणुद्वित्सवर्णस्य चाप्रत्ययः P. I. 1.69.

**सवर्णग्रहण** taking or including the cognate letters ; a convention of grammarians to understand by the utterance of a vowel like अ, इ or उ all the 18 types of it which are looked upon as cognate ( सवर्ण ), as also to understand all the five consonants of a class by the utterance of the first consonant with उ added to it ; e.g. कु denoting all the five consonants क, ख, ग, घ and ङ ; cf. अणुद्वित्सवर्णस्य चाप्रत्ययः P. I. 1.69.

**सवर्णदीर्घ** the lengthened form of a vowel which is substituted for two cognate vowels coming near each other ; cf. अकः सवर्णं दीर्घः. P. VI. 1.101.

**सविवध** of the same kind ; having the same accent.

**सविभक्तिक** with the suitable case-affix added ; cf. प्रयाजाः सविभक्तिकाः कार्पाः M. Bh. in Āhnika 1.

**ससंख्य** possessed of the same number एकवचन, द्विवचन or बहुवचन ; cf. कृत्स्नः पदार्थोभिधीयेत सद्रव्यः सल्लिङ्गः ससंख्यः । M. Bh. on P. II. 2.24 Vārt. 8.

**सस्यान** having got an identical place of utterance ; the word is much used in the Prātiśākhya works ; cf. सस्या-

नेन घोषिणां घोषिणैश्च R. Pr. XIII. 5. संस्थानत्वमिति । जिह्वामूलीयस्येयं पूर्वाचार्यसंज्ञा । शर्परे विसर्जनीयः इत्येवान्न भवति ।

संस्थानतर more sasthāna i.e. nearer among those that have the same sthāna or place of production ; cf. ननु च एङः संस्थानतरौ अर्धकारार्धकारौ M. Bh. on P. I. 1.48 Vārt. 3.

सत्वर lit. connected with a vowel ; the term is used in connection with a consonant as connected with a vowel for purpose of syllabication, the vowel being either the previous one or the succeeding one.

सहचरित going together ; occurring together ; e.g. विपराम्नां जेः ( where परा is taken as the preposition परा and not the pronoun परा which is the fem. base of पर on account of the paribhāṣā सहचरितासहचरितयोः सहचरितस्यैव ग्रहणम् ) ; cf. Pari. Śek. Pari. 103.

सहविवक्षा the same as युगपद्विवक्षा, the desire to put quite closely with each other ; cf. सहविवक्षायामेकशेषः । युगपद्विवक्षायामेकशेषेण भवितव्यम् M. Bh. on P. I. 2.64 Vārt. 19, I. 2.105 Vārt. 5.

सहोक्ति simultaneous expression of words as found in the Dvandva compound ; cf. सहोक्तौ इन्द्रः Hem. III. 1.117.

सांख्य a rule or a topic concerning number ; cf. यदि तर्हि दृष्टनः पदार्थोभिधीयते लैक्षाः सांख्याश्च विधयो न सिध्यन्ति, M. Bh. on P. II. 2.24. Vārt. 8.9.

सांग्रहसूत्रिक a student of संग्रहसूत्र ; the word occurs in the Mahābhāṣya along with वार्तिकसूत्रिक, and it may therefore mean a student of the stupendous work named the Saṁgraha of व्याडि which is believed to have consisted of small numerous sūtralike assertions, with an exhaustive gloss thereon. See संग्रह.

सांन्यासिक lit. placed as a deposit, i.e. without any special purpose for the time being ; the word is used in connection with a word in a rule which apparently is superfluous ; cf. तदेतन्नित्यग्रहणं सांन्यासिकं तिष्ठतु तावत् । M. Bh. on P. VII. 1.81 ; cf. also M. Bh. on III. 2.107, VI. 1.8, VII. 2.86.

सांप्रतिक ( 1 ) what is actually expressed or found in the context ; cf. सांप्रतिकाभावे भूतपूर्वगतिर्विज्ञायते M. Bh. on P. VI. 1.177 Vārt. 1 ; ( 2 ) original, found in the original context or Prakṛti ; cf. सांप्रतिके प्रकृतिस्ये कण्ठे सति हकारो नाम बाह्यः प्रयत्नः क्रियते T. Pr. II. 6 ; ( 3 ) of the present time ; cf. Puruṣ. Pari. 15.

सांहितिक original, as belonging to the Saṁhitāpāṭha of the Sūtras and not introduced for some additional purpose without forming a part of the actual affix ; cf. आकषात् षल् । इह केषांचित्सांहितिकं षत्वं केषांचित्पिदधम् M. Bh. on P. IV. 4.9.

साकच्छ together with the affix अकच् which is inserted in a pronoun after its last vowel ; cf. साकच्छाद्वा सावौत्वप्रतिषेधो वक्तव्यः । असकौ अवुकः । M. Bh. on P. VII. 2.107 ; cf. also क्रिमः कः । साकच्छस्याप्ययमादेशः । Kās. on P. VII. 2.108.

साकाङ्क्ष possessed of an expectancy in meaning ; cf. भवेत् पूर्वं परमाकाङ्क्षतीति साकाङ्क्षे स्यात्परं तु कथं साकाङ्क्षम् M. Bh. on P. III. 2.114.

सागमक possessed of the augment ; cf. अनागमकानां सागमका आदेशाः M. Bh. on P. I. 1.20. Vārt. 5, also on P. I. 1.46 ; cf. also the verse सर्वे सर्वपदादेशादासीपुत्रस्य पाणिनेः । एकदेशविकारे हि नित्यत्वं नोपपद्यते । quoted in the Mahābhāṣya to support the view that augments are not inserted, but a word with an augment replaces a word with-

out that augment; cf. M. Bh. on P. I. 1.20 Vārt 5.

साति (1) tad. affix in the sense of entirety with respect to the occurrence of a thing where it was not before. e.g. उदकसाद्भवति लवणम्, अग्निसाद् भवति cf. P. V. 4.52, 53; (2) tad. affix in the sense of 'handing over' or 'entrusting'; e.g. राजसाद् भवति, ब्राह्मणसात् करोति, cf. P. V. 4.55.

सात्त्व of a substantive, belonging to the object; cf. सत्त्वस्य इदम्। अपि वा नेदरुक्ष पक्षीश्च सात्त्वं द्विवचनं स्यात्। Nir. VI. 16.

साधक instrument of an activity; cf. सर्वाणि कारकाणि साधकानि M. Bh. on I. 1.42; cf. also साधक निर्वर्तकं कारकसंज्ञं भवतीति वक्तव्यम् M. Bh. on I. 4.23. See the word कारक above.

साधकतम most efficient in the accomplishment of an action; the kāraka called Karapa; cf. साधकतमं करणम्। P. I. 4.42. See the word करण.

साधन the same as साधक or कारक which see above; cf. साधनं च क्रियायाः। क्रियाभावात्साधनाभावः M. Bh. on P. I. 3.1. Vārt. 1; cf. also पूर्वं धातुः साधनेन युज्यते पश्चाद्व्यसर्गेण and its opposite maxim also, पूर्वं धातुरुपसर्गेण युज्यते पश्चात्साधनेन M. Bh. on P. VI. 1.135. Vārt. 9. cf. also Śiradeva pari. 128, 129.

साधनसमुद्देश seventh section of the third kāṇḍa of Vākyapadīya. It discusses kāraka (साधन).

साधारण common, conveying a common notion; cf. साधारणान्युत्तराणि षट् दिवक्षादित्यस्य च Nir. II. 13.

साधुसुन्दर a scholar of grammar who was a pupil of साधुकीर्तिप्रवर and who wrote a short work on grammar named उक्तिरत्नाकर.

सानुनासिक nasalized; uttered partly through the nose; cf. सन्ति हि यणः

सानुनासिका निरनुनासिकाश्च M. Bh. on P. VI. 1.67.

सानुबन्ध or सानुबन्धक an affix or a root or the like, to which a mute letter has been attached; cf. निरनुबन्धकग्रहणे न सानुबन्धकस्य ग्रहणम् Par. Śek. Pari. 81.

सापवादक an injunction accompanied by a rule or rules of exception. It is a convention that an injunctive rule gets its sense completed when prohibitions or exceptions to it have been fully considered; hence the convention runs, प्रकृत्य वापवादविषये तत् उत्सर्गोभिनविशते। Par. Śek. Pari 63; cf. also सापवादकः स विधिरयं पुननिरपवादकः M. Bh. on P. IV. 3.155, VI. 2.177; VIII. 1.68.

सापेक्ष with an expectancy in sense; although in grammar expectancy is at the root of, and forms a sort of a connecting link for, the various kinds of relations which exist between the different words of a sentence which has to give a composite sense, yet, if a word outside a compound is connected with a word inside a compound, especially with a second or further member, the sense becomes ambiguous; and expectancy in such cases is looked upon as a fault; e.g. अप्रविष्टविषये हि रक्षसाम् Raghu XI. When, however, in spite of the fault of expectancy the sense is clear, the compound is admissible; cf. यदि सविशेषणानां वृत्तिर्न वृत्तस्य वा विशेषणं न प्रयुज्यते इत्युच्यते देवदत्तस्य गुरुकुलम् देवदत्तस्य गुरुपुत्रः, अत्र वृत्तिर्न प्राप्नोति। अगुरुकुलपुत्रादीनामिति वक्तव्यम्। M. Bh. on P. II. 1.1; cf. also the expression सापेक्षत्वेपि गमकत्वात्समाप्त. often used by commentators.

सासमिक prescribed in the seventh chapter or Adhyāya of the Aṣṭādhyaī; cf. सासमिक आर्यधातुकस्येति पुनरयं भवति। M. Bh. on P. VI. 4.62, सासमिके



पूर्वसवर्णे कृते पुनः पाठिको भविष्यति । M.Bh. on P. VI. 1.70.

साप्य furnished with आप्य or object ; a transitive root ; the term is used in the Śākaṭāyana, Haimacandra and Cāndra grammars ; cf. Cāndra I. 4. 100, Hema. III. 3.21, Śākaṭ. IV. 3.55.

साभ्यास together with the reduplicative syllable ; cf. उभौ साभ्यासस्य P. VIII. 4.21.

साम् the case-endings (अम्) of the genitive plural with the augment स prefixed ; cf. साम आङ् P. VII. 1.33.

सामतन्त्रव्याकरण an anonymous ancient work of the type of the Prātiśākhya works dealing with the euphonic changes and accents in the pada-pāṭha of the Sāmaveda. Some scholars attribute its authorship to Audavraji, others to Gārgya.

सामन् equalization of tones ; cf. वर्णानां मध्यमवृत्त्योच्चारणम् ।

सामर्थ्य lit. capacity of a word to express its sense ; the word is, however, used rather technically, as derived from समर्थ, in the sense of compositeness ; cf. तत्र एकार्थीभावः व्यपेक्षा वा सामर्थ्यम् । M. Bh. on P. II. 1.1. See समर्थ above. The word is also used in the sense of 'conformity in sense' or 'connectedness' ; cf. इयुतोः सामर्थ्यं P. VIII. 3.41 ; cf. also उपसर्गः सामर्थ्यं R. T. 105 ; cf. also R. T. 98 and 130.

सामवश name of a Samdhī or euphonic change of the type of the vowels अ, इ and उ being lengthened in some specified cases chiefly for the sake of music (साम) or metre. This lengthening is given the name णुति in the Rk Prātiśākhya ; cf. दीर्घं ह्रस्वो वृज्जनेन्यस्त्वाद् यथादिष्टं सामवशः स सन्धिः । R. Fr. VII. 1.

सामवेदप्रतिशाख्य name of a Prātiśākhya work on Sāmaveda. It is probable that there were some Prātiśākhya works written dealing with the different branches or Śākhās of the Sāmaveda, as could be inferred from indirect references to such works. For instance in the Mahābhāṣya there is a passage "ननु च भोऽष्टदोगानां साहयमुद्रिणाणयनीयाः अर्धमेकार-मर्धमोकारं चापीयते । . . . . पाषेदकृतिरेषा तद्व-भवताम्" which refers to such works. At present, however, one such work common to the several branches of the Sāmaveda, called Rktaṇtra is available, and it is called Sāmaveda Prātiśākhya. It is believed to have been written by औदव्रजि and revised by शाकटायन.

सामानाधिकरण्य standing in apposition ; the word is used many times in its literal sense 'having the same substratum'. For instance, in वदं करोति देवदत्तः, the personal ending ति and देवदत्त are said to be सामानाधिकरण. The Samānādhikaraṇa words are put in the same case although, the gender and number sometimes differ. See the word समानाधिकरण.

सामान्य lit. resemblance in any one or many respects. In the Nirukta the word is used in the sense of resemblance between the word to be derived, and any form of a root ; the term refers there to grammatical resemblance and many therefore mean grammatical consideration in general ; cf. अविविचमाने सामान्ये-त्यक्षरवर्णसामान्यात् निर्गृह्यात् Nir. II. 1.

सामान्यग्रहण mention of a term in such a general way as would include some varieties or specific forms of it to which the expression put is common e.g. the word आप् (fem. affix) for the affixes टाप्, डाप् and चाप् ; cf. सामान्यग्रहणार्थो णकारः M. Bh. on P. III.

1.30; cf. also च्युत्सर्गः सामान्यग्रहणार्थः ।  
1. III. 1.43 Vārt. 1.

**सामान्यग्रहणाविधात** the preservation of the inclusion of two or more terms by such a wording as is common to those two or more terms; e.g. डी for डीप्, टीप् and डीन्; आप् for टाप्, डाप्, and चाप्; cf. अथवा अवश्यमत्र सामान्यग्रहणाविधातार्थः ककारोनुबन्धः कर्तव्यः । M. Bh. on P. III. 1.83 Vārt. 7. The phrase सामान्यग्रहणाविधातार्थ is very frequently used in the Kāśikāvṛtti.

**सामान्यभविष्यत्** future tense in general; the general future tense expressed by the verb-endings substituted for लट्. There is also the term शुद्धभविष्यत् or भविष्यन्ती used in the same sense; cf. लट् शेषे च । शेषे शुद्धे भविष्यति काले धातोल्लङ्घ्ये प्रत्ययो भवति । Kāś. on P. III. 3.13.

**सामान्यवचन** denotation of a general nature. cf. Vāk. pad. III. 14 387. cf. अन्यतरगतत्वेनापि शब्देनाभिधीयमानो धर्मो वास्तवेन रूपेण भेदापरामर्शित् सामान्यमिति तदभि-  
दधद्भवति सामान्यवचनः शब्दः । (हेल.)

**सामान्यविशेषभाव** the relationship between the general and the particular, which forms the basis of the type of apavāda which is explained by the analogy of तत्क्रौण्डिन्याय; the word also refers to the method followed by the Sūtras of Pāṇini, or any treatise of grammar for the matter of that, where a general rule is prescribed and, for the sake of definiteness, some specific rules laying down exceptions, are given afterwards; cf. किञ्चित्सामान्यविशेषबलक्षणं प्रवर्त्य येनाल्पेन यत्नेन महतः शब्दधान् प्रतिपद्येत् । M. Bh. Āhnika 1.

**सामान्यविहित** a general rule, a rule laid down in general which is restricted by special rules afterwards; cf. बाधकेनानेन भवितव्यं सामान्यविहितस्य विशेष-  
विहितेन M. Bh. on P. II. 1.24 Vārt.

5, cf. also M.Bh. on III. 1.94, III. 2.77 etc.

**सामान्यातिदेश** extended application of a thing to others in general; cf. सामान्यातिदेशे विशेषानतिदेशः । तेन अनघन-  
भूतरूपे विशेषे विहितयोरल्लङ्घितोर्न 'भूतवच्च' (3.3.132) इत्यनेनातिदेशः । Pari. Śek. Pari. 101.

**सामान्यातिदेशपरिभाषा** name given to the Paribhāṣā सामान्यातिदेशे विशेषानतिदेशः  
Pari. Śek. Pari. 101.

**सामान्यापेक्ष** referring only to a general thing indicated, and not to any specific instances. The word is used in connection with a Jñapana or indication drawn from the wording of a rule, which is taken to apply in general to kindred things and rarely to specific things; cf. इदं च सामान्यापेक्षं ज्ञापकं भावतिदोपि पूर्वमुत्पत्तेः ।  
Pari. Śek. on Pari. 50.

**सामान्याभिधान** denotation of the genus factor of a word, as contrasted with द्रव्याभिधान denotation of the individual object; cf. तद्यदा द्रव्याभिधानं तदा बहुवचनं भविष्यति, यदा सामान्याभिधानं तदैक-  
वचनं भविष्यति M. Bh. on P. I. 2. 58 Vārt. 7.

**सामासिक** pertaining to a compound; found inside a compound; cf. मा भूतां यासौ सामासिकी विभक्तिस्तस्यान्, यासौ समासाद्विभक्तिस्तस्यां भविष्यतः । M. Bh. on P. VII. 1.1; cf. also सामासिकलुक्ः अप्राप्त्या etc. Pari. Śek. on Pari. 56.

**सामूहिक** name given to tad. affixes prescribed in the sense of collection (समूह) by the rule तस्य समूहः and the following ones; P. IV. 2.37. to 51.

**साम्य** similarity, homogeneity: described to be of two kinds— in words and in sense; cf. किं पुनः शब्दनः साम्ये संख्यातानुदेशो भवत्याहंस्विदर्थतः M.Bh. on P. I. 3.10. Vārt. 3; cf. also स्थानकरण-  
कालादितिः तौत्यम् T. Pr. XXIV. 5.

सायण, सायणाचार्य the celebrated Vedic scholar and grammarian of Vijayanagar who flourished in the 14th century and wrote, besides the monumental commentary works on the Vedas, a grammatical work on roots and their forms known by the name माधवीया धातुवृत्ति. As the colophon of the work shows, the Dhātuvṛtti was written by Sāyaṇācārya, but published under the name of Mādhava, the brother of Sāyaṇācārya; cf. इति महामन्त्रिणा सायणमुनेन माधवसहोदरेण सायणाचार्येण विरचितायां माधवीयायां धातुवृत्तौ.. Mādhaviyā Dhātuvṛtti at the end; cf. also तेन सायणपुत्रेण सायणेन मनीषिणा । व्याख्येया माधवी चेयं धातुवृत्तिर्विरच्यते । Mād. Dhātuvṛtti at the beginning.

सारङ्गकवि name of a grammarian, the writer of प्रयुक्ताख्यातमञ्जरीसारसंग्रह.

सारप्रदीपिका name of a commentary by Jagannātha on the Sārasvata Prakriyā.

सारसत्त्वरी name of a grammar work written by Kavicandra.

सारसिद्धान्तकौमुदी a further abridgement of लघुसिद्धान्तकौमुदी, See लघुकौमुदी.

सारस्वत व्याकरण name of a grammar work which was once very popular on account of its brevity, believed to have been written in the sūtra form by an ancient grammarian named Narendra who is said to have composed 700 sūtras under the inspiration of Sarasvatī. The exposition of these Sūtras by a reputed grammarian named Anubhūtiśvarūpācārya, who possibly flourished in the thirteenth century A. D., is known by the name सारस्वत-प्रक्रिया, which has remained as a text book on grammar to the present day in some parts of India. This प्रक्रिया is popularly known as सारस्वत-

व्याकरण. The technical terms in this grammar are the current popular ones.

सारस्वतटीका name in general given to commentary works on the Sārasvata Vyākaraṇa, out of which Vidvatprabodhinī by Rāmanārāyaṇa, Dīpikā by Satyaprabodha, Tīppaṇa by Kṣemaṅkar, Sārapradīpikā by Jagannātha are known to scholars. Besides these, there are commentaries by Puñjarāja, Subodhikā by Amṛtabhārati. (Mss. of Subodhikā mention different names as its authors viz. Viśveśvarābdi, Satyaprabodhabhaṭṭāraka, all belonging to fifteenth century), a commentary by Narendra, Subodhikā of Candrakīrti, a commentary by Mādhava (16th. cent.) Vāśudevabhaṭṭa (17th. cent.), Maṇḍana, Megharāja (Dhūṇḍhikā), Dhaneśvara, Sāradīpikā of Jagannātha, Sārasvatabhāṣya of Kāśinātha, Sāraprakriyāvārtika of Sahajakīrti, a commentary by Bhaṭṭagopāla, Śabdārthacandrikā by Hansavijayagaṇi, Vidvatprabodhinī by Rāmabhaṭṭa, and commentaries by Ratnākara, Nārāyaṇabhārati, Kṣemaṅkar and Mahīdhara.

सारस्वतदीपिका by Megharatna of the seventeenth century, is a commentary on Sārasvataprakriyā. It is also called Sārasvatavyākaraṇaḍḍhūṇḍhikā.

सारस्वतपरिभाषा a grammar work of the Sārasvata school written by Dayāratna in explanation of the technical rules giving conventions and maxims.

सारस्वतप्रक्रिया the popular name given to the gloss by Anubhūtiśvarūpācārya on Narendra's grammar rules. See सारस्वत above.

सारस्वतप्रक्रियाटीका see सारस्वतटीका above.

सारस्वतप्रसाद a commentary on Sārasvataprakriyā by Vāsudevabhāṭṭa of the sixteenth century.

सारस्वतभाष्य a critical gloss on the Sārasvata grammar by a grammarian named Kāśinātha.

सारस्वतव्याकरण see सारस्वत above.

सारस्वतसार a work giving a short substance of the Sārasvata Vyākaraṇa with a commentary named Mitākṣarā on the same by Harideva.

सारस्वतसिद्धान्तचन्द्रिका a work on the Sārasvata Vyākaraṇa by a grammarian named Rāmāśrama.

सारस्वताख्यातदीपिका a work on the Sārasvata Vyākaraṇa by Śūrasimha.

सारावली OR सारावली-व्याकरण an independent treatise on grammar by Nārāyaṇa Vandyopādhyāya.

सारासारविवेक name of a commentary on Nāgeśa's Paribhāṣenduśekhara written by बालशास्त्री रानडे, the stalwart grammarian of the nineteenth century at Vārāṇasī.

सार्थक lit. possessed of sense; significant, as contrasted with निरर्थक; cf. इतरे च सार्थका: Rk. Prāti. XIII. 9.

सार्वकालिक denoting time, irrespective of its divisions such as the past, the present and the future; e.g. the kṛt affixes prescribed by rules before P. III. 2.84; cf. अतः सार्वकालिका विधयो वेदितव्याः Kāś. on P. III. 2.83.

सार्वधातुक a term used in Pāṇini's grammar for affixes applied to verbs, such as the personal endings and those kṛt affixes which are marked with the mute letter श्; cf. तिङ्शित्सार्वधातुकम् P. III. 4. 113. The term was taken into his grammar

by Pāṇini from ancient grammar works and thence in their grammars by other grammarians; cf. सार्वधातुकमिति पूर्वाचार्यप्रसिद्धा संज्ञेयं निरन्वया, स्वभावाच्च-पुंसकलिङ्गमिति। Trilok-com. on Kāt. III. 1.34. The term सार्वधातुका also was used by ancient grammarians before Pāṇini; cf. आपिशलास्तुष्टुशम्यमः सार्वधातुकास्तु च्छन्दसीति पठन्ति. Kāś. on P. VII. 3.95.

सार्वनामिक lit. pertaining to pronouns; the term is used in connection with rules or operations concerning exclusively the pronouns; cf. नान्यत्सार्वनामिकम्। Kāt. II. 1.33.

सार्वभौम a grammarian of the eighteenth century who wrote a very brief critical work on compounds named समासवाद

सार्वविभक्तिक pertaining to all cases, i.e. prescribed to convey the sense of all case affixes; the term is commonly used by commentators with reference to the tad. affix तस्, prescribed by the rule प्रतियोगे पञ्चम्यास्तसि: and the Vārttika तसिप्रकरणे आद्यादिभ्य उपसंख्यानम् thereon, cf. P. V. 4.44 and Vārt. 1.

सावकाश possessed of scope for its application as contrasted with निरवकाश; a term used in connection with a rule which has got its application to some cases without conflict with any other rule; cf. द्वयोर्हि सावकाशयोः समवस्थितयोर्द्विप्रतिषेधो भवति। M. Bh. on P. I. 1.3 Vārt. 6.

सावर्ण्य the quality of being cognate or allied; see the word सवर्ण above.

साव्यय together with avyaya or indeclinable; cf. आख्यातं साव्ययं वाक्यम्। उच्चैः पठति। नीचैः पठति। M. Bh. on P. II. 1.1. Vārt. 9.

साहचर्य presence together, mention together, association; this साहचर्य is

many times of use in cases of doubt regarding the meaning of a word or the choice of a word in a particular sense; cf. अथवा साहचर्याच्चाच्छब्दे भविष्यति । M. Bh. on P. I. 1.70, I. 2.27; cf. सहचरितो योर्थस्तस्य गतिर्भविष्यति साहचर्यात्; M. Bh. on P. I. 2.51 Vārt. 3.

सि (1) personal ending सिप् of the sec. pers. sing.; cf. सिप्तिस्सिप्तिर्यस्य.. महिप् P. III. 4.78; (2) Upādi affix क्ति (सि) cf. लुपिक्तुषिभ्यः क्तिः Up. III. 155.

सिंहावलोकितन्याय the analogy of the backward look peculiar to a lion, who, as he advances, does always look back at the ground covered. The word is used in grammar with reference to a word taken back from a rule to the preceding rule which technically is called अपकर्षः; cf. वक्ष्यमाणं विभाषाग्रहणमिह सिंहावलोकितन्यायेन संबध्यते Kāś. on P. III. 3.49.

सिच् one of the substitutes (स्) for the general sign च्लि of the aorist tense (लुट्); cf. च्लि लुटि । च्लेः सिच् P. III. 1.43, 44.

सिचिपाद name given by convention to the second pāda of the seventh adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the sūtra सिचि वृद्धिः परस्मैपदेषु. P. VII. 2.1.

सिक् an affix marked with the mute letter स signifying the designation पद for the preceding base to which that affix has been added; for examples where such affixes are noticed, see the words भवदीयः, ऊर्णायुः, ऋत्विजः, पार्श्वम्; cf. सिक्ति च P. I. 4.16.

सिद्ध (1) established; the term is used in the sense of नित्य or eternal in the Vārttika सिद्धे शब्दार्थसंबन्धे where, as Patañjali has observed, the word सिद्ध meaning नित्य has been purposely put in to mark an auspicious beginning of the शब्दानुशासनशास्त्र which

commences with that Vārttika; cf. माङ्गलिक आचार्यो महतः शास्त्रौषस्य मङ्गलार्थं सिद्ध-शब्दमादितः प्रयुञ्जे M. Bh. on Ahnika 1; (2) established, proved, formed; the word is many times used in this sense in the Mahābhāṣya, as also in the Vārttikas especially when a reply is to be given to an objection; cf. P. I. 1.3 Vārt. 17, I. 1.4 Vārt. 6; I. 1.5, Vārt. 5, I. 1.9 Vārt. 2 etc.

सिद्धकाण्ड the chapter or portion of Pāṇini's grammar which is valid to the rules inside that portion, as also to the rules enumerated after it. The word is used in connection with the first seven chapters and a quarter of the eighth chapter of Pāṇini's Aṣṭādhyāyī, as contrasted with the last three quarters called त्रिपादी, the rules in which are not valid to any rule in the preceding portion, called by the name सपादसप्तधाध्यायी or सपादी as also to any preceding rule in the Tripādī itself; cf. पूर्वत्रासिद्धम् P. VIII. 2.1.

सिद्धनन्दिन् an ancient Jain sage who is believed to have written an original work on grammar.

सिद्धहेमचन्द्र a title given to his grammar by Hemacandra himself, which subsequently came to be called हैम-शब्दानुशासन or हैमव्याकरण. For details see हेमचन्द्र.

सिद्धान्त established tenet or principle or conclusion, in the standard works of the different Śāstras.

सिद्धान्तकौमुदी a critical and scholarly commentary on the Sūtras of Pāṇini, in which the several Sūtras are arranged topicwise and fully explained with examples and counter examples. The work is exhaustive, yet not voluminous, difficult yet popular, and critical yet lucid. The work is next in importance to the

Mahābhāṣya in the system of Pāṇini, and its study prepares the way for understanding the Mahābhāṣya. It is prescribed for study in the courses of Vyākaraṇa at every academy and Pāṭhaśālā and is expected to be committed to memory by students who want to be thorough scholars of Vyākaraṇa. By virtue of its methodical treatment, it has thrown into the background all kindred works and glosses or Vṛttis on the Sūtras of Pāṇini. It is arranged into two halves, the first half dealing with seven topics (1) संज्ञापरिभाषा, (2) पञ्चसंधि, (3) षड्लिङ्ग, (4) स्त्रीप्रत्यय, (5) कारक, (6) समास, (7) तद्धित, and the latter half dealing with five topics, (1) दशगणी, (2) द्वादशप्रक्रिया, (3) कृदन्त, (4) वैदिकी and (5) स्वर. The author भट्टोजीदीक्षित has himself written a scholarly gloss on it called प्रौढमनोरमा on which, his grandson, Hari Dīkṣita has written a learned commentary named लघुशब्दरत्न or simple शब्दरत्न. The Siddhāntakaumudī has got a large number of commentaries on it out of which, the commentaries प्रौढमनोरमा, बालमनोरमा, (by बासुदेवदीक्षित), तत्त्वबोधिनी and लघुशब्देन्दुशेखर are read by almost every true scholar of Vyākaraṇa. Besides these four, there are a dozen or more commentaries some of which can be given below with their names and authors (1) सुबोधिनी by जयकृष्णमौलि, (2) सुबोधिनी by रामकृष्णभट्ट, (3) बृहच्छब्देन्दुशेखर by नागेश, (4) बालमनोरमा by अनन्तपण्डित, (5) वैयाकरणसिद्धान्तरहस्य by नीलकण्ठ, (6) रत्नार्णव by कृष्णमित्र, (7) वैयाकरणसिद्धान्तरत्नाकर by शिवरामचन्द्र, (8) सरला by तारनाथ, (9) सुमनोरमा by तिरुमल्ल, (10) सिद्धान्तकौमुदीव्याख्या by लक्ष्मीवृत्तिसिंह, (11) सिद्धान्तकौमुदीव्याख्या by विश्वेश्वरतीर्थ, (12) रत्नाकर by शिवरामेन्द्रसरस्वती and (13) प्रकाश by तोषलदीक्षित. Although the real name of the work is वैयाकरणसिद्धान्तकौमुदी as

given by the author, still popularly the work is well-known by the name सिद्धान्तकौमुदी. The work has got three abridged forms, the Madhyakakumudī, Sārasiddhāntakakumudī and the Laghukakumudī all written by Varadarāja, the pupil of Bhaṭṭoji Dīkṣita.

सिद्धान्तकौमुदीगूढफक्किप्रकाश a small gloss on Bhaṭṭoji's Siddhāntakakumudī, explaining its difficult lines and passages, written by a grammarian named इन्द्रतोषाध्याय.

सिद्धान्तकौमुदीरहस्य or Vaiyākaraṇasiddhāntakakumudīrahasya, a commentary by Nilakaṇṭha Dixita on Siddhāntakakumudī; cp. Paribhāṣā-saṁgraha, p. 303.

सिद्धान्तकौमुदीवादाय an explanatory work, discussing the difficult sentences and passages of the Siddhāntakakumudī, written by a grammarian named Rāmākṣṇa.

सिद्धान्तचन्द्रिका a grammar work based on the Sārasvatapraṁkriyā written by Rāmācandraśrama. It has a commentary called Tattvadīpikā by Lokeśakāra, Subodhinī by Sadānanda, Laghusiddhāntacandrikā is an abridgement by the author himself.

सिद्धान्तरत्न an independent gloss on the Sarasvatīsūtra written by a grammarian named Jinacandra.

सिद्धान्तस्मृत्यङ्कुर name of a commentary on the Kātantrapariśiṣṭa by Śivārāmācakraṇvartin.

सिद्धान्तस्मृत्यङ्कुरी a commentary on Sārasvatapraṁkriyā written by Mādhava.

सिद्धान्तसारखट्ट an independent work on grammar believed to have been written by Devanandin.

सिद्धान्तिन् a term used in connection with the writer himself of a treatise when he gives a reply to the objections raised by himself or quoted from others, the term पूर्वपक्षिन् being used for the objector.

सिद्धि formation of a word; establishment of the correct view after the removal of the objection; e. g. संज्ञासिद्धि, कार्यसिद्धि, स्वरसिद्धि.

सिप् (1) the personal ending (सि) of the second person singular (मध्यमपुरुषैकवचन) substituted for the affix ल्, of the ten tenses and moods लट्, लिट्, लुट् and others; cf. P. III. 4.78; (2) Vikaraṇa affix स् added to a root before the affixes of लेट् or Vedic Subjunctive.

सिम् a technical term used in the Vājasaneyi-Prātiśākhya for the first eight vowels of the alphabet, viz. अ, आ, इ, ई, उ, ऊ, ए, औ; cf. सिमादितोष्टो स्वराणाम् V. Pr. I. 44.

सीयुद् augment सीय्, prefixed to the personal affixes which are substituted for the लिट् affixes in the Ātmanepada; e.g. वञ्चेत वञ्चेवाताम् cf. P. III. 4.102.

सीरदेव a prominent grammarian of the Eastern part of India who lived in the twelfth century A.D. He was a very sound scholar of Pāṇini's grammar and wrote a few glosses on prominent works in the system. His Paribhāṣāvṛtti is a masterly independent treatise among the recognised works on the Paribhāṣās in which he has quoted very profusely from the works of his predecessors, such as the Kāśikā, Nyāsa, Anuṣṭāpa and others. The reputed scholar Maitreya Rakṣita is more often quoted than others.

सु (1) case affix (सु) of the nominative singular and (सु) of the

locative plural; cf. P. IV. 1.2; (2) Unādi affix सु (क्त्तु) applied to the root इङ्; e.g. इङ्क्षुः cf. इषेः क्तुः Unādi 437.

सुक् augment सुक् added according to some grammarians to any word optionally with अटुक्, which is prescribed in the case of the words अय, वृष, क्षीर and लवण before the affix क्यच् (य) in the sense of desire. e.g. दधिस्यति, मधुस्यति etc. cf. P. VII. 1.51 Vārttika.

सुच् (1) tad. affix स् applied to द्वि, त्रि, चतुर् and to एक optionally, in the sense of 'repetition of the activity' e.g. द्विः करोति etc. cf. Kāś. on P. V. 4. 18, 19; (2) Unādi affix स, see सु above.

सुजनपण्डित a grammarian who wrote a small treatise on genders named लिङ्गार्थचन्द्रिका.

सुद् (1) short term (प्रत्याहार) for the first five case-affixes which are called सर्वनामस्थान also, when they pertain to the masculine or the feminine gender; cf. सुडनपुंसकस्य I. 1.43; (2) augment स् prefixed to the root कृ and to the root कृ when preceded by certain prepositions and as seen in the words कुस्तुम्बश्च and others as also in the words अपरस्पर, गोष्पद, व्यास्पद, आश्वयं, अवस्कर, विष्किर, हृदिष्यन्द्र, प्रस्फण्व, मस्कर, कास्तीर, लजस्तुम्ब, कारस्कर and words in the class of words headed by पारस्कर, under certain conditions; cf. P. VI. 1.135-57; (3) augment स् prefixed to the case-affix आम् after a pronoun; e. g. सर्वेषाम् cf. P. VII. 1.52; (4) augment स् prefixed to the consonant त् or य् pertaining to लिट् affixes, e. g. कृषीट cf. P. III. 4.107.

सुधाञ्जन an anonymous commentary on the Siddhāntakaumudī of Bhaṭṭaji Dikṣita.

**सुप् (1)** locative case affix सु; (2) short term for case-affixes, as formed by the syllable सु (the nom. sing. affix) at the beginning and the final consonant प् of सुप्, the locative plural case-affix in the rule स्वौजसमौद्...डयोस्सुप् P. IV. 1.2. These case affixes are called 'vibhakti' also. These सुप् affixes are elided after an indeclinable word; cf. अव्ययादाप्सुः P. II. 4.82; in Veda स्, शे (ए), या, डा, ड्या, याच् and आल् as seen, are substituted for these case affixes, which sometimes are even dropped or assimilated with the previous vowel of the base; e. g. सन्तु पन्थाः, आर्द्रं चर्मन् etc. cf. P. VII. 1.39. These case-affixes are as a rule, grave-accented (अनुदात्त) excepting in such cases as are mentioned in P. VI. 1. 166 to 184 and 197.

**सुपमव्याकरण** an independent work on grammar written by a scholar of grammar named पञ्चनाभ, who flourished in Mithilā in the fifteenth century A. D.

**सुपमव्याकरणटीका** a commentary written by a scholar of grammar named विष्णुमिश्र on the Supadmavyākaraṇa, which see above.

**सुपमसमाससंज्ञ** a treatise written by a grammarian named रूपनारायण, on the सुपमव्याकरण, which see below.

**सुपमसमाससंज्ञटीका** a commentary by a grammarian named विष्णुमिश्र, on the सुपमसमाससंज्ञ which see above.

**सुसुन्दरास** a popular name given to a compound formed of two nouns, which cannot be ordinarily explained by the rules of grammar laid down in definite terms by Pāṇini in II. 1.51 to II. 2.29. These so called irregular compounds are explained as formed in accordance

with the rule सह सुपा II. 1.4 wherein the word पद presents itself by अनुवृत्ति from सुवामन्त्रिते पराङ्गवत् स्वरे II. 1.2, the rule सह सुपा as a result being explained as सुप् सुपा सह समस्यते. As these compounds cannot be put under the topics of अव्ययीभाव, तत्पुरुष and others mentioned by Pāṇini in II. 1.5 to II. 2.29 they are called सुप्तमास or केवलसमास.

**सुबन्त** name given to a word formed with the addition of a case-affix and hence capable of being used in a sentence by virtue of its being called a पद by the rule सुसिद्धन्तं पदम्. The ancient grammarians gave four kinds of words or padas viz. नाम, आख्यात, उपसर्ग and निपात which Pāṇini has brought under two heads सुबन्त including नाम, उपसर्ग and निपात and तिङन्त standing for आख्यात; cf. सुसिद्धन्तं पदम् P. I. 4. 14.

**सुबोधिनी** name given to (1) a commentary on the Siddhāntakaumudī by Kṛṣṇamaunin or Jayakṛṣṇamaunin; (2) a commentary on the Sārasvata Vyākaraṇa by Amṛtabhārati; (3) a commentary on the Sārasvata Vyākaraṇa by Candrakīrti. (4) a commentary by Gopālagiri on Vijjalabhūpati's Prabodha-prakāśa. Another similar name Subodhikā should be understood as a commentary on Sārasvataparakriyā by Amṛtabhārati.

**सुधातु** a root formed from a noun or a subanta by the addition of any of the following affixes—क्यच् (by P. III. 1.8, 10 and 19), काम्यच् (by P. III. 1.9), क्यद् (by P. III. 1.11, 12 and 14-18), क्यप् (by P. III. 1.13), गिह् (by P. III. 1.20), गिच् (P. III. 1.21 and 25) and यक् (by P. III. 1.27) and also by क्तिप् or zero affix by P. III. 1.11 Vārttika 3. All these formations ending with the affixes



mentioned above are termed roots by the rule सनाद्यन्ता धात्वः (P. III. 1. 32) and are regularly conjugated in all the ten tenses and moods with the general conjugational sign शप् added to them in the conjugational tenses, and स्य, त्स, and others in the other tenses and moods, and have verbal derivatives also formed by the addition of suitable कृत affixes.

**सुभूति** known also as Subhūticandra was a grammarian who wrote a commentary on the Amarakośa. He is mentioned by Ujjvaladatta.

**सुमनोरमा** name of a commentary written by a Southern grammarian तिहमल्ल on Bhaṭṭoji's Siddhāntakau-mudī.

**सूत्र** a short pithy assertion laying down something in a scientific treatise; aphorism; the word is sometimes used in a collective sense in the singular, referring to the whole collection of Sūtras or rules; cf. व्याकरणस्य सूत्रम् M. Bh. on Āhnika 1. The term is defined as अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम् । अतो-भमनवधं च सूत्रं सूत्रविदो विदुः॥ There are given generally six kinds of Sūtras viz. संज्ञासूत्र, परिभाषासूत्र, विधिसूत्र, नियमसूत्र, प्रतिषेधसूत्र and अधिकारसूत्र; also cf. संज्ञा च परिभाषा च विधिनियम एव च । प्रतिषेधोधिकारश्च षड्विधं सूत्रलक्षणम् ॥ Com. on Kāt. I. 1.2.

**सूत्रकार** the original writer of the sūtras; e.g. पाणिनि, शाकटायन, शर्षवर्मन्, हेमचन्द्र and others. In Pāṇini's system, Pāṇini is called Sūtrakāra, as contrasted with Kātyāyana, who is called the Vārttikakāra and Patañjali, who is called the Bhāṣyakāra; cf. पाणिनेः सूत्रकारस्य M. Bh. on P. II. 2.11.

**सूत्रपाठ** the text of Pāṇini's Sūtras, handed down by oral tradition from

the preceptor to the pupil. Although it is said that the actual text of Pāṇini was modified from time to time, still it can be said with certainty that it was fixed at the time of the Bhāṣyakāra who has noted a few different readings only. The Sūtra text approved by the Bhāṣyakāra was followed by the authors of the Kāśikā excepting in a few cases. It is customary with learned Pandits and grammarians to say that the recital of the Sūtras of Pāṇini was originally a continuous one in the form of a Samhitā-text and it was later on, that it was split up into the different Sūtras, which explains according to them the variation in the number of Sūtras which is due to the different ways of splitting the Sūtrapāṭha.

**सूत्रभेद** (1) splitting up of a grammatical rule (योगनिर्माण); (2) change in the wording of a rule; cf. स एष सूत्रभेदेन लकारोपदेशः प्लुत्याद्यर्थः सन् प्रत्याख्यायते सैषा महतो वंशस्तम्बाल्लङ्घनानुकुप्यते M. Bh. on Śiva Sūtra 2 Vārt. 5.

**सूत्रशाटकन्याय** reference to something as present, when, in fact, it is yet to come into existence, on the analogy of the expression अस्य सूत्रस्य शाटकं वयः; cf. भाविनी संज्ञा विज्ञास्यते सूत्रशाटकवत् । M. Bh. on P. I. 3.12 Vārt. 2.

**सूत्रस्थान** the place of the articulation or production of the sound द्.

**सूत्रिधर** name of the famous commentator on Puruṣottamadeva's Bhāṣā-vṛtti, who lived in the fifteenth century A.D.

**से** (1) one of the several affixes found in Veda in the sense of तुमुन् (तुम् of the infinitive); e.g. इक्षे रायः; cf. P. III. 4.9; (2) personal-ending substituted for यास् in the pres., perfect, and other tenses; cf. धातुः से P. III. 4.80.

**सेट्** together with the augment 'it' prescribed in general for being prefixed to an Ārdhahātuka affix beginning with any consonant except य्. The word is also used in the sense of a root which allows the augment इट् (इ) to be prefixed to valādi Ārdhahātuka affixes placed after it, in contrast with such roots which do not allow it and hence which are termed अनिट्.

**सेट्क** possessed of the augment इट्. See सेट्.

**सेतुसंग्रह** name of a commentary on Bopadeva's Mugdhabodha Grammar written by a grammarian named Gaṅgādhara.

**सेन्** one of the several affixes found in Veda in the sense of the infinitive affix तुम्; e.g. यये स्थानां, cf. P. III. 4.9.

**सेनक** name of an ancient grammarian quoted by Pāṇini in the rule लिरेश्च सेनकस्य P. V. 4.112.

**सोढ** tad. affix सोढ prescribed in the sense of 'milk', optionally along with the affixes दूस् and मरीस् after the word अवि; e.g. अवि सोढम् cf. अवेदुग्ये सोढदसमरीस्चः P. IV. 2.36. Vārt. 5.

**सोढत्व** nature of being borne in mind; being stored up in memory; memorization by frequent utterance cf. एकस्याः स्मृतिबुद्धेर्विषयभावः सोढत्वम् बुद्धावेकस्याः यद्रूपमारोहति तत् । वृ. on Vāk. pad. I. 82.

**सोपसर्ग** together with a preposition (उपसर्ग) prefixed; the term is used in connection with a root to which a preposition such as प्र, परा etc. has been prefixed; cf. अक्षरंका अपि वै सोपसर्गाः सकर्मका भवन्ति. M. Bh. on P. I. 1.44.

**सोपस्कार** having utility; having some purpose to serve. cp. Vāk. pad. III. 14.465.

**सोम**, सोमयार्य name of the writer of a gloss named त्रिभाष्यरत्न on the Taittiriya Prātiśākhya.

**सोमदेव** a Jain Grammarian, the writer of a gloss Śabdārṇavacandrikā on the Jainendra Vyākaraṇa named शब्दार्णव by the author, who was a resident of the Deccan and lived in a village named Arjurikā (called आजर्जे to-day) near Kolhapur in the twelfth century. Śabdārṇava is said to be another name for the southern version of Jainendra Vyākaraṇa, which is attributed to Guṇanandin.

**सोमनन्दिन्** a grammarian quoted by Ujjvaladatta, possibly the same as Somadeva, which see above.

**सोमयानिन्** a modern grammarian of the nineteenth century who wrote a short grammatical work as a handbook for scholars who aspired to be poets. The work was called वैयाकरण-शब्दमाला.

**सोप्पन्** accompanied by a rush of breath. The word is taken to apply to the second and fourth consonants which are produced by the rush of unintonated breath through the open mouth like steam through a pipe; the second and fourth class consonants; cf. शुष्माः सोप्पानः R. T. 16.

**सौत्र** belonging to the sūtra; found in the sūtra as contrasted with what is given elsewhere; cf. सौत्रोयं धातुः or सौत्रं पुंस्त्वम् etc. cf. also सौत्रो निर्देशः M. Bh. on P. III. 2.139, III. 4.60, 64, IV. 2.64 etc.

**सौनाग** name of a school of ancient grammarians who composed Vārttikas in explanation of the sūtras of Pāṇini; cf. सौनागाः पठन्ति P. III. 2.56 Vārt. I, IV. 1.74. Vārt. I. cf. एतदेव

सौनागैर्विस्तरत्तरेण पठितम् M. Bh. on II. 2.18. Vārt. 4.

सौपद्य school of grammar founded by Padmanābhadatta. See सुपदान्याकरण. Padmanābha has himself written Supadmapañjikā. Accessories written by Padmanābha are Saupadmaparibhāṣāvṛtti, Uṇādi, Gaṇapāṭha by Kāśīśvara and commented on it by Ramākānta. There are works in the system like Saupadamakaranda by Viṣnumitra, and commentary works by Kāśīśvara. Śīdhara Cakravartin and Rāmacandra.

सौभव name of a grammarian who is believed to have criticised the arguments of the author of Mahābhāṣya as quibbling. cf. Vāk. pad. II. 481.

सौर्यभगवान् an ancient grammarian quoted in the Mahābhāṣya; cf. तत्र सौर्यभगवतोक्तमिति वाडवः पठति। इत्यत एव चतुर्मात्रः प्लुतः M. Bh. on P. VIII. 2.106. Vārt. 3.

सौवादिक a root of the स्वादिगण or the Fifth Conjugation.

स्कन्धच् a tad. affix in the sense of collection, added to the words नर, करि and तुङ्ग; cf. Vārttika on P. IV. 2.51 quoted in the Kāśikāvṛtti.

स्तु a term used for the sibilant स and dental class consonants for the substitution of the sibilant श्च and palatal consonants in respective order; cf. स्तोः श्चुना श्चुः P. VIII. 4.40.

स्त्री (1) the sense of the feminine; cf. स्त्रियाम् P. IV. 1.3-81 (2) a word ending with an affix in the sense of femininity such as दाप्, दाप् or चाप् or डीप्, डीप् or डीन् or the like; cf. स्त्रीभ्यो ढक् IV. 1.120; (3) a word in the sense of feminine cf. स्त्री पुंवच्च. P. I. 2.66.

स्त्रीप्रत्यय (1) affixes added to the masculine base of a word to show the sense of the feminine, such as आ in दाप्, दाप् and चाप् and ई in डीप्, डीप् and डीन्. See P. IV. 1.3 to 81. (2) name of a section of Bhaṭṭoji's Siddhāntakaumudī which gives the affixes added for the formation of a feminine base.

स्थ based upon; the word is peculiarly used in the Prātiśākhya works in the sense of 'based on', 'belonging to' or 'made up of'; cf. अस्थनामिनी सन्ध्यम्, R. T. 94, so also cf. वं नैमि उर्ये R. T. 162.

स्थविरकौण्डिन्य name of an ancient writer of Prātiśākhya works who is quoted in the Taittirīya Prātiśākhya cf. T. Pr. XVII. 4.

स्थविरजिनेन्द्र name of Jinendrabuddhi; see जिनेन्द्रबुद्धि.

स्थान place of articulation; place of the production of sound, which is one of the chief factors in the production of sound; cf. अनुप्रदानात् संसर्गात् स्थानात् करणविन्ययात्। जायते वर्णवैशेष्यं परिमाणञ्च पञ्चमात् ॥ T. Pr. XXIII. 2. Generally there are given five places of the production of sound viz. कण्ठ, तालु, मूर्धन्, दन्त and ओष्ठ, respectively for the articulation of guttural, palatal, cerebral, dental and labial letters and नासिका as an additional one for the articulation of the nasal consonants ञ्, ण्, झ्, ञ् and ण्. For the Jihvāmūliya sound (ञ्क), जिह्वामूल is given as a specific one. For details and minor differences of views, see T. Pr. III, R. Pr. 1.18 to 20, R. T. 2-10; V. Pr. I. 65 to 84 and M. Bh. on P. I. 1.9. (2) place, substratum, which is generally understood as the sense of the genitive case-affix in rules which prescribe substitutes; cf. षष्ठी स्थानेयोगा. P. I. 1.49.

**स्थानपट्टी** one of the several kinds of the genitive case when it means a place or substratum, see the word स्थान.

**स्थानिन्** the original word or part of a word such as a syllable or two of it or a letter of it, for which a substitute (आदेश) is prescribed; cf. स्थानिवदादेशोऽनन्विषा P. I. 1.56.

**स्थानिवत्** similar to the original behaviour; cf. स्थानिवदादेशोऽनन्विषा P. I. 1.56. See स्थानिवद्भाव.

**स्थानितत्त्व** acting like the original. See स्थानिवद्भाव.

**स्थानिवद्भाव** behaviour of the substitute like the original in respect of holding the qualities of the original and causing grammatical operations by virtue of those qualities. By means of स्थानिवद्भाव, the substitute for a root is, for instance, looked upon as a root; similarly, a noun-base or an affix or so, is looked upon like the original and it can cause such operations or be a recipient of such operations as are due to its being a root or a noun or an affix or the like. This स्थानिवद्भाव cannot be, and is not made also, a universally applicable feature; and there are limitations or restrictions put upon it, the chief of them being अन्विषा or in the matter of such operations as are caused by 'the property of being a single letter' (अन्विषा). There are two views regarding this 'behaviour like the original': (1) supposed behaviour which is only instrumental in causing operations or undergoing them which is called शास्त्रातिदेश and (2) actual restoration to the form of the original under certain conditions only as prescribed which is called रूपातिदेश. The रूपातिदेश is actually resorted to by

some grammarians in the case of the reduplication of roots; cf. Kāś. on द्विवचनेचि P. I. 1.59 and M. Bh. on P. I. 1.59. See the word रूपातिदेश also. For details see Vol. VII. pp. 241-243, Vyākaraṇa Mahābhāṣya D. E. Society's Edition.

**स्थानेद्विवचनपक्ष** one of the two alternative views regarding reduplication according to which two wordings or units of the same form replace the original single wording, cf. स्थानेद्विवचनपक्षे स्थानिवद्भावात्प्रकृति व्यपदेशः। Siradeva Pari. 68. The other kind of reduplication is called द्विप्रयोग-द्विवचनपक्ष which looks upon reduplication as the mere placing of an exactly similar unit or wording after the original first unit. This alternative view is accepted in the Kāśikā; cf. Kāś. on P. VI. 1.1.

**स्थानेयोगा** a variety of the genitive case when it is connected in sense with the Prātipadika by the relationship of स्थान or place, as contrasted with the relationships of the kind of विषय-विषयिभाव, अवयवावयविभाव and others. As grammar is a science of words, in those places where one word is mentioned for another by the use of the genitive case it should be understood that the word mentioned is to be substituted for the other; cf. the rule of Pāṇini for that purpose पट्टी स्थानेयोगा explained by Bhaṭṭoji Dikṣita as अनिर्धारितसंबन्धविशेषा पट्टी स्थानेयोगा बोध्या; cf. S. K. on P. I. 1.49. In some grammars the sthānin and ādeśa are expressed in the same case, viz. the nominative case.

**स्थान्यादेशभाव** the relation between the original and the substitute which is described as of two kinds:—supposed and actual; cf. आनुमानिकस्थान्यादेशभावकल्पनेपि श्रौतस्थान्यादेशभावस्य न त्यागः Pari. Śek. Pari.

स्थापितव्य to be established, to be brought about.

स्थित (1) happened, come to pass; e.g. राम डस् इति स्थिते etc.; (2) established; remaining intact after the removal of doubts; cf. एवं हि स्थितमेतत्; (3) remaining unaffected as referring to अस्पृष्टकरण; cf. स्वराणामनुस्वारस्य ऊष्मणो च अस्पृष्टं करणं वेदितव्यम् तच्च स्थितमित्युच्यते । यत्र वर्णस्थानमाश्रित्य जिह्वावतिष्ठते तत् स्थितमित्युच्यते Uvvaṭa on R. Pr. XIII.; (4) established or stated in the Pada-pāṭha; cf. स्थिते पदे पदपाठे इत्यर्थः gloss on T. Pr. XX. 2.

स्थिति utterance of a pada or padas in the Padapāṭha without इति; the utterance with इति being called उपस्थिति; cf. पदं यदा केवलमाह ता स्थितिः R. Pr. XI. 15; (2) established practice or view; cf. शाकल्यस्य स्थविरस्येतरा स्थितिः R. Pr. II. 44.

स्थिरमति a Buddhist scholar who translated grammar-works of the Cāndra-school into Tibetan.

स्त tad. affix स्त added optionally with स, to the word सुद् in the sense of praiseworthy; e.g. मृत्स्ता also मृत्ता; cf. सत्सौ प्रशंसायाम् P. V. 4 40.

स्तञ् tad. affix स्त, added in many tad-dhita senses, अपत्य, जात, समूह, आगत and others mentioned upto P. V. 1st pāda end; e.g. स्त्रैणः, पौस्तः, cf. स्त्री-पुंसाभ्यां नञ्स्तञौ भवनात् P. IV. 1.87.

सर्ध a word used in the sense of 'a conflict of two rules' (विप्रतिषेध) in some grammars such as those of Jainendra, Śākaṭāyana and Hemacandra; cf. Jain. I. 2.39, Śāk. I. 1.46 and Hema. VII. 4.119.

स्पर्श a contact consonant; a term used in connection with the consonants of the five classes, verily because the karaṇa or the tip of

the tongue touches the place of utterance in the mouth in their pronunciation; cf. कादयो मावसानाः स्पर्शाः S. K. Saṃjñāprakaraṇa on P. VIII. 2.1; cf. also आद्याः स्पर्शाः पञ्च ते पञ्चवर्गाः R. Pr. I.78; cf. also T. Pr. I.7.

स्पष्टार्थ an expression used often by commentators with reference to a line or a passage of the text the meaning of which is clear and no explanation is necessary.

स्पृष्ट name of one of the four internal efforts when the instrument (करण) of articulation fully touches the sthāna or the place of the production of sound in the mouth. See the word स्पर्श above; तत्र स्पृष्टं प्रयतनं स्पर्शानाम् S. K. on P. VIII. 2.1; cf. also M. Bh. on P. I. 1.9.

स्फ a short technical term used in the Jainendra Vyākaraṇa instead of the संयोग in Pāṇini's grammar. cp. Jain. Sū. 1.1.3.

स्फोट name given to the radical Śabda which communicates the meaning to the hearers as different from ध्वनि or the sound in ordinary experience. The Vaiyākaraṇas, who followed Pāṇini and who were headed by Bhartṛhari entered into discussions regarding the philosophy of Grammar, and introduced by way of deduction from Pāṇini's grammar, an important theory that शब्द which communicates the meaning is different from the sound which is produced and heard and which is merely instrumental in the manifestation of an internal voice which is called Spṛṣṭa. स्फुट्यतेऽनेन अर्थः इति स्फोटः or स्फोटः शब्दो ध्वनिस्तस्य व्यायमादुपजायते Vākyapadiyā; cf. also अभिव्यक्तवादको मध्यमावस्थ आन्तरः शब्दः Kaiyata's Pradīpa. For details see Vākyapadiyā I and Śabdakaustubha

Āhnika 1. It is doubtful whether this Sphoṭa theory was advocated before Pāṇini. The word स्फोटायन has been put by Pāṇini in the rule अवर्त्त स्फोटायनस्य only incidentally and, in fact, nothing can be definitely deduced from it although Haradatta says that स्फोटायन was the originator of the स्फोटवाद. The word स्फोट is not actually found in the Prātiśākhya works. However, commentators on the Prātiśākhya works have introduced it in their explanations of the texts which describe वर्णोत्पत्ति or production of sound; cf. com. on R. Pr. XIII 4., T. Pr. II. 1. Grammarians have given various kinds of Sphoṭa; cf. स्फोटो द्विधा ॥ व्यक्तिस्फोटो जातिस्फोटश्च । व्यक्तिस्फोटः सखण्ड अखण्डश्च । सखण्डः । वर्णपदवाक्यमेदेन त्रिधा । अखण्डः पदवाक्य मेदेन द्विधा । एवं पञ्च व्यक्तिस्फोटाः । जातिस्फोटः वर्णपदवाक्यमेदेन त्रिधा । इत्येवमष्टौ स्फोटाः तत्र अखण्डवाक्यस्फोट एव मुख्य इति नन्थाः । वाक्य जातिस्फोट इति तु प्राञ्चः ॥ cf. also पदप्रकृतिः संहिता इति प्रातिशाख्यमत्र मानम् । पदानां प्रकृतिरिति पृथित्पुरुषे अखण्डवाक्यस्फोटपक्षः । बहुव्रीहौ सखण्डवाक्यस्फोटः ॥

स्फोटचटक a small treatise on the theory of Sphoṭa by a sound modern scholar of Vyākaraṇa and Nyāya, by name Kṛṣṇaśāstri Ārade, who lived in Benaras in the earlier part of the nineteenth century.

स्फोटचन्द्रिका a small treatise on the theory of Sphoṭa written by Jayakṛṣṇa Maunī of the famous Maunī family. The author is known as Kṛṣṇabhaṭṭa also.

स्फोटतत्त्वनिरूपण a work on the Sphoṭa theory by the famous grammarian Kṛṣṇaśeṣa of the Śeṣa family of grammarians.

स्फोटन (1) manifestation of the sense of a word by the external sound or dhvani; the same as sphoṭa; (2)

separate or distinct pronunciation of a consonant in a way by breaking it from the conjunct consonants; cf. स्फोटनं नाम पिण्डीभूतस्य संयोगस्य पृथुगुच्चारणम् । स दोषो वा न वा । V. Pr. IV. 165.

स्फोटनिरूपण name of a work discussing the nature of Sphoṭa written by Āpadeva.

स्फोटवाद a general name given to treatises discussing the nature of Sphoṭa written by the Vaiyākaraṇas who defend and establish the theory of Sphoṭa and by the Naiyāyikas who criticise the theory. Famous among these works are (1) स्फोटवाद by a stalwart Grammarian Koṇḍabhaṭṭa, the author of the Vaiyākaraṇabhūṣaṇa and (2) स्फोटवाद by Nāgeśa, the reputed grammarian of the eighteenth century.

स्फोटसिद्धान्त the doctrine of Sphoṭa, as advocated by the grammarians and criticised by others. See the word स्फोट.

स्फोटसिद्धि (1) name of a short treatise on the nature of Sphoṭa, written by a grammarian named Bharata Miśra; (2) name of a short disquisition on Sphoṭa by Maṇḍana-miśra.

स्फोटायन an ancient grammarian referred to by Pāṇini in the rule अवर्त्त स्फोटायनस्य P. VI. 1.123. Great grammarians like Haradatta observe that this स्फोटायन was the first advocate of the Sphoṭa theory and hence he was nicknamed स्फोटायन cf. स्फोटः अयनं परायणं यस्य स स्फोटायनः । स्फोटप्रतियोगादनपरो वैय.करणवाच्यः । Padamañ-jarī on P. VI. 1.123.

स्माद् case-ending स्मात् substituted for the ablative sing. case-affix इति placed after pronouns; cf. इतिहयोः कास्मिन्नौ P. VII. 1.15, 16.

स्मृति an authoritative dictum of an ancient grammarian before the famous author of the Vārttikas; cf. तथा च स्मृतिः शिष्या शपातुवन्धेन निर्दिष्टं etc, Siradeva Pari. 68.

सै case ending सै, substituted for the dative sing. case-affix डे after pronouns; cf. समेनाम्नः सै P. VII. 1.14.

स्य (1) case-ending स्य substituted for the genitive singular case-affix after bases ending in अ; cf. टाडसिडसामिनात्स्याः P. VII. 1.12; (2) Vikaraṇa affix स्य placed before the personal endings of लट् and लृट् (the second future tense and the conditional mood); cf. स्यतात्ती लृटुदोः P. III. 1.33. (3) a term used for words ending with the genitive singular affix स्य, used by ancient grammarians.

स्याद् augment स्या affixed to a case-affix marked with the mute ह् i.e. डे, डस्, डस् and डि of the dat. abl. gen. and loc. singular after a pronoun and optionally after वृतीय and द्वितीय ending with the fem. affix आ; cf. सर्वस्यै, सर्वस्याः, सर्वस्यान्, द्वितीयस्यै, द्वितीयाय, वृतीयस्यै, वृतीयाय; cf. P. VII. 3.114. 115.

स्यादि the Vikaraṇas headed by the Vikaraṇa स्य mentioned in P. III. 1.33 upto III. 1.90.

स्व (1) personal-ending of the second person sing. Ātmanepada in the imperative mood; cf. यासुः से । सवाभ्यां चामी । P. III. 4.80, 91; (2) a term used in the sense of स्वर्ग्य (belonging to the same class or category) in the Prātiśākhya works; cf. स्वर्गः R. T. 25; cf. also कान्त्वे R. T. 1.55; cf. also R. Pr. IV. 1; and VI. 1; (3) cognate, the same as स्वर्ग defined by Pāṇini in तुल्यास्यप्रयत्नं स्वर्गम् P. I.1.9; the term is

found used in the Jain grammar works of Jainendra, Śākaṭāyana and Hemacanda cf. Jain. I. 1.2. Śāk. I. 1.2; Hema. I. 1.17.

स्वतन्त्र lit. independent; independent in activity; the subject or agent of an action (कर्ता) is defined as स्वतन्त्र independent in his activity, i. e. not depending upon any one for the same; cf. स्वतन्त्रः कर्ता P. I. 4. 54.

स्वतन्त्रपदोपस्थितिपक्ष an alternative view regarding the explanation of the rule 'इको गुणवृद्धी' P. I. 1. 3 by taking an additional word गुणवृद्धी supplied in the sūtra. For full explanation see Śabdakaustubha on P. I. 1. 3.

स्वपदार्थ meaning of one's own, as possessed by a word. In many compounds especially in the Bahuvrīhi compounds the meaning expressed by the compound word is quite different from the one expressed by the constituent words; cf. स्वपदार्थे कर्मधारयः । अन्यपदार्थे बहुव्रीहिः । M. Bh. on P. II. 1. 69.

स्वपाठ the original recital of the Veda; the Samhitāpāṭha as opposed to the Padapāṭha which is looked upon more or less as artificial.

स्वमात्रा existence or nature of self; evolution or development of self. cp. सर्वो हि विकारः आत्ममात्रेति केषांचिदर्शनम् । (स्वो. on Vāk. pad. I. 129)

स्वर (1) vowel, as contrasted with a consonant which never stands by itself independently. The word स्वर is defined generally as स्वयं राजन्ते ते स्वराः (M. Bh. on P.), The word स्वर is always used in the sense of a vowel in the Prātiśākhya works; Pāṇini, however, has got the word अच् (short term or Pratyāhāra form-

ed of अ in 'अइश्ण' and च at the end of ऐऔच् Māheśvara sūtra 4) always used for vowels, the term स्वर being relegated by him to denote accents which are also termed स्वर in the ancient Prātiśākyas and grammars. The number of vowels, although shown differently in different ancient works, is the same, viz. five simple vowels अ, इ, उ, ऋ, ए, and four diphthongs ए, ऐ, ओ, and औ. These nine, by the addition of the long varieties of the first four such as आ, ई, ऊ, and ॠ, are increased to thirteen and further to twentytwo by adding the pluta forms, there being no long variety for ए and short one for the diphthongs. All these twentytwo varieties have further subdivisions, made on the criterion of each of them being further characterized by the properties उदात्त, अनुदात्त and स्वरित and निरनुनासिक and सानुनासिक. (2) The word स्वर also means accent, a property possessed exclusively by vowels and not by consonants, as they are entirely dependent on vowels and can at the most be said to possess the same accent as the vowel with which they are uttered together. The accents are mentioned to be three; the acute (उदात्त), the grave अनुदात्त and the circumflex (स्वरित) defined respectively as उच्चैर्हृदात्तः, नीचैरनुदात्तः and समाहारः स्वरितः by Pāṇini (P. I. 2.29, 30, 31). The point whether समाहार means a combination or coming together one after another of the two, or a commixture or blending of the two is critically discussed in the Mahābhāṣya. (vide M. Bh. on P. I. 2.31). There are, however, two kinds of svarita mentioned by Pāṇini and found actually in use: (a) the independent स्वरित as possessed by the word

स्वर (from which possibly the word स्वरित was formed) and a few other words as also many times by the resultant vowel out of two vowels (उदात्त and अनुदात्त) combined, and (b) the enclitic or secondary svarita by which name, one or more grave vowels occurring after the udāta, in a chain, are called; cf. P. VIII. 2.4 VIII. 2.6 and VIII. 4.66 and 67. The topic of accents is fully discussed by the authors of the Prātiśākyas as also by Pāṇini. For details, see R. Pr. III. 1.19; T. Pr. 38-47 V. Pr. I. 108 to 132, II. 1.65 A. Pr. Adhyāya 1 pādas 1, 2, 3 and Rk-Tantra 51-66; see also Kaiyaṭa on P. I. 2.29; (3) The word स्वर is used also in the sense of a musical tone. This meaning arose out of the second meaning 'accent' which itself arose from the first viz. 'vowel', and it is fully discussed in works explanatory of the chanting of Sāmas. Patañjali has given seven subdivisions of accents which may be at the origin of the seven musical notes. See सप्तस्वर above.

**स्वरप्रतिरूपक** a word or Prātipadika which is exactly similar to a single vowel such as उ or आ or ए and the like; such words are to be looked upon as Avyayas and the case-affixes after them are dropped when they are used. cf. स्वरप्रतिरूपकमव्ययम्.

**स्वरभक्ति** a vowel part; appearance of a consonant as a vowel; the character of a vowel borne by a consonant. Many times a semi-vowel which consists of one letter has to be divided especially for purposes of metre, as also for accentuation into two letters or rather, has to be turned into two letters by inserting a vowel before it or after it, for instance वृ is to



be turned into इय् e. g. in वियम्बकं यजामहे, while र् or रेफ is to be turned into र्क् as for instance in कर्हि चित् which is to be uttered as कर् ऋ हि चित्. This prefixing or suffixing of a vowel is called स्वरभक्ति; cf. स्वरभक्तिः पूर्वभागक्षराङ्गं द्राघीयसी सार्धमात्रेनरे च । अर्धोनान्या । R. Pr. I. 32.35; cf. also न संयोगं स्वरभक्तिर्विहन्ति R. Pr. VI. 35; cf. also रेफात् स्वरोपहिताद् व्यञ्जनोदयाद् ऋकारवर्णा स्वरभक्तिरुत्तरा; R. Pr. VI. 46. In Pāṇini's grammar, however, the word अञ्भक्ति, which means the same, is used for स्वरभक्ति; cf. भक्ति ऋ वा लृति लृ वा इद्युभयत्रापि विधेयं वर्णद्वयं द्विमात्रम् । आद्यस्य मध्ये द्वौ रेफौ तयोरेका मात्रा । अभितोऽभक्तेरपरा । S. K. on VI. 1.101.

**स्वरमित्र** differing in the matter of accent; words so differing are practically looked upon as one and the same; cf. स्वरमित्रानां यस्वोत्तरस्वरविधिरस्तस्यैकशेषो वक्तव्यः । अक्षश्च अक्षश्च अक्षौ । M. Bh. on 1. 2. 64 Vārt. 24. For technical purposes, they are sometimes looked upon as different; cf. स्वरमित्रस्य च प्राप्नुवन् विधिरनित्यः । Par. Sek. Pari. 49.

**स्वरभेद** difference in accents. See स्वरमित्र above.

**स्वरमञ्जरी** a grammar-work on accents by Nṛsiṃha, who is quoted by writers of works on accents. They mostly refute his arguments and views. He belonged to the seventeenth century. He is quoted in the Chandas section of Nārāyaṇa-bhaṭṭa's Prakriyāsarvasva.

**स्वरविधि** a rule prescribing an accent or a modification of accent.

**स्वरविराम** a pause between two vowels in one and the same word as in तितउ or पउग or in two different words coming close by the visarga or र् between the two being elided, as for instance in देवा इह.

**स्वरविवृत्ति** (1) the same as स्वरविराम which see above; (2) short treatise on Vedic accents written by a modern Vedic scholar and grammarian named Indradattopādhāya.

**स्वरसंधि** euphonic combination of two vowels, a detailed description of which forms a small topic in the Prātiśākhya and grammar works; vide R. Pr. chapter II. 1-26; T. Pr. chapters 9 and 10 V. Pr. III. and अच्सन्धिप्रकरणम् in the Siddhāntakaumudī.

**स्वरसर्वनाम** a common accent; the accent which is supposed to be present in a word when none of the three accents is definite, cf. एकश्रुतिः स्वरसर्वनाम यथा नपुंसकं लिङ्गसर्वनाम M. Bh. on VI. 4.174.

**स्वरसंहितोच्चारण** recital of the Veda Saṁhitā text with intonation or accents, as contrasted with एकश्रुत्युच्चारण which is specially prescribed in a few cases; tonal system showing distinction between words of different senses although pronounced alike, in the Saṁhitā text. e.g. न तेन and न तेन.

**स्वरसिद्धान्तचन्द्रिका** a scholarly work on accents by Śrīnivāsadīxita, pupil of Rāmacandra Dixita. He lived in the seventeenth century.

**स्वरार्थ** for purposes of accent, meant for accent; cf. अवश्यं चैषा परिभाषा (असिद्धं बहिरङ्गमन्तरङ्गे) आश्रयितव्या स्वरार्थम् M. Bh. on P. I. 1.57.

**स्वरित** the circumflex accent, the accent between the acute (उदात्त) and the grave (अनुदात्त); for details see स्वर.

**स्वरितकरण** marking or characterizing by a svarita accent, as is supposed to have been done by Pāṇini when he wrote down his sūtras of gram-

mar as also the Dhātupāṭha, the Gaṇapāṭha and other subsidiary appendixes. Although the rules of the Aṣṭādhyāyī are not recited at present with the proper accents possessed by the various vowels as given by the Sūtrakāra, still, by convention and traditional explanation, certain words are to be believed as possessed of certain accents. In the Dhātupāṭha, by oral tradition the accents of the several roots are known by the phrases अथ स्वरितेः, अथापुदात्ताः, अथान्तोदात्ताः, अथानुदात्तेः put therein at different places. In the sūtras, a major purpose is served by the circumflex accent with which such words, as are to continue to the next or next few or next many rule, have been marked. As the oral tradition, according to which the Sūtras are recited at present, has preserved no accents, it is only the authoritative word, described as 'pratiñā' of the ancient grammarians, which now is available for knowing the svarita. The same holds good in the case of nasalization (आनुनासिक्य) which is used as a factor for determining the indicative nature of vowels as stated by the rule उपदेशेऽनुनासिक इत्; cf. प्रतिज्ञानुनासिक्याः पाणिनीयाः S. K. on P. I. 3.2.

स्वरितप्रतिज्ञा the conventional dictum that a particular rule or part of a rule, is marked with the accent स्वरित which enables the grammarians to decide that that rule or that part of a rule is to occur in each of the subsequent Sūtras, the limit of continuation being ascertained from convention. It is possible that Pāṇini in his original recital of the Aṣṭādhyāyī recited the words in the rules with the necessary accents; probably he

recited every word, which was not to proceed further, with one acute or with one circumflex vowel, while, the words which were to proceed to the next rule or rules, were marked with an actual circumflex accent (स्वरित), or with a neutralization of the acute and the grave accents (स्वरितत्व), that is, probably without accents or by एकश्रुति or by प्रचय; cf. स्वरितेनाधिकारः P. I. 3.11 and the Mahābhāṣya thereon.

स्वरितेत् marked with a mute circumflex vowel; the term is used in connection with roots in the Dhātupāṭha which are said to have been so marked for the purpose of indicating that they are to take personal endings of both the padas; cf. स्वरितजितः कर्त्रभिप्राये क्रियाफले P. 1.3.72.

स्वरूपग्रहण mention by the verbal form, and not by the description of characteristics; e. g. मृजेर्बुद्धिः P. VII. 2.114; वृजिदृशोर्बुद्धयमिति VI. 1. 58; cf. धातोः स्वरूपग्रहणे तत्प्रत्यये कार्य-विज्ञानम् M. Bh. on P. VI. 1.58.

स्वरूपयोग्यता deserving by virtue of one's own form.

स्वरूपविधि an operation prescribed for the verbal form of the word and not for such words as possess the meaning of the word; cf. अस्ति कश्चित्पुरुषास्मभः। कः। स्वरूपविधिर्नाम। हन्तेरात्मनेपदमुच्यमानं हन्तेरेव स्याद्वर्णेन स्यात्। M. Bh. on P. I. 1.56 Vārt. 1. In grammar there is a general dictum that in connection with words of a Sūtra, unless they are technical terms, the word-forms are to be understood, and not those shown by the sense of the word; cf. स्वं रूपं शब्दस्याशब्दसंज्ञा P. I. 1.63. This rule has some exceptions; for example, in the rule नदीभिश्च P. II. 1.20 the various rivers

are to be understood and not the word नदी.

स्वस्थ lit. remaining in its own form without admitting any euphonic change for the final letter; an ancient term for 'pragrhya' of Pāṇini.

स्वस्वामिसंबन्ध relationship of the possessor and the possessed; one of the general meanings of the type of relation, expressed by the genitive case; cf. अधिरीश्वरे । ईश्वरः स्वामी । स च स्वमपेक्षते तदयं स्वस्वामिसंबन्धः कर्मप्रवचनी-यसंज्ञो भवति । Kāś. on P. I. 4.97.

स्वाङ्ग (1) one's own limb, as contrasted with that of another person; cf. स्वाङ्गकर्मकाच्चेति वक्तव्यम् । स्वाङ्गं चेह न पारि-भाषिकं गृह्यते । किं तर्हि स्वमङ्ग स्वाङ्गम् । Kāś. on P. I. 3.28; (2) forming a part, a portion; cf. स्वाङ्गाच्चोपसर्जनादसंयोगोपधात् । किं स्वाङ्गं नाम । अद्रवं मूर्तिमत्स्वाङ्गं प्राणित्यम-विकारजम् । अतस्त्वं तत्र दृष्टं च तस्य चेतत्तथा युतम् ॥ अप्राणिनोपि स्वाङ्गम् । M. Bh. on P. IV. 1.54.

स्वातन्त्र्य independence, or autonomy as a characteristic of the agent (कर्ता); cf. कर्मकर्तेरि कर्तृत्वमस्ति । कुतः । स्वातन्त्र्यस्य विवक्षितत्वात् । स्वातन्त्र्येणैवात्र कर्ता विवक्षितः । M. Bh. on P. III. 1.87 Vārt. 5.

स्वादि the affixes headed by सु; a general term for case-affixes; cf. स्वौजस-मौद्गश्याभ्या ... ड्योस्तुप् P. IV. 1.2.

स्वायुत्पत्ति the addition of case-affixes which requires the designation प्राति-पदिक for the preceding base by the rule अर्थवदधातुरप्रत्ययः प्रातिपदिकम् or कृत-दितसमासाश्च । P. I. 2.45, 46. The addition of a case-affix entitles the word, made up of the base and the case-affix, to be termed a Pada which is fit for use in language; cf. अपदं न प्रयुजीत; cf. निपातस्य अनर्थकस्य प्रातिपदिकसंज्ञा वक्तव्या । किं पुनरत्र पदसंज्ञया प्रार्थ्यते । प्रातिपदिकादिति स्वायुत्पत्तिः, सुवन्तं

पदमिति पदसंज्ञा, पदस्य पदादिति निधातो यथा स्यात् । M. Bh. on P. I. 2.45 Vārt. 12.

स्वाभाविक natural, unartificial; the word is used frequently in connection with the capacity of denotation which words naturally possess; cf. अभिधानं पुनः स्वाभाविकम् P. I. 2.64 Vārt. 36.

स्वाभाव्य inherence; natural capacity; the word is used many times in connection with the power of denotation; cf. शब्दशक्तिस्वाभाव्यात् । Nyāsa on P. III. 1.112 or अभिधानशक्तिस्वाभाव्यात् Nyāsa on P. IV. 4.60.

स्वार a term used in the Prātiśākhya works for स्वरित or the circumflex accent; स्वारः स्वरितः । Com. on T. Pr. XVII. 6; cf. also T. Pr. XX. 20; XXIII. 24. There are seven varieties of स्वार given in the Prātiśākhya works, viz. क्षैप्र, नित्य, प्रातिहत, अमिनिहत, प्रष्टिष्ट, पादवृत्त and तैरोव्यञ्जन, cf. T.Pr. XX. 1-7.

स्वार्थ one's own sense possessed by a word, such as जाति, गुण, क्रिया or संज्ञा which is called प्रवृत्तिनिमित्त in the case of nouns, and क्रिया in the case of verbs; cf. also अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे भवन्ति M. Bh. on P. III. 2.4. Vārt. 2.

स्वार्थिक prescribed (after a base) in the sense of itself; i.e. in the sense of the base. The word is used in connection with a large number of tad. affixes which are prescribed without any special sense attached to them; vide P. V. 3.36 to P. V. 4.67. The Samāsānta affixes prescribed from P.V. 4.68 onwards can also be called स्वार्थिक; cf. स्वार्थिकाश्च प्रकृतितो लिङ्गवचनान्यनुवर्तन्ते । M. Bh. on P. V. 4.14, 27. See the word स्वार्थे.

स्वाश्रय possessed as its own, as contrasted with artificial or inten-

tionally stated (आनुदेशिक); cf. अस्त्यत्र आनुदेशिकस्य वलादित्वस्य प्रतिषेधः । स्वाश्रयमत्र वलादित्वं भविष्यति M. Bh. on P.I. 1.59 Vārt. 6.

ह

ह the last of the spirant consonants, which is a glottal, voiced letter called also ऊष्म or spirant of a partial contact, i.e. possessed of the properties कण्ठ्य, नादानुप्रदान, ऊष्म and ईषत्स्पृष्टत्व. This letter has been given twice in the Pāṇinian alphabet, viz. the Māheśvara Sūtras, and the Bhāṣyakāra has given the purpose of it, viz. the technical utility of being included among soft consonants along with semivowels, nasals and the fifth, the fourth, and the third class-consonants (हश्च अश्च etc.), as also among the hard consonants along with the fourth and the third class-letters and spirants (झल्). The second letter ह् in हल् appears, however, to have only a technical utility, as the purpose of its place there among spirants is served by the Jihvāmūliya and the Upadhmāniya letters, which are, in fact, the velar and the labial spirants respectively, besides the other three श्, ष् and स्. The Rk Prātiśākhya calls ह् a chest sound. For details, see Mahābhāṣya on the Śiva Sūtra ह्यवरद् Vārttikas I, 2 and 3.

ह (1) representation of the consonant ह् with अ added for facility of pronunciation; (2) a technical term for the internal effort between विवृत and संवृत, which causes घोष in the consonants cf. संवृतविवृतयोर्मध्ये मध्यमप्रकारे यः शब्दः क्रियते स हकारसंज्ञो भवति । संज्ञायाः प्रयोजनं 'हकारो हचतुर्थेषु' इति (तै प्रा. २।९) । Tribhāṣyaratna on T.Pr. II.6; (3) name of an external

efforts causing घोष; cf. सांप्रतिके प्रकृतिर्ये कण्ठे सति हकारो नामः बाह्यः प्रयत्नः क्रियते । तेन च व्यञ्जनेषु घोषो जायते । Vaidikābharāṇa on T.Pr. II.6; (4) name of a kind of external effort of the type of अनुप्रदान found in the utterance of the consonant (ह्) and the fourth class-consonants; cf. हकारो हचतुर्थेषु T.Pr. II.9.

हंसपदा name given to a kind of svarabhakti, when the consonant र्, followed by ए, is read as र + ए + ह्.

हंसविजयगणि author of Śabdārthacan-drikā, a small treatise on the introductory verses of Sārasvata-prakriya.

हकार See ह् as also ह,

हट्चन्द्र an old grammarian quoted by Ujvaladatta and Rāyamukūṭa. He has written a commentary on Amarakośa.

हनु inside of the chin, mentioned as a स्थान or place which is touched by the tongue when a peculiar sound described as something like किद्-किद् is produced; cf. किद्किदाकारो हन्वा तिष्ठति R.T.10.

हरदत्त name of a reputed grammarian of Southern India who wrote a very learned and scholarly commentary, named पदमञ्जरी, on the Kāśikāvṛtti which is held by grammarians as the standard vṛtti or gloss on the sūtras of Pāṇini, and studied especially in the schools of the southern grammarians. Haradatta was a Drāviḍa Brāhmaṇa, residing in a village on the Bank of Kāveri. His another name was Sudarśana. His father's name was Padmakumāra. He was a pupil of Aparājita. He lived in the beginning of the twelfth century after Kaiyaṭa. His scholarship in Grammar was very sound and he is believed to have

commented on many grammar-works. The only fault of the scholar was a very keen sense of egotism which is found in his work, although it can certainly be said that the egotism was not ill-placed and could be justified; cf. एवं प्रकृतितोस्माभिर्भाष्ये परिचयः परः । तस्य निःशेषतो मन्ये प्रतिपत्तापि दुर्लभः ॥ also प्रक्रियातर्कगहने प्रविष्टो हृष्टमानसः । हरदत्तहरिः स्वैरं विहरन् केन वार्यते ॥ Padamañjarī, on P. I. 1. 3, 4. The credit of popularising Pāṇini's system of grammar in Southern India goes to Haradatta to a considerable extent.

हरि a short form used for भर्तृहरि, the stalwart grammarian Bhartṛhari, by later grammarians and commentators in their references to him. See the word भर्तृहरि above.

हरिकृष्ण a scholar of grammar who wrote a short treatise on the nature and function of prepositions names उपसर्गत्राद.

हरिणी name of a kind of svarabhakti when r (र) followed by ś (श्) and s (स) is read as र + इ + श् and र + इ + स respectively.

हरितादि a class of words headed by the word हरित to which the taddhita affix क्त (आयन) is added in the sense of a descendant after the affix अ (अञ्) has already been added to them by P. IV. 1.104, the word so formed possessing the sense of the great grandchild (युवापत्य) of the individuals denoted by हरित and others; e.g. हरितायनः; cf. इह तु गोत्राधिकारेषु सामर्थ्याद् यूनि प्रत्ययो-न्विष्यते Kāś. on P. IV. 1.100.

हरिदत्त a grammarian who wrote a commentary on the Uṇādi Sūtras, called उणादिसूत्रटीका.

हरिदाक्षित a reputed grammarian of the Siddhāntakaumudī school of

Pāṇini who lived in the end of the seventeenth century. He was the grandson of Bhaṭṭoji Dīkṣita and the preceptor of Nāgeśabhaṭṭa. His commentary named लघुशब्दरत्न, but popularly called शब्दरत्न on Bhaṭṭoji Dīkṣita's Prauḍhamanoramā, is widely studied by the pupils along with the Prauḍhamanoramā in the Vyākaraṇapāṭhaśālās. There is a work named 'Bṛhatśabdaratna' which has been written by Hari-dīkṣita, although some scholars believe that it was written by Nāgeśa who ascribed it to his preceptor. For details see लघुशब्दरत्न.

हरिनाथद्विवेदी a grammarian of the nineteenth century who has written a commentary named अकाण्डताण्डव on Nāgeśa's Paribhāṣenduśekhara.

हरिनःनामृत name of a grammar work by Rūpagoswāmin.

हरिभास्कर (अग्निहोत्री) a grammarian of the Deccan who lived in the seventeenth century at Nāśik and wrote commentaries on grammar-works out of which his treatise on Paribhāṣās (परिभाषाभास्कर) written independently but based upon Siradeva's Paribhāṣāṣvṛtti, deserves a special notice and mention.

हरिराम (हरिराम केशव काळे) a modern grammarian who has written a commentary named Kāśikā on Koṇḍabhaṭṭa's Vaiyākaraṇabhū-ṣaṇasāra. He lived in the second half of the eighteenth century and the commentary Kāśikā was written by him in 1797. He is said to have been a pupil of the great grammarian Bhairavamiśra.

हरिवल्लभ a grammarian who has written commentaries named दर्पणा on the Vaiyākaraṇabhūṣaṇasāra of Koṇḍabhaṭṭa, and Laghubhūṣanakānti on

the Śabdakaustubha of Bhaṭṭoji Dīkṣita.

हरिशास्त्री (भागवत) a grammarian of the nineteenth century who has written Vākyaarthacandrikā, a commentary on Nāgeśa's Paribhāṣenduśekhara.

हर्षक्ष name of an ancient grammarian who found fault with the Mahābhāṣya as quibblings as also by advancing baseless arguments cp. Vāk. pad. II. 481.

हर्षकीर्ति a pupil of Candrakīrti. He wrote a Dhatupāṭha for Sārasvata grammar and wrote a Vṛtti on the latter called Taraṅgiṇi. He lived in the seventeenth century.

हर्षवर्द्धनस्वामिन् a fairly old grammarian who wrote an extensive metrical compendium on genders named लिङ्गानुशासन on which a commentary was written by a grammarian named शबरस्वामिन्. These grammarians were, of course, different from the reputed king हर्षवर्द्धन and the Mimāṃsaka शबरस्वामिन्.

हल् a short term (प्रत्याहार) for consonants, made up of the first letter ह् in ह्यवरद् and the last letter ल् in हल्. The term is universally used for the word व्यञ्जन in Pāṇini's grammar; cf. हलोनन्तराः संयोगः P. I. 1.7. हलन्ताच्च I. 2.10 etc.

हलन्त a term used for words ending in consonants; cf. हलन्तस्येत्थेवं भविष्यति M. Bh. on P. I. 1.3 Vārt. 10; cf. also the term हलन्तलक्षणा वृद्धि for the Vṛddhi prescribed by the rule वदन्न-हलन्तस्याचः P. VII. 2.3.

हलादि beginning with a consonant; cf. हलादयो विभक्तयः, M. Bh. on P. II. 4.32 Vārt. 2; धातुर्द्वयं एकाञ् हलादिः M. Bh. on P. III. 1.22. Vārt. 2. etc.

हलादिशेष a term frequently used by commentators for the omission of all consonants except the initial one in the reduplicative syllable as prescribed by the rule of Pāṇini हलादिः शेषः VII. 4.60. The word 'हलादिः शेष' as one word, is also found used in the same sense.

हल्स्वरप्राप्ति a possibility of the application of an accent to the consonant by the literal interpretation of rules prescribing an accent for the first or the last letter of a word, to prevent which a ruling is laid down that a consonant is not to be accented; cf. हल्स्वरप्राप्तौ व्यञ्जनमविद्यमानवत् Par. Śek. Pari. 80.

हश् a short term (प्रत्याहार) for semi-vowels, ह्, and the fifths, the fourths and the thirds of the class-consonants; cf. हश्चि च P. VI. 1.114.

हारिता name given to a kind of Svара-bhakti when the consonant ल् is followed by श् and the conjunct consonant लश् is read as ललश्, or ल इ श्; cf. वनस्पते शतवल्शा विरोह Tait. Saṃh. 1.

हि (1) personal-ending of the second pers. sing. substituted for सि in the imperative mood; cf. सेवेदिच P. III. 4.87; (2) a sign-word used in the Vājasaneyi-prātiśākhya to mark the termination of the words of the Adhikārasūtra V. Pr. III. 5, IV. 11.

हुक्करण the use of the sign-word हुक्, put in the grammar of Āpiśali according to some grammarians who read हुक्करण for पुक्करण in the Kāśikāvṛtti on P. IV. 3. 115.

हत् a technical term of Jainendra grammar, corresponding to तद्धित of Pāṇini cp. हत् ! Jain. Sū. 3.1.61,

हृदयहारिणी name of a commentary written by a grammarian named दण्डनाथ on the *Sarasvatikanṭhābharāṇa* of Bhojarāja.

हेतु (1) cause; cf. नते: परस्योभयहेतुसंग्रहात् R. Pr. XI.2; also cf. हेतौ P. II. 3.23; हेतुहेतुमतील्लिङ् P. III. 3.126; (2) causal agent cf. यः कारयति स हेतुः Kāt. II. 4.15; cf. also तत्प्रयोजको हेतुश्च P. I. 4.55. cp. Vāk. pad. III. 7.26,27.

हेतुमणिच् the affix णिच् added to a root in the sense of the activity of the causal agent; see हेतुमत् above; cf. तत्र हेतुमणिचः प्रतिषेधः P. I. 1.62. Vārt.7.

हेतुमत् the activity of the causal agent to express which a root has the affix णिच् added to it; cf. हेतुः स्वतन्त्रस्य कर्तुः प्रयोजकः । तदीयो व्यापारः प्रेषणादिलक्षणो हेतुमान् । तस्मिन्नभिधेये धातोर्णिच् स्यात् । Kās. on P. III. 1.26.

हेमचन्द्र a Jain sage and scholar of remarkable erudition in the religious works of the Jainas as also in several Śāstras. He was a resident of Dhandhukā in Gujarat, who, like Śaṅkarācārya took संन्यासदीक्षा at a very early age and wrote a very large number of original books and commentaries, the total number of which may well nigh exceed fifty, during his long life of eighty-four years (1088 to 1172). He stayed at Anhilavādā-Paṭṭaṇa in the North Gujarat and was patronised with extreme reverence by King Kumār-apāla who, in fact, became his devoted pupil. Besides the well-known works on the various Śāstras like Kāvyaṇuśāsana, Abhidhānacintāmaṇi, Deśināmamālā, Yogaśāstra, Dvyāśrayakāvya, Triṣaṣṭiśālākāpuruṣacarita and others which are well-known, he wrote a big work on grammar called सिद्धहेमचन्द्र by him, but popularly known by the name

हेमव्याकरण or हेमशब्दानुशासन. The work consists of eight books or Adhyāyas, out of which the eighth book is devoted to Prakrit Grammar, and can be styled as a Grammar of all the Prakrit dialects. The Sanskrit Grammar of seven chapters is based practically upon Pāṇini's Aṣṭādhyāyī, the rules or sūtras referring to Vedic words or Vedic affixes or accents being entirely omitted. The wording of the Sūtras is much similar to that of Pāṇini; at some places it is even identical. The order of the treatment of the subjects in the सिद्धहेमशब्दानुशासनम् is not, however, similar to that obtaining in the Aṣṭādhyāyī of Pāṇini. He is mainly indebted to Pāṇini and Amoghavṛtti and Jainendra Mahāvṛtti. It is somewhat topicwise as in the Kātantra Vyākaraṇa. The first Adhyāya and a quarter of the second are devoted to Saṁjñā, Paribhāṣā and declension; the second Pāda of the second Adhyāya is devoted to kāraka, while the third Pāda of it is devoted to cerebralization and the fourth to the Strīpratyayas. The first two Pādas of the third Adhyāya are devoted to Samāsa or compound words, while the last two Pādas of the third Adhyāya and the fourth Adhyāya are devoted to conjugation. The fifth Adhyāya is devoted to verbal derivatives or kṛdanta, while the sixth and the seventh Adhyāyas are devoted to formations of nouns from nouns, or taddhita words. On this Śabdānuśāsana, which is just like Pāṇini's Aṣṭādhyāyī, the eight adhyāya of Hemacandra being devoted to the grammar of the Ārṣa language similar to Vedic grammar of Pāṇini, Hemacandra has himself written two glosses which are named लघुवृत्ति and

बृहद्वृत्ति and the famous commentary known as the Brhannyāsa. Besides these works viz. the हेमशब्दानुशासन, the two Vṛttis on it and the Brhannyāsa, he has given an appendix viz. the Līṅānuśāsana. The Grammar of Hemacandra, in short, introduced a new system of grammar different from, yet similar to, that of Pāṇini, which by his followers was made completely similar to the Pāṇinīya system by writing works similar to the Siddhāntakamudī, the Dhātuvṛtti, the Manoramā and the Paribhāṣenduśekhara. He has drawn very freely on earlier Brahmanical and Jain grammatical works.

हेमहंसगणि a grammarian belonging to the school of Hemacandra, who lived in the fifteenth century and wrote a work on Paribhāṣās named न्यायसंग्रह, on which he himself wrote a commentary called न्यायार्थमञ्जूषा and another one called by the name न्यास.

हेलाराज a learned grammarian who wrote a commentary on the third Kāṇḍa of the Vākyapadīya of Bhartṛhari to which he has given the name प्रकीर्णप्रकाश.

हेमकौमुदी also called Candraprabhā—an exhaustive commentary on the Śabdānuśāsana of Hemacandra written by a Jain grammarian Meghavijaya in the seventeenth century which is similar to the Siddhāntakamudī of Bhaṭṭoji Dikṣita.

हेमधातुपाठ name of a treatise on roots, as found in Brhadvṛtti of Hemacandra.

हेमधातुव्याख्या written by a Jain grammarian named पुण्यसुंदर which is

similar to the Mādhaviyā Dhātuvṛtti.

हेमवृहत्प्रक्रिया a work very similar to the Siddhāntakamudī written by a comparatively modern Jain scholar named Girijāshankar Shāstrī.

हेमवृहद्वृत्ति a gloss written on the Haima Śabdānuśāsana Sūtrapāṭha by Hemacandra himself. See हेमचन्द्र above.

हेमवृहदन्यास an extensive critical commentary written by Hemacandra on his own work, Haima Śabdānuśāsana. See हेमचन्द्र.

हेमलघुन्यास a commentary on Hemacandra's Brhadvṛtti by Devendrasūri, pupil of Uḍāyacandra.

हेमलघुप्रक्रियावृत्ति a topicwise work based on Hemacandra's Śabdānuśāsana written by Vinayavijaya, a Jain scholar of grammar.

हेमलघुवृत्ति a short gloss on the Śabdānuśāsana, written by Hemacandra himself. See हेमचन्द्र above.

हेमलिङ्गानुशासन a treatise on genders written by हेमचन्द्र. See हेमचन्द्र above.

हेमलिङ्गानुशासनविवरण a commentary, written in the seventeenth century by Kalyāṇasāgara on the हेमलिङ्गानुशासन.

हेमलिङ्गानुशासनव्याख्या a commentary named उद्धार also, written by Jayānanda on the हेमलिङ्गानुशासन.

हेमव्याकरण a treatise on grammar written by हेमचन्द्र, called by the name हेमशब्दानुशासन. See हेमचन्द्र above.

हेमशब्दानुशासन a treatise on grammar written by Hemacandra. See हेमचन्द्र above.

हेमशब्दानुशासनलघुन्यास a short commentary on Hemacandra's Śabdānuśāsana written by Devendrasūri.



हैमशब्दानुशासनवृत्ति a short gloss called अवचूरी also, written by a Jain grammarian नन्दसुन्दर on the हैमशब्दानुशासन.

ह्यस्तनी imperfect tense ; a term used by ancient grammarians for the affixes of the immediate past tense, but not comprising the present day, corresponding to the term लङ् of Pāṇini. The term is found in the Kātantra and Haimacandra grammars ; cf. Kāt. III. 1.23, 27 ; cf. Hema. III. 3.9.

ह्युनत्संग a Chinese pilgrim (602-664 A. D.) who came to India in 629 A. D. stayed and extensively travelled in many parts of the country. He wrote a work entitled Records of the Western Countries (Si-yuki) wherein details regarding Indian alphabet and Indian grammarians are given.

हस्व short, a term used in connection with the short vowels taking a unit of time measured by one mātrā for their utterance ; cf. ऊकालोज्झस्वदीर्घ-वृत्तः P. I. 2.27.



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६५ द्विवस : आ पुस्तक वधुमां वधु १५ द्विवस  
माटे राणी शकाशे.

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